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The Living
CHURCH

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

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Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Hester Brown, editorial assistant. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

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THINGS TO COME

October

- 22. Twenty-first Sunday after Trinity
- 27. Convention of the diocese of Eau Claire, Eau Claire, Wis., to 28th
- 28. St. Simon and St. Jude
- 29. Twenty-second Sunday after Trinity

November

- 1. All Saints
- 5. Twenty-third Sunday after Trinity
- 12. Twenty-fourth Sunday after Trinity
- 18. World Council of Churches, Third Assembly, New Delhi, India, to December 5th
- 19. Twenty-fifth Sunday after Trinity
- 23. Thanksgiving Day
- 26. Sunday next before Advent
- 30. St. Andrew

December

- 3. First Sunday in Advent
- 10. Second Sunday in Advent

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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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.)

"Heterodoxy"

Being a graduate of General Seminary, I am greatly disappointed to hear of the trouble that is arising over "heterodoxy" there [L.C., September 17th]. Like the three candidates from New Jersey, I find the historical evidence for the Virgin Birth extremely doubtful and I find theological arguments almost non-existent. I do not recall finding even one theological argument in the many readings we had on the Virgin Birth under the tutelage of Dr. Casserley, a devout Anglo-Catholic who believed in the Virgin Birth and who was professor of dogmatic theology when I was at General Seminary. Nor do I recall Dr. Casserley himself defending it on theological grounds.

Bishop Banyard and Canon Hall seem to want to define "orthodoxy" as a specific tradition, assuming that this answers all questions about whether this tradition is in fact true or not. But it does not because it cannot. The three candidates are accused of lack of integrity on the grounds that they presented themselves for ordination while holding unorthodox views. I submit that the lack of integrity falls on the person, whether he be bishop, priest, layman, or atheist, who advertises to have the truth and refuses to submit his claim to open and searching criticism. If we cannot throw ourselves at the facts and have them stand up, then they are doubtful facts.

The accusers of the three candidates likewise seem to want to define "faith" in terms of a specific tradition, assuming that this can meet the test of willingness to act according to one's convictions as to what the facts really are. Surely this test must be the basis of any faith. But when candidates are accused of showing "a tendency to judge the historic Faith of the Church by individual contemporary thinkers, rather than to judge the individual contemporary thinkers by the historic Faith of the Church," then they are in fact being *debarred* from so testing the facts of this historic faith to see whether they are truly facts. I submit that the real atheist is the person who refuses to make this kind of test, whether he be bishop,

priest, layman, or non-Christian, for he reveals a fear that his faith is not the one that God is making known in His world and so is likely to topple if he looks at the world.

Finally, I hope that THE LIVING CHURCH will publish the questions asked in the examination failed by the three candidates so that the Church might better see what candidates are being tested for, as well as what the seminaries are teaching.

(Rev.) EARLE FOX

Oxford, England

Editor's comment: We appreciate the fiery dedication of our correspondent to "facts," but must remind him that nobody has an inherent right to the office of priesthood. To obtain it he must conform, not only to the dogmas of the Creed, but the specific doctrine, discipline, and worship of a particular part of the Catholic Church. The word "conformity" is carefully chosen to protect the right of private opinion along with the Church's right to control the outward expression of that opinion by those who claim to speak in her name. If conscience compels a man to teach something in conflict with the doctrine of the Church, the Church must necessarily have the right to exclude him from being her spokesman.

Common Lectionary?

Last year I had the inestimable privilege of spending a year of study at St. Augustine's College in Canterbury and I have meant for some time to write first of all to urge that any priest who has the chance to go there should not let it pass. There is no other way in which one can come to know the ethos of world-wide Anglicanism so well, I am sure, no matter what his previous background. His appreciation of our heritage in all its fundamental aspects will grow through the experience and he will return a more convinced Anglican than ever with, at the same time, an appreciation of other people's points of view which is of great value — plus the fact that he will have made friends within our Communion all over the world.

Out of this sense of fellowship grows a suggestion which I have long wanted to make and it is this: Why do we not have a common lectionary for the whole Communion? This would in no way infringe on the right of each Church to have its own Prayer Book and it would help to bind the clergy together all around the world as they read the Bible together according to the same course each day. With the permission of my bishop I have been using the English lectionary during the past year and I have experienced this sense of unity, knowing that I am reading the same lessons which have been read a few hours previously in the Central College Chapel and in Canterbury Cathedral. Incidentally, while I do not think it without fault, I do prefer it to ours. It is more complete and much less spotty. Could not a Lambeth Commission be set up to establish one lectionary for us all?

One other unrelated comment on our Church. I believe that we are one of the very few if not the only member Church of our Communion which has a compulsory

Continued on page 27

THE BABYLONIAN DRAGON AND OTHER TALES



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October

- 22. St. Luke's, Racine, Wis.
- 23. St. Andrew's, Baltimore, Md.
- 24. ———
- 25. House of the Redeemer, New York, N. Y.; Trinity, Chambersburg, Pa.
- 26. St. Philip's, Palatine, Ill.
- 27. Grace, Cedar Rapids, Iowa; Church of the Ascension, Cranston, R. I.; Church of the Holy Apostles, Oneida, Wis.
- 28. St. Mark's, Paw Paw, Mich.; St. John's, North Haven, Conn.

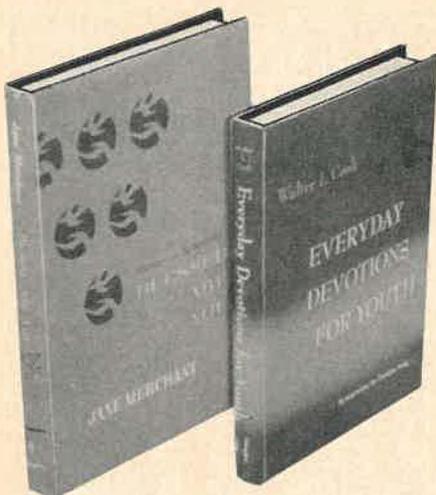
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BOOK REVIEWS

A Serious Problem

DIVORCE, THE CHURCH, AND REMARRIAGE. By James G. Emerson, Jr. Westminster Press. Pp. 190. \$3.95.

James G. Emerson, Jr., is the pastor of the Westminster Presbyterian Church, Bloomfield, N. J. The chief value of his *Divorce, The Church, and Remarriage* is that it deals with the serious problem of the increasing number of divorces and of remarriages after divorce. It includes a good presentation of the teaching of Calvin and Luther on this subject. The marriage laws of the Episcopal, Methodist, United Lutheran, and United Presbyterian Churches (U.S.A.) are presented. Another value is the insight given into the very liberal or radical thinking of a large number of American Protestant and non-Roman ministers concerning the remarriage of divorcees.

The author believes in the spiritual death of the bond of matrimony, a view which is accepted by the Eastern or Orthodox Churches, but has never been approved officially by the Church of England or by the American Episcopal Church. Because of this conviction, Dr. Emerson emphasizes the need of divorcees about to be remarried for "realized forgiveness," i.e., not just acceptance of the formal Christian doctrine but the experience of real forgiveness and the wiping out of all guilt associated with a broken marriage.

Of course, this is not the question of mercy in regard to the restoration of remarried divorcees to Holy Communion. The author does not accept the indissoluble status of marriage and, therefore, does not deal with the problem of how life-long vows and obligations involved therein can be cast aside, and the obligations of another family assumed. The personal relationship of parties to a broken marriage can die and separation become a necessity but the bond of matrimony, according to the mind of our Lord Jesus Christ, can only be dissolved by death.

This is the historic principle of the indissolubility of marriage, to which the Anglican Communion has remained faithful. The law of England has allowed remarriage on the ground of adultery since 1857 but the Church of England has not done so. The American Episco-

pal Church allowed remarriage on the ground of adultery before 1946 and after this year on the principle of nullity and the questionable proposal of "extended nullity." Adequate authorities can be furnished to support these statements.

In view of the fact that Dr. Emerson's views are contrary to the teaching of our Church, the book does not have much value for Episcopalians. Our marriage Canons 17 and 18 were not finally approved in 1958, as stated by the author, but in 1946 and 1949.

EDWARD B. GUERRY

A Keen Awareness

AN INTRODUCTION TO THE NEW TESTAMENT. By Edward W. Bauman. Westminster Press. Pp. 189. \$3.50.

One of the real signs of new life within the Christian Church today is the ever-increasing volume of books on the Bible, written since 1956 for the layman. Among the most recent of these is *An Introduction to the New Testament*, by Edward Bauman.

In this "Introduction" Prof. Bauman presents the books of the New Testament more or less individually. He starts with the Pauline Epistles, then moves on through the Gospels of Mark, Matthew, and Luke (and Acts) and then on through the later books of the New Testament, one chapter per book.

His method is simple. Each chapter takes up one book and examines first the main themes of the book against the background of the historical situation. Secondly, the author presents the main technical problems associated with the critical study of the book. Each chapter ends with an outline of the contents of the book under consideration.

It is to the author's credit that he keeps his discussion of technical matters relatively non-technical yet without oversimplification. There is no attempt to dodge critical issues. The very format of the book shows a keen awareness of them and an appreciation and evaluation of the results of scholarly work in this area.

One can recommend this work to the beginner. The problem in the New Testament, as in any literary work, is knowing what to look for. The layman will find many helpful hints in this volume.

JOHN S. RUEF

The Living Church

The Central Issues

PHYSICIST AND CHRISTIAN. A Dialogue Between the Communities. By **William G. Pollard.** Seabury Press. Pp. xiii, 178. \$4.25.

This is a book of very great interest and relevance. The author is both a priest and a physicist, and is therefore peculiarly well equipped to tackle one of the fundamental intellectual problems of our time. He also has the wisdom to discern, and the courage to tackle, the central issues involved in the problem.

The problem arises from the lack of any means of communication between the scientific world view and the Christian Faith. The central issues have to do with the reality with which religion is concerned, the validity of religious knowledge, and the status of religious truth. Dr. Pollard's thesis is that "all knowledge comes through community, and that it is only within the community in which it is known that the question of its validity can be ultimately settled" (p. 176).

Basing his argument on his own experience, the author asserts that it is not possible for anyone who is not a member of the scientific community to know at first-hand the truth of physics, and that exactly the same situation obtains in the case of Christian truths. After analyzing the nature of "community," Dr. Pollard devotes two chapters to the attempt to arouse in the secular mind some awareness of what is meant by terms like "spirit," "the supernatural," "the holy." He recognizes that, in our flat, naturalistic culture, the "sense of depth," in Tillich's phrase, is almost altogether missing.

Dr. Pollard proceeds to discuss the problem of knowledge, and argues for the validity of what he calls "non-conceptual" knowledge along the lines of Otto's treatment of the "numinous" in



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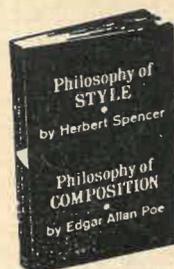
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terms of *mysterium tremendum*. He also relies heavily on Martin Buber's distinction between knowledge on the I-it dimension and knowledge on the I-thou dimension. He concludes with a chapter on the kind of knowledge that we have in revelation.

The author of this book would be the last to claim that he had given a fully worked out solution of these pressing problems. His treatment of exceptionally difficult ontological and epistemological questions is admittedly fragmentary, and at some points naïve. All that he intends to do is to offer some clues which, if followed up, might lead to satisfactory answers. This he succeeds in doing in a book that is written in clear and lively fashion, and which springs from the depths of his own interesting and varied life.

D. R. G. OWEN

SPECULATION AND REVELATION IN MODERN PHILOSOPHY.

By **Richard Kroner**. Westminster Press. Pp. 316. \$6.50.

Speculation and Revelation in Modern Philosophy is the final volume of a trilogy which deals with two themes. The first of these is a history of Western philosophy, finding its culmination in Kant. This reading of the history of philosophy has been the recognized pattern among German scholars and has been accepted by our own scholars.

How different a history of philosophy can be written where Plato, Aristotle, St. Augustine, and St. Thomas are the leading thinkers!

The second theme of Dr. Kroner's trilogy finds its mature expression in this final volume. Luther prepared the way for Kant by destroying Aristotle, and Kant gave Luther his justification by destroying knowledge of reality. According to Kroner, Catholic theology is rooted in a theory of the universe. Luther's theology is rooted in a revelation made by God to man and accepted by man through faith. Kant destroyed knowledge, since knowledge deals with appearances, not reality, and Kant makes room for faith.

There is a strong appeal in Kroner's Kantianism. It is an easy solution of the problems of modern man: it destroys the real world and then gives man a revelation untroubled by modern science. However, let us consider a more difficult but a more excellent way. The classic theologians, Greek, Latin, and Anglican, faced the problem of a God whom the heavens declare and who became flesh. Classic theology does face the problem of the resurrection of the body, the relation of God to the physical universe, and the relation of God to man, but at least it does leave us with our world of reality, a world in which we really do live and breathe; and it does offer us solutions of life problems in terms of bread and wine, cups of cold water, and of God Himself incarnate in human flesh.

JOHN S. MARSHALL

Two Approaches

LIFE IN CHRIST JESUS. Reflections on Romans 5-8. By **John Knox**. Seabury Press. Pp. 128. \$3.

ROMANS FOR THE LAYMAN. By **Burton H. Throckmorton, Jr.** Westminster Press. Pp. 109. Paper, \$1.25.

The average Bible reader finds St. Paul hard to understand but impossible to ignore. The difficulty and the attraction both spring from Paul's pioneering in the search for an overall understanding of the Faith. We, too, must seek the same wide-lens view, and so we are drawn irresistibly to the Pauline writings. It is not surprising, therefore, that there is an unending parade of books to help the layman understand the Epistles, especially that to the Romans. Two new attempts at this are worth attention.

John Knox, in *Life in Christ Jesus*, concentrates on Romans 5-8 as the core of Pauline thought. Instead of verse by verse exegesis, he gives a restatement of what Paul is saying and of what it means to us today in our terms. The layman can gain here a grasp of the fundamental aspects of Pauline thought, presented with unusual clarity and yet without superficiality. Of great value is the clear distinction of the objective and subjective sides of forgiveness, peace with God, adoption, etc.

Our adoption as sons in Baptism is rightly seen as decisive, but it seems incorrect to describe it as merely the res-

toration of a "natural" sonship, since it also lifts man to a new supernatural relationship in Christ. The corporate nature of salvation is excellently stressed, and there is a moving quality to this writing which lifts it above the level of a merely intellectual exercise. I know no other short book on Pauline thought which can give as much to the untrained reader as this one does.

Another brief work, *Romans for the Layman*, by Burton H. Throckmorton, sticks closer to the Epistle itself and seeks to draw out the meaning by exegesis rather than by restatement. This method gives the reader a closer acquaintance with the Bible text itself, surely a laudable thing. The presentation is necessarily more involved than that of Knox, but perseverance will give a deeper knowledge of the Epistle. Such concepts as "the wrath of God" and "the love of God" are well presented. To describe faith as the *ground* of justification, however, is either wrong or awfully liable to misunderstanding, depending upon what the author means by it.

It is interesting to compare these two approaches, Knox's restatement and Throckmorton's more exegetical method. Both have their values and the layman can profit from both these books. The average reader is advised to begin with Knox's *Life in Christ Jesus* because the technique makes understanding easier, but also because it is an exceptionally good piece of work for its purpose.

DONALD J. PARSONS

St. Paul preaching in Athens
A pioneering search for an over-all understanding of the Faith.



Getting Started

THE GREAT DAYS AND SEASONS. Meditations for the Christian Year. By **Lesley Wilder.** Seabury Press. Pp. ix, 150. \$3.50.

One of the encouraging signs of the times is a renewal of prayer — prayer of all kinds, but especially what is called mental prayer or meditation. Perhaps a better name is “informal prayer.”

The essence of informal prayer is to pray informally, as the Holy Spirit moves and leads us. We talk to God in the same way as we talk with our friends.

But to get started in our informal prayer we sometimes need a book to use as a sort of springboard. Of course Bible reading is incomparably the best way to start our prayer. But other books can render the same service. One of the best new books of meditation is *The Great Days and Seasons*, by Lesley Wilder. It has many merits.

The first one is that these short chapters have obviously been prayed out before they were written. They have a spiritual depth and reality which only prayer can give.

Then there is a fine range of thought. Fr. Wilder does not repeat himself. The subject matter begins with Advent Sunday, goes on to all the Church's seasons, and includes the saints of the Prayer Book Calendar.

And lastly, these meditations are brief and offer just enough material to get us started on our own prayers. A word of appreciation should be added about the poems. We wish there were more. This volume should be of great use to those who complain that in their mental prayer they have difficulty in “getting started.”

KARL TIEDEMANN, OHC

Deeply Involved

THE ECUMENICAL MOVEMENT. What It Is and What It Does. By **Norman Goodall.** New York: Oxford University Press. Pp. vi, 240. \$4.50.

Here is a short, well written, and informative book about the ecumenical movement which should be read widely by lay people and clergy alike. The author has been deeply involved in the movement in Europe for a quarter of a century. Part of this time, he spent as a staff member of both the World Council of Churches and the International Missionary Council. Because of this background, his book speaks to us with authority and conviction about the ecumenical movement and the organizations through which it functions.

Beginning with Edinburgh, 1910, the book traces the history of this peculiarly 20th-century movement up to the present time. It deals with the problems posed by two world wars, the valuable work of interChurch aid, refugee resettlement

after World War II, and many other facets of the movement at work. At the same time, the author reminds us constantly that these programs are an expression of the concern of the cooperating Churches for God's people of all nations.

Timely indeed is that portion of the book which discusses the proposed merger between the World Council of Churches and the International Missionary Council, which is to be acted upon at the Third Assembly to be held at New Delhi in December. Also, the book describes at some length the recent conversations in Great Britain between the Anglican and Presbyterian Churches. These talks grew out of a sermon preached by the former Archbishop of Canterbury in 1946. In the wake of our recent General Convention, similar conversations, with their attendant problems, appear to be imminent with our Christian brothers in this country.

Dr. Goodall has written a wise and timely book for all to read. Might we hope that soon a similar book about the ecumenical movement in the U.S.A. might be written? ALBERT A. SMOOT

Full Suggestions

PARSONS, VESTRIES, AND PARISHES. A Manual by **William Appleton Lawrence.** Seabury Press. Pp. xii, 304. \$6.

This new book is one that should be in the library of every parish and an effort should be made to persuade vestrymen and other leaders of parishes to purchase it for their information. It goes without saying that it should be commended to professors of pastoral theology, to students in seminaries, and to every priest. And I think that it would be helpful to bishops as well.

It is written primarily for use in parishes which are either small or medium in size. The author deals in some detail with the life and work of the clergy, the relation between the clergy and laity, with considerable emphasis on the duties and privileges of each order. There is a good chapter on the bishop and his relation to clergy and parishes, and it is important that lay people be informed about this.

One of the fine things about this book is that it *quotes* the appropriate Canons and Articles of the Constitution so that no one need look up references, and this is particularly important for lay people who may not have copies of the Canons and Constitution available.

The book covers, in plain words, the work of the parish, as it goes on within the parish, and its relationships to the community, the diocese, the national Church, and the world.

In the chapters dealing with the parish there are details about the way in which clergy are called to be vicars and rectors, about the relationship between the rector and the vestrymen, and of both to the congregation and its members. There are

useful directions in the field of Christian education, the worship of the Church and the administration of the Sacraments, as well as the place of music in worship and the authority of the rector in this connection. Thus the book would help in this relationship, which is so frequently a cause of dispute. Needless to say, there are very full suggestions on details of the pastoral office.

It seems to me that this book can fill a very great need. I am sure that if I had had this book when I was a young priest there are many mistakes that never would have been made, and now as a widely experienced parish priest, I concur with almost everything that is in this book.

DON FRANK FENN

No Punches Pulled

THE LOSS OF UNITY. By **Hoffman Nickerson.** Doubleday. Pp. viii, 360. \$4.95.

This book, according to its preface “meant chiefly for those who see the divisions of Christendom as a tragedy,” expects, again according to the preface, “readers outside as well as inside of the circle of professional scholars.” It is not very likely that a professional historian, even if he is not a specialist in the subject of the book, will find anything new in this popular history of the Reformation.

The book is based on wide but not sufficiently deep reading. There are no traces of acquaintance with the most important modern studies on the Reformation, like Holl's papers on Luther or Lortz's *History of the Reformation*, and much too few traces of a study of original sources. The historical causes of the Reformation are hardly touched; one hears nothing about the reform movements before 1500; the English Reformation still begins with Henry VIII personally.

It seems that it was the picturesque aspect of the age which caused the author to add comparatively long chapters on subjects like the geographical discoveries or on Rabelais, which are only very loosely connected with the main topic.

Mr. Nickerson pulls no punches about his personal likes and dislikes: Calvin appears page after page as “the Great Devil-Worshipper”; Luther is “the Miner's Son” from the beginning to the end, although it is hard to see what this has to do with his teaching, his theology, or his doctrine of the Church.

The author's preference for sobriquets leads him to serious failures in taste. He certainly is the first to write the history of Catherine of Aragon and Henry VIII, under the chapter heading: “Charles' Aunt versus Royal Theologian,” or to give a survey of Erasmus' life and work under the title: “Dutch Scholar ‘lays an egg.’”

Continued on page 21

O Saviour of the world, who by thy
Cross and precious Blood hast redeemed
us; Save us, and help us, we humbly
beseech thee, O Lord.

—Prayer Book, p. 313



Cross of Dorat

The form of the Cross here shown is taken from Johannes Treyers' *The Cross as Symbol and Ornament* [see p. 25]. Superimposed upon the Cross, the Latin words *Dux* (Leader), *Rex* (King), *Lux* (Light), and *Lex* (Law) merge in the X with which they all end, and thus form another Cross at the center. The Cross is presumably named for the 16th-century French poet and classical scholar, Jean Dorat.

The Living Church

For 82 Years:

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

Twenty-first Sunday after Trinity
October 22, 1961

WASHINGTON

First Communion

In Washington Cathedral early this month, the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, received his first Communion in the Episcopal Church, after the General Convention's agreement to establishment of full communion between the two Churches.

After receiving the Sacrament from the hands of the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, Bishop de los Reyes entered the pulpit and described how his Church broke away from the Roman Church after the Philippines came under American control at the turn of the century. He attributed the break to the fact that Roman Catholic bishops and administrators, sent to the Philippines during the three centuries it was ruled by Spain, "stood by indifferently and without raising their voices in defense of human rights while the Filipino people suffered under tyrannical colonial governors."

Bishop de los Reyes expressed gratitude for the new relationship between his Church and the Episcopal Church, and predicted that both Churches will be strengthened by the new bonds of friendship. [RNS]

ORTHODOX

Agreement at Rhodes

A pan-Orthodox conference, forerunner of an anticipated pan-Orthodox Council, was held on the Isle of Rhodes the last week in September, with leaders of various Orthodox Churches evidencing concern for their place in the ecumenical movement.

Presiding at the conference, in the name of His Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, was Metropolitan Chrysostom of Philippi and Kavala.

Prime order of business for the conference was to set up an agenda for a Pro-Synod, which will tackle issues eventually to be discussed at a Council.

According to Ecumenical Press Service, a major part of the agenda for the Pro-Synod is given over to relations of Orthodoxy with the remainder of Christendom. Sections deal with Orthodoxy

in relation to "ancient Oriental Churches," the Roman Catholic Church, the Churches arising out of the Reformation, the Old Catholic Church, and the ecumenical movement generally.

The section on Orthodoxy and the ecumenical movement lists as agenda topics for the Pro-Synod, "the presence and participation of the Orthodox Church in the ecumenical movement in the spirit of the Patriarchal Encyclical of 1920," the study of theological and other questions relating to Orthodox participation in the movement, and "the importance of the contribution of Orthodox participation to the orientation of ecumenical thought and action."

The 1920 encyclical of the Ecumenical Patriarchate advocated the formation of a "league of Churches." The World Council of Churches was organized in 1948.

The agenda was adopted at a public session of the conference, with all 60 of the official delegates signifying approval. A message from the conference, also

unanimously approved, was read in Greek and Russian at a closing service.

The message said, in part:

"Fully conscious of the great responsibility we bear before God and men, we declare that we have examined in a spirit of brotherly concord the subjects coming within our here restricted responsibility and have reached unanimous agreement on the list of themes to be submitted to the future Pro-Synod. . . .

"For the first time for many centuries Orthodoxy has met in so fully representative an Assembly, and we leave this conference strengthened in our faith, our hopes, and our love, with a full awareness of the strength in unity of our Holy Orthodox Church. . . .

"We salute . . . in love our friends of the venerable East with whom we are linked by the immutable bonds of heart and mind which have existed for centuries, and those of the West, with whom we have never ceased to collaborate for the accomplishment of the command of our Lord 'that they may all be one,' a command for the fulfillment of which our Holy Church has never ceased to pray."

Supreme Bishop de los Reyes of the PIC at Convention in Detroit
In Washington Cathedral, first Communion.

F. W. Putnam





Orthodox leaders in Conference assembled: At Rhodes, unity was a prime concern.

RNS

Items on the agenda in addition to references to the ecumenical movement dealt with social application of Christian principles. These, according to Religious News Service, include "Orthodoxy and racial discrimination," "Application of Christian ideas of peace, brotherhood, and love among peoples," and "Orthodoxy and Christian duty in areas of rapid social change."

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, in a message to the conference, urged that theological conferences between the Orthodox Churches and the Church of England be resumed. Previous discussions were discontinued before World War II. The Archbishop said:

"The resumption of such a theological conference has been eagerly awaited and will bring encouragement to many souls who long for unity. From the day of my enthronement as Archbishop of Canterbury, there has been no desire in my heart greater than to see a deeper friendship with the Holy Orthodox Church."

INTERCHURCH

Joint Information

Meeting in Ocean City, N. J., recently, the United Presbyterian Synod of New Jersey voted to invite the Episcopal dioceses of New Jersey and Newark to join "in a program of cooperation, education, and exchange in as many areas of the Churches' life as are possible."

The synod instructed its moderator, the Rev. Nicholas J. Burggraaff, to invite Bishop Banyard of New Jersey and Bishop Stark of Newark to local ecumenical discussions.

In its resolution on the matter, the synod said that the action was being taken because of the belief that "discussions soon to be begun by committees of our national bodies can best be carried on when our full constituencies are thoroughly informed." [RNS]

UNITED CHURCH WOMEN

Shocked

United Church Women, a Department of the National Council of Churches, joined with the Young Women's Christian Association and the National Council of Jewish Women recently in sending a telegram to President Kennedy condemning Russia's decision to resume testing of nuclear weapons. The telegram said, in part:

"We are shocked as you are at the announcement of the USSR. . . . The decision . . . demonstrates more clearly than ever the need for new constructive, cooperative action to protect the welfare and safety of people throughout the world." [RNS]

CHURCH UNITY

Local Discussion

In a public discussion among four local clergymen of different denominations, in Sioux City, Iowa, on October 5th, three of the participants said they were not convinced of the necessity for organic union of the four Churches named in the "Blake Proposal" for Church unity. The fourth said he felt it is necessary in order to present a solid front against Communism.

The "Blake Proposal," as put forth last year by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, suggests a uniting of his Church with the Episcopal, Methodist, and Congregational (United Church of Christ) Churches in a Church "truly Catholic and truly Reformed."

The discussion, held at Calvary Episcopal Church, Sioux City, was moderated by the Rev. Paul J. Davis, Calvary's vicar. Participants, all of Sioux City, were: the Rev. Joseph Gregori, rector of St. Thomas' Episcopal Church; the Rev. Robert Chapler, chaplain at the Meth-

odist Hospital; the Rev. Robert Rae, of Morningside Presbyterian Church; and the Rev. Dwight Snedrud, of Whiting Congregational Church.

All four deplored the present divisions within Christianity, but none would whole-heartedly recommend the immediate uniting of the four Churches involved. They indicated they felt there were too many problems standing in the way of unity at the present time — both theological and organizational. All said they believed the Churches should at this time work to know, understand, and love each other more.

CALIFORNIA

In Defense

Clergymen of the diocese of California, 100 of them, have adopted a statement supporting the Rev. C. Corwin Calavan, rector of St. Stephen's Church, Orinda, who has been the target of anonymous letters accusing him of "softness" toward Communism.

Among the clergymen signing the statement, according to a release from the diocese of California headquarters, were Bishop Pike and Suffragan Bishop Millard of California.

According to reports, three mimeographed documents, purporting to be an exchange of correspondence between two women, have been widely circulated. They criticize Mr. Calavan's membership in the Orinda Council for Civic Unity, the National Association for the Advancement of Colored People, and the Committee of Justice for Martin Sobel. They also attack membership of the Episcopal Church in the National Council of Churches, it is said.

The statement by the California clergymen called attention to resolutions adopted by the Detroit General Convention condemning Communism and warning that the people of the Church "examine carefully charges of disloyalty and subversion brought by extremist groups" [L.C., October 8th]. "We deplore the anonymous, unwarranted, and false attacks made upon a fellow priest," they said, and added, "This action is taken because of our awareness of the inherent dangers created by such unprincipled attacks."

PUBLIC AFFAIRS

Security Petition

Fifteen Episcopal clergymen were among some 300 signers of a petition to President Kennedy, asking that he halt further proceedings under the Internal Security Act and the membership provisions of the Smith Act. The petitioners claim that the acts, which require public statements on membership, from Communist and Communist front organizations, violate basic Constitutional rights.

The Episcopal clergymen signing the petition include: Bishop Mitchell, retired, of Arizona (age 85); Bishop Oldham, retired, of Albany (84); Bishop Peabody, retired, of Central New York (73); Bishop Moulton, retired, of Utah (88); the Very Rev. Paul Roberts (73); and the Rev. Messrs. Theodore Gibson (46), Joseph Fletcher (56), Warren McKenna (43), Eliot White (89), Lee Belford (48), John Melish (87), Clarence Parker (78), Kenneth Forbes (83), William Spofford, Sr. (69), and Walter R. Bowie (79).

Specifically, the petitioners asked the President to:

✓ Recommend that a petition of the Department of Justice before the Subversive Activities Control Board be withdrawn and its registration order dismissed.

✓ Ask Congress to repeal the Internal Security Act.

✓ Require the validity of any registration order to be tested against a single individual (in order to minimize the destructive impact of the enforcement procedure.)

✓ Recommend that all further proceedings against organizations other than the Communist party be halted "until the validity of registration provisions is tested against the self-incrimination clause."

✓ Grant pardon to Junius Scales, convicted under the membership clause, and permit no further proceedings against others under the membership clause.

The battleship *North Carolina* is towed up the Cape Fear River toward her Wilmington, N. C., resting place. Watching from a high promontory, Churchman Hugh Morton photographs the enterprise. Mr. Morton was appointed chairman of the North Carolina Battleship Commission by the governor of the state. In raising money to establish the ship at Wilmington as a memorial to North Carolina soldiers of the world wars, Mr. Morton designated contributors "admirals of the Cape Fear River." One anonymous donor asked that his "commission" be given to John Wright, 10-year-old son of Bishop Wright of East Carolina.



October 22, 1961

ENGLAND

Action on Lanka

Action by the Convocation of Canterbury on the proposed Church of Lanka, according to a Religious News Service dispatch, may be less favorable than the action taken by General Convention in Detroit.

RNS reports that the Lower House adopted a resolution which "stated specifically that the Anglicans would establish intercommunion with the Lanka Church 'provided that ambiguity in the rite of ordination is removed so as to make it clear that episcopal ordination has been conferred on those who have not already received it.'"

However, the House did assert that the proposed Church, a union of Anglicans and Protestants in Ceylon, "If constituted on the basis of the proposed scheme would be a true part of the Church universal."

(The dispatch does not indicate whether the Upper House concurred, nor does it give the full text of the resolutions.)

WALES

Gift of God

"Teetotalists are earnest and sincere, but are mistaken," said the Most Rev. Alfred Edwin Morris, Archbishop of Wales, and thereby stirred a storm of protest in Wales, where a campaign was under way last month to allow public houses to open on Sunday.

The archbishop, according to press reports, wrote in a booklet, "The Christian Use of Alcoholic Beverages," that "the main biblical evidence, and particularly the example of the teaching of our Lord, requires the positive view that alcoholic beverages are a gift from God."

Some disagreed with the archbishop. Dr. Maldwyn Edwards, a Methodist, said that "the unanimous conviction of free

UPI

Churchmen is that alcohol, so far from being a gift of God, is a dangerous commodity with obvious ill effects on body as well as brain." Mr. H. Cecil Heath, secretary of the United Kingdom Alliance, is reported to have called Archbishop Morris' views "an extraordinary presumption." He commented: "The real use of alcohol is in engines. Better in the engine than in the engineer."

PIC

Appropriate Use

by the Rev. CHARLES D. KEAN

The academic hoods used when the late Rt. Rev. Norman Spencer Binsted, former missionary bishop of the Philippines, was awarded the degree of Doctor of Divinity by the Virginia Theological Seminary in 1928 and the degree of Doctor of Sacred Theology by the General Theological Seminary in 1952 were used again this year, in symbolic fulfillment of one of Bishop Binsted's dreams.

By arrangement with the late bishop's widow, the two hoods were used on October 1st when the Virginia Theological Seminary awarded the degree of Doctor of Divinity, and on October 11th when the General Theological Seminary gave the degree of Doctor of Sacred Theology, to the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church.

The concordat of full communion concluded between the Episcopal Church and the Philippine Independent Church at the General Convention in September represented the achievement of an end long desired by Bishop Binsted, toward which he worked unceasingly from the end of World War II until his retirement in 1957. Bishop de los Reyes, with whom he shared the dream, was the guest of the Presiding Bishop at the Convention and remained in this country afterwards for some weeks.

Arrangements for the use of Bishop Binsted's academic hoods were made with Mrs. Binsted by the Very Rev. Jesse Trotter, dean of the Virginia Seminary, and the Very Rev. Lawrence Rose, dean of the General Seminary. Mrs. Binsted attended both ceremonies to see them used in a way she knew her husband would have enjoyed.

PRAYER

A Day for Peace

The Most Rev. Arthur Lichtenberger, Presiding Bishop, has asked Episcopalians to observe Sunday, November 12th, as a day of prayer for the peace of the world.

"I know there is no need," said Bishop Lichtenberger, "to call upon our people to pray for world peace and fellowship among the nations; we offer such inter-

cessions to God each day. But we will all be strengthened and upheld in our daily prayers if we have a particular day when we pray together that peace may be established on the foundation of justice and truth."

NORTHERN INDIANA

"Largest" Convention

An enthusiastic convention of the diocese of Northern Indiana heard the news that, in the past year, there have been the largest number of confirmations and receptions in the history of the diocese, the largest number of priests, the largest number of new missions started, and the largest number of men in seminaries studying for the priesthood.

The convention was held on October 4th at St. James' Cathedral, South Bend, Ind., with the Very Rev. Robert F. Royster, dean, as host.

St. Augustine's Church and St. Barnabas' Church, Gary, were admitted as new parishes. A budget of \$70,925 was adopted, a diocesan missionary was appointed, and a capital funds campaign for \$200,000 to provide a diocesan revolving loan fund was approved. The delegates heard that the new All Saints' Chapel at Howe Military School, Howe, Ind., will be consecrated on November 1st, as the climax of a \$2,500,000 building program at the school. The chapel is a memorial to the late Lucy Murchison Mallett, wife of Bishop Mallett of Northern Indiana.

ELECTIONS. Standing Committee: Rev. Wallace Wells. Bishop and Council: Rev. Carl Richardson, Rev. Bruce Mosier, Rev. Leonidas Rose, Kenneth Kintner, Lewis Cole, Maurice Durfee.

RACE RELATIONS

Day in Court

The appeals of the 15 Episcopal clergymen who were sentenced to jail last month when they attempted, as a racially integrated group, to eat in a bus terminal in Jackson, Miss. [L.C., October 8th], will be heard in a Hinds County, Miss., court in May, it has been reported.

All but one of the 15 pleaded not guilty at an arraignment before a Hinds County judge. The other, the Rev. James Evans of St. Clair, Mo., was ill and could not report with the rest for arraignment. He is to appear before the court at a later date.

SCOTTISH PRESBYTERIANS

Is Authorized, Will Visit

Special clerical and lay committees of the Church of Scotland (Presbyterian) have unanimously authorized Dr. Archibald Campbell Craig, moderator of the Church's General Assembly, to accept an invitation to pay a courtesy call on Pope John XXIII, if such an invitation should come.

Dr. Craig plans to travel to Rome next



RNS

The Rt. Rev. Chandu Ray, assistant bishop of the diocese of Lahore, Pakistan, discusses possible uses of a "finger phono" with Dr. Gilbert Darlington of the American Bible Society. Inexpensive record players like this, which operate a record is turned with a finger, will be used to play records of the scriptures in places throughout the world where electricity is not available. Bishop Ray is a former secretary of the Bible Society of India, Pakistan, and Ceylon.

year to join in celebrations marking the centenary of the Scots Kirk (St. Andrew's Church) there.

Members of the committees, in a joint statement, said that "no truth safeguarded by the Church of Scotland could be compromised through a courtesy visit paid by the moderator . . . to the Vatican." They agreed that through such a gesture "Christian charity could be manifested and goodwill fostered."

The moderator of the Free Church of Scotland, however, looked with disfavor on such a visit. Outside of an expression of this disfavor, said Dr. R. J. Murray Fortrose, he could offer no other comment which would be "suitable for publication." [RNS]

OLD CATHOLICS

Ready

The International Congress of Old Catholics, meeting recently in Haarlem, The Netherlands, adopted a statement declaring the Old Catholics to be ready to enter into full fellowship with the Orthodox Church.

Delegates, including bishops and clergy from seven European countries and the United States and Canada, sent letters expressing this readiness to the pan-Orthodox conference held in Rhodes last month, and to the heads of the autocephalous Orthodox Churches.

[The Episcopal Church is in full communion with the Polish National Catholic

Church, the branch of the Old Catholic Church in the United States.]

The Most Rev. Andreas Rinkel, Old Catholic Archbishop of Utrecht, was applauded when he told the congress that there were no dogmatic obstacles to reunion between the Orthodox and the Old Catholics.

The congress received goodwill messages from the Orthodox patriarchs in Moscow and Istanbul.

[EPS]

SCROLLS

On the Road

The director of the Antiquities Department of Jordan has agreed to a proposal that Dead Sea Scrolls, now in Jordan, be exhibited in museums throughout the world.

Dr. Jon Alegro, professor of Semitic languages at Manchester University, England, made the proposal to the Jordanian director, Dr. Awni Dajani.

King Hussein of Jordan has prohibited the permanent export of any of the Dead Sea Scrolls, and has decided to keep the artifacts as one unit at the Rockefeller Palestine Museum in Jerusalem.

Dr. Dajani said the planned exhibits would bring in more funds for further excavations in Jordan to find biblical manuscripts. He also said it was expected that display of the scrolls would bring more travelers to holy places in his country. [RNS]

Double Meaning

A Methodist bishop in India has reportedly suggested that his denomination reject a plan to form a united Church in North India and Pakistan, on the grounds that the Anglican Church, one of the bodies involved in the proposed union, does not recognize Methodist bishops.

Methodists Bishop Gabriel Sundaram of Lucknow, India, is reported by Religious News Service to have claimed that Anglican bishops declined to attend a conference at Madras, India, "because Methodist bishops who, according to them, were not in the historical succession, were invited to it."

Bishop Sundaram allegedly said that "the plan of Church union for North India and Pakistan is capable of double meaning. It means one thing to the Methodists and an entirely different thing to the Anglicans. It is now clear that the services proposed for use at the inauguration of the new Church are really services of supplemental ordination which will regularize the ordination of Methodist bishops and ministers."

The bishop is reported to have said that the "decision of the Anglican bishops not to recognize the ministry of the Methodist Church leaves it no other option than to reject the plan."

AROUND THE CHURCH

"Christianity, Communism, and Crisis" is the theme of a series of weekly forums planned for this winter at **All Saints' Cathedral, Albany, N. Y.** Explaining the purpose of the series, **Bishop Brown of Albany** said that, as Christians, "we ought to understand that international Communism is a threat not only to our way of life but to Christianity itself."

The widow of **Hiland G. Batcheller**, former chairman of the board of the Allegheny-Ludlum Steel Corp., has given a 14-room house to the **diocese of Albany** for use as the episcopal residence. The diocese had been about to buy a smaller house when news of the gift arrived.

The Rev. Canon **Edward T. H. Williams**, formerly retreat master at the conference center of the diocese of Albany, has been named the first **Episcopal chaplain to the graduate schools of Albany, N. Y.** The chaplaincy, sponsored by the diocese's department of college work is aided by a grant from the National Council's Division of College Work.

Canon Williams, who will be directly responsible in his new work to Bishop Brown of Albany, will be on the staff of All Saints' Cathedral, and will assist at St. Andrew's Church, Albany.



GENERAL CONVENTION

ARMED FORCES

Strengthened Arms

A joint resolution calling upon the National Council to strengthen its work in the Armed Forces Division was adopted by the House of Deputies as a substitute for one presented by the Rev. William W. Lumpkin of Upper South Carolina to create a new Joint Commission on the Armed Forces. The House of Bishops concurred.

A proposal to provide for election of a suffragan bishop for the Armed Forces was defeated in the House of Deputies without discussion.

Changes for Chaplains

The 1961 General Convention made some special canonical provisions for priests working as chaplains in the armed forces of this country.

Section 4 (a) and Section 6 of Canon 45 have now been made inapplicable "to the ministrations of chaplains in military installations and Veteran's Administration facilities," so that in these cases the requirement that a priest be licensed by the bishop in whose diocese he ministers does not apply, nor does the restriction forbidding the unauthorized ministrations of one priest within the cure of another.

Chaplains will retain canonical affiliation with their home dioceses.

MISSIONS

Good Friday Offering

The two Houses of General Convention concurred on action in regard to the Good Friday Offering providing:

- ✓ that \$15,000 of the offering go to Jerusalem and the East Mission;
- ✓ that 15% of the offering go to the Joint Commission for Coöperation with Eastern Churches;
- ✓ that the remainder of the offering be used for work in the Middle East;
- ✓ that the National Council report to the next General Convention on the needs of the Anglican Church in the Holy Land and Middle East; and
- ✓ that the National Council, in publishing promotional materials for the Good Friday Offering, accurately reflect the whole body of needs to be met by it.

THEOLOGICAL EDUCATION

Standards

A new Canon 30 was adopted by both Houses, changing the composition and the title of the present Joint Commission on Theological Education and setting up standards for institutions recognized as theological seminaries of this Church.

The "Joint Commission on Education for Holy Orders," as it will be called, will consist of three bishops (one of them to

be chairman of the Joint Commission), the dean of the General Theological Seminary, and the deans of three other theological seminaries of the Church, appointed by the Presiding Bishop; together with three examining chaplains, three other presbyters, and three laymen appointed by the President of the House of Deputies.

This Joint Commission will, among other things, study needs and trends in its field, and make recommendations; assist and advise the seminaries; promote coöperation among the seminaries; and determine "whether any institution of learning within the jurisdiction of this Church shall be recognized as a theological seminary of this Church in accordance with standards approved by the General Convention."

This General Convention provided that, to be so recognized, "an institution of learning shall comply with the following standards, viz:

"(1) Its primary purpose shall be the education of men for Holy Orders.

"(2) It shall throughout each normal academic year offer courses of study in the subjects prescribed in these canons for the learning and examination of candidates for Holy Orders.

"(3) Its faculty shall include at least four full-time professors duly qualified, according to generally accepted academic standards, to teach such courses.

"(4) Its student body shall number not less than twenty men pursuing a three year course normally leading to a baccalaureate degree in theology, of whom at least 80% shall hold an A.B. degree or its equivalent.

"(5) Its organization, financial resources, equipment, and facilities shall be such as reasonably to assure its stability and permanence and its separate identity as an institution for theological education."

QUOTAS

Total: \$9,434,760

The 1962 missionary quotas, as ascertained by the National Council, are as follows:

First province, \$1,128,957: diocese of Connecticut, \$364,650; Maine, \$50,621; Massachusetts, \$407,057; New Hampshire, \$45,283; Rhode Island, \$121,095; Vermont, \$29,889; Western Massachusetts, \$110,362.

Second province, \$1,936,625: Albany, \$134,691; Central New York, \$141,637; Long Island, \$298,705; Newark, \$265,691; New Jersey, \$217,699; New York, \$684,029; Rochester, \$81,651; Western New York, \$112,522.

Third province, \$1,675,067: Bethlehem, \$72,750; Delaware, \$86,285; Easton, \$25,099; Erie, \$44,662; Harrisburg, \$65,180; Maryland, \$209,640; Pennsylvania, \$440,517; Pittsburgh, \$134,182; Southern Virginia, \$94,421; Southwestern Virginia, \$51,731; Virginia, \$204,-

027; Washington, \$187,228; West Virginia, \$59,345.

Fourth province, \$1,212,181: Alabama, \$98,283; Atlanta, \$98,177; East Carolina, \$39,485; Florida, \$80,063; Georgia, \$43,759; Kentucky, \$54,478; Lexington, \$33,737; Louisiana, \$116,779; Mississippi, \$53,953; North Carolina, \$114,345; South Carolina, \$48,738; South Florida, \$211,134; Tennessee, \$130,780; Upper South Carolina, \$56,606; Western North Carolina, \$31,864.

Fifth province, \$1,319,632: Chicago, \$272,839; Eau Claire, \$13,045; Fond du Lac, \$29,449; Indianapolis, \$60,081; Michigan, \$311,080; Milwaukee, \$71,873; Northern Indiana, \$42,355; Northern Michigan, \$13,947; Ohio, \$226,695; Quincy, \$16,453; Southern Ohio, \$163,172; Springfield, \$29,176; Western Michigan, \$69,467.

Sixth province, \$408,691: Colorado, \$101,745; Iowa, \$55,243; Minnesota, \$124,546; Montana, \$25,015; Nebraska, \$44,377; North Dakota, \$12,091; South Dakota, \$20,517; Wyoming, \$25,157.

Seventh province, \$823,115: Arkansas, \$39,995; Dallas, \$129,784; Kansas, \$56,165; Missouri, \$79,465; New Mexico and Southwest Texas, \$48,441; Northwest Texas, \$35,305; Oklahoma, \$66,515; Western Kansas, \$12,665; Texas, \$209,716; West Missouri, \$60,652; West Texas, \$84,412.

Eighth province, \$930,492; Arizona, \$46,240; California, \$196,499; Eastern Oregon, \$16,319; Idaho, \$15,150; Los Angeles, \$320,510; Nevada, \$12,147; Olympia, \$110,691; Oregon, \$75,748; Northern California, \$46,591; San Joaquin, \$36,187; Spokane, \$43,233; Utah, \$11,177.

HEALING

Act of Commission

By an action originating in the House of Bishops and concurred in by the House of Deputies, General Convention established a Joint Commission to study the subject of the Church's ministry of healing.

THE COVER

President Kennedy, a Roman Catholic layman, received the Grand Cross of the Order of the Holy Sepulchre from His Holiness Benediktos, Patriarch of Jerusalem, in a ceremony at the White House recently [see cover].

The award is said to be the highest decoration of the Greek Orthodox Church. The cross contains a small fragment of wood that is believed to be a piece of the Crucifixion Cross.

The Orthodox patriarch told reporters that he had praised Mr. Kennedy for his "great example of religious faith" and his faithful attendance at religious services.

[RNS]

The Commission, which is to comprise three bishops, three priests, and three laymen, is under instructions to report to the 1964 Convention.

WOMEN WORKERS

Recognition

The House of Deputies adopted resolution continuing the Joint Commission on Professional Women Church Workers, recommitting its report [L.C., September 10th] for further study, and recognizing the standards of the Association of Professional Women Church Workers. The House of Bishops concurred and further appropriated \$1,000 to the Joint Commission. The deputies concurred with this appropriation. By joint resolution the Division of Christian Ministries was requested to set an advisory schedule of salaries.

FINANCE

Off the Table

The House of Bishops tabled a proposal from the National Council asking Joint Commission study of the problem of canons and other provisions concerning stewardship and the quota system and a report to the 1964 Convention with such recommendations and formulae as are fit.

Bishop Stark said that the committee on memorials and petitions was generally favorable to the proposal but was worried about certain ambiguities (i.e., what is one-half the regular income of a diocese?).

Bishop Burrill of Chicago said that previous General Convention statements about tithing and related matters had been useful, but that he opposed canonical action. "Don't pass laws," he said, "but let the Church grow to a sound level of giving." Bishop Warnecke of Bethlehem made the motion to table, which was carried.

Later, the Bishops approved the establishment of a Joint Commission to study quotas and financial partnership plans, composed of three members in each order, and voted the appropriation of \$3,000 for its expenses. The House of Deputies concurred.

FORWARD MOVEMENT

Continuing Forward

The House of Deputies heard the Rev. Clement Welsh, editor of the Forward Movement Publications, remind it that the program of the organization has been in operation for 27 years. The most recent activity, he said, has been the assisting of the Church in Brazil with a publications program.

Dr. Welsh said he believed that editorial work should be done among the

people for whom the material is designed.

In the House of Bishops, Bishop Hobson, retired, of Southern Ohio, reported on the history and work of the Forward Movement Publications, and presented a resolution for continuing the organization under the direction of the Presiding Bishop. The deputies concurred.

The bishops concurred with a House of Deputies' resolution commending the work of the organization.

DINNERS

Edible Words

Part of each General Convention are the dinners, given by provinces, Departments of the National Council, theological seminaries, and other Church-related organizations. Thousands of words are prepared to be spoken to the guests, by many notable speakers.

Province V's dinner was a merry family gathering, punctuated by the singing of state songs. Bishop de Mel of Ceylon as speaker told the group that the task of the Church in Ceylon is to make Christianity intelligible to the people. "Christianity in Southeast Asia must justify itself. It has a great deal to cope with — hunger, linguistic differences, nationalism, fatalism. But nationalism will pass to something greater. Pray that the Church in Ceylon may never be small."

Seabury Press dinner guests, celebrating its 10th anniversary, heard Bishop Bayne state that the task of writing and publishing and distributing ideas is a holy task because we are dealing with ideas about God and His place in history; and the Rev. F. N. Davey, director of SPCK, publishing house and oldest missionary society in the Church of England.

Bishops Mosley of Delaware and Jones of West Texas were guest speakers at the Christian Education Departmental dinner. Bishop Mosley felt that the task of Christian education is set in a culture where men have lost their sense of vocation, lost their sense of personal moral integrity, and in a world that is largely disappearing. Bishop Jones commented that the greatest need is for a radiant, vital Christian witness.

"This dinner is our expression of admiration for work well done in our missionary districts," Bishop Donegan of New York, president of Province II, told the guests, who listened to each of the province's missionary bishops report on the work among the people in his missionary district.

Bishop Swift of Puerto Rico said that the aim of his area was to keep men within their own culture through training in the new seminary of the Caribbean, which is the only one of its kind in the whole world. Disclaiming that it was "his" seminary, the bishop reported that there were 16 students from all over the Caribbean area; all of the faculty are Th.D's; phase two of construction of

buildings is underway, with the financial picture under control.

Bishop Kellogg of the Dominican Republic, declining to talk of the post-Trujillo era, said there had been a 100% increase in the Dominican clergy, since he had recently ordained one deacon and there are now two postulants.

Bishop Voegeli stated that he believed in the identification of the missionary with the life and work and culture of the place where he worked; Bishop Gooden of the Canal Zone told of the movement of communists in Latin America; Bishop Richards of Central America spoke of the publication center which is being established and his hopes for its influence on the growth of the Church.

At the **Stewardship Dinner**, the Ven. David R. Thornberry of Southern Ohio contrasted the careful scheming to decide what one can afford to give with the total offering of an Okinawa leper, who had nothing to offer God but the acceptance of suffering and isolation. Short of total commitment, the archdeacon said, "we will never know the meaning of stewardship nor be able to perform it."

"I would not lure you into the belief that abolition of asking budgets, quotas, and assessments is the panacea for all our financial shortcomings," said layman John Paul Causey of Virginia in a **Stewardship Dinner** address. He said that the plan of voluntary giving is a much harder program to implement than any attempted before in Virginia. "What we are truly interested in," he said, "is winning the souls of men and women to the work of God, and not their pocket-books." What the individual gives "is not the important thing, why he gives is. . . ."

A **Three College Dinner** gathered together former students and their wives from Hobart College (founded in 1822), Trinity College (founded in 1823), and Kenyon College (founded in 1824). Toastmaster was the Rev. Louis M. Hirshson, president of Hobart and William Smith Colleges. There were greetings by the Presiding Bishop and other bishops, a brief talk by Dr. Albert C. Jacobs, president of Trinity College, and Dr. F. Edward Lund, president of Kenyon College.

Delegates and visitors to General Convention from **Province VI** broke bread together and heard yearling shepherds speak — Bishop Rauscher, newly consecrated Coadjutor of Nebraska, and Bishop Thayer, Suffragan of Colorado. Given special recognition were Mrs. Robert Adams, provincial representative on the General Division of Women's Work, and Mrs. Winfred Douglas, retiring member-at-large of the Division.

"The campaign to raise \$10,000,000 for strengthening the school is well on its way. We now have something more than \$2,000,000 in cash and pledges," the Rt. Rev. Donald J. Campbell, Executive for Development, told alumni and friends at the dinner of **Episcopal Theo-**

logical School. The goal is expected to be reached before the Cambridge, Mass., seminary celebrates its centennial in 1967.

Alumni and friends of **Church Divinity School of the Pacific** saw a black and white sound film (now available to interested groups) on the work of the school. Welcome was extended to all at the dinner by the Rt. Rev. Sumner F. D. Walters, chairman of the board of trustees.

Bishop Emrich of Michigan, speaking at the **Philadelphia Divinity School** dinner, said that Churchmen should find their destiny in the nature of the Church, the four marks of which he described as authority, freedom, pastoral heritage, and graciousness. He said that the Church in society tends to become a club made by man and existing for his comfort and friendship.

"We need such an organization as the **Episcopal Society for Cultural and Racial Unity**, at work in our nation today. I rejoiced when the Society was first formed. I believe now that its continued existence is a sign of health and vigor in the Church. . . . The time is short. . . . May you have the wisdom and courage and charity to help us find the way to live the truth we proclaim, that we are all one in Christ Jesus," read the message to ESCRU from the Presiding Bishop, who could not be present at the ESCRU dinner.

The first Convention dinner dedicated to the cause of the inner city attracted many to hear William L. Slayton, U.S. Commissioner of Urban Renewal. The **Church in the City** dinner was arranged by an unofficial group of city clergymen. Making the introductions, Bishop Burrill of Chicago commented that the Episcopal Church had changed from a city church to a suburban church. Dean Moore of Indianapolis gave the history of the host group which has met for several years to receive the counsel of city planners, sociologists, National Council members, and distinguished city church clergy.

Of the two kinds of criticism, that based on reason is to be heeded, but the only way to meet ignorant criticism is to ignore it, Bishop Carpenter of Alabama reminded those attending the **Province IV** dinner. The Bishop, Chancellor of the University of the South, said that the university has the largest enrollment in its history — 650 students.

What should **Province VIII** take home from Convention? This was the question posed at its dinner by Bishop Lewis of Olympia, who asked, "Have we caught any glimpse of God's plan?" The bishop said, "The one thing that really moves us is the vision of God. He is still God. We must go home having heard the need of man and do something about it. I am tired of being frightened. He is still God."

After dinner there was an informal question period with Bishop Bayne, Anglican Executive Officer and former Bishop of Olympia.

TRIENNIAL

"Even So. . . ."

On three successive mornings at Convention, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, delivered a series of meditation addresses to the Triennial Meeting on the 1961 theme, "Even so send I you" (St. John 20:21), which are paraphrased below:

God is forever seeking us out, to make us His own. Christ's first words to the disciples were not of the past, but of the future. And He gave them work to do.

We turn with thankful hearts and praise Him in our daily work. This is the motivation for Christian behavior. Our task is to proclaim this truth everywhere. We cannot forget the man next door. We are not to tell men how to behave, but to tell them they are chosen — the sons of the King. It is easy to exaggerate our own importance, but impossible to exaggerate our calling.

Some men's hearts fill with fear; some try to lead us out of history, and lead us back, but we cannot go back. We are going to be thrust into the middle of things. The future is in God's hands. It is possible that a new era may arise from nuclear holocaust. Our faith and service must be set squarely in the middle of the facts of this world which threatens to destroy itself. We cannot understand all that may be required of us, but we must live these days with the conviction that we are in His hands.

Christian discipleship does not begin with work but with prayer. Christian action is rooted in worship, and hallowed only when it is offered up to God in worship. We acknowledge our daily work is God's work, but we continue to work feverishly as though the outcome depended on ourselves.

Our ministry begins with our Lord's ministry to us. We must first let Him come to us. The Lord will have us to do His will and not ours. Some think that prayer should always come out on the side of health and of peace and joy. But many prayers seem to bring no health, peace, or smooth path. They sometimes lead us into trouble, conflict, and contention. Prayer may lead us directly into trouble just as our Lord's prayer brought Him into trouble.

Today we are ready to go. We go, as He went, to the whole world. For such a work as this the laymen are the true ministers. The laymen are the ones who are constantly witnessing before the world. The ministry of the laity is more significant than the ministry of the clergy. We turn to them as ministers of the Church of Christ because this is what they are and what God sent them to do.

The fruits of our belief are not impressive; what we give shows we do not care. So far the Episcopal community has no clear vision of Him. Evidence shows a shameful contrast between the inadequacies of the mission and our rich appointments at home. We are called by God to do His work; sent to do His work; our fathers died for Him; our brothers need loving care, but do not know Him.



RNS

From the wilderness of Judea, immense interest.*

After the excitement has

subsided, the real significance of

The Dead Sea Scrolls

begins to emerge

by the Rev. Krister Stendahl

Dr. Stendahl is a priest of the Church of Sweden and a well known New Testament scholar. Since 1954, he has been at Harvard Divinity School, where he is now the John H. Morison professor of New Testament studies.

The Dead Sea Scrolls were an exciting and disturbing subject to the general public a few years ago. Through the writings of A. Dupont-Sommer in France, beginning in 1951, and the onesided but able popularization by Edmund Wilson in this country in 1955, these ancient manuscripts from caves around Qumran, near the Dead Sea in the wilderness of Judea, attracted an immense interest far outside professional circles. They dated from around the time of Christ and seemed to show that the teachings of Jesus were not as unique as popular piety imagined them to be. It was implied that the new perspective furnished by the Scrolls would be highly embarrassing to those who believed Jesus to be the unique Saviour and the Son of God.

*An expert examines one of the fragile documents found in the Dead Sea cave area.

During the last three years much of this excitement has subsided, and the shock treatment has in many quarters had a good effect. The Dead Sea Scroll material has served as a healthy reminder to the Church that Christianity is a religion which recognizes the acts of God in history. Its Scriptures are not the printed or dictated edition of some golden tablets, in the style of the Book of Mormon. Its Master Jesus appeared to His contemporaries as a man among men, as a teacher among teachers, deeply involved in the web of history at a crucial point in the life of the Jewish people when Pontius Pilate was the Roman procurator in Judaea. In short, the Dead Sea Scrolls help 20th-century Christians to accept again the very nature of the first Christian faith and to face that risk of faith which was Peter's and Paul's; for the Christian faith is just as daring as was their claim: this Jesus, with only a handful of followers, is God's Messiah; He gives us the right to call ourselves the children of God and to apply in the here and now the life of the Kingdom with its forgiveness, its love, and its Spirit.

Once this has been seen and accepted — to the clarification of the Christian

existence — the particulars of how Christianity emerged out of its Jewish matrix can be dealt with in the right mood. To such an enterprise the Dead Sea Scrolls furnish plenty of new and challenging data, and the first period of excitement is now followed by a second, where the material from Qumran will find its proper place among all the data which we have had at our disposal for quite some time.

Naturally, the scholar concerned with Christian origins builds his conclusions upon matters of detail with which the general public is unaccustomed. Perhaps there will be another generation before this significant material is so completely integrated into our body of knowledge that we can rest content with broad generalizations about the relation between the Essenes and the Christians in the first century. But the process of integration is already under way in scholarly circles, and it seems that the Qumran manuscripts are of value not so much for any direct relationship to Jesus and His followers as for their contribution to the total picture of the religious and social scene in which Jesus appeared as the Messiah.

This more mature integration of the Qumran texts is well exemplified by a

recent study, *The Scrolls and Christian Origins*, by Matthew Black, principal of St. Mary's College in the University of St. Andrews, Scotland.

One should note carefully the exact wording of its title: *The Scrolls and Christian Origins: Studies in the Jewish Background of the New Testament*. The accent falls on "background" and, while there is a fair amount of references to New Testament passages, the reader is struck by the fact that the book is not written as a study of such elements in the New Testament as may receive new light from the Scrolls. The thrust is rather in the opposite direction and Black's contribution finds its organizing principles in the Qumran texts themselves. Hence the ramifications for the New Testament are of a deeper and more basic nature, and the bulk of the work is an original interpretation of the Qumran Scrolls.

It is especially in three areas that Black's contribution deserves to be hailed as belonging to the "integrating" type, most timely in Qumran studies.

(1) He relates the Qumran material to the often disregarded but rich and tantalizing material on Jewish sectarianism which we find in the writings of the Church Fathers. Judaism as it was known to Jesus and Peter and Paul was not a single entity.

Many different theological and ethical ideas, many different concepts of the relationship of Israel to God, many divergences in Biblical interpretation existed and were crystallized in the formation of religio-political parties, or "sects," whose controversies have a complex relationship to the beginnings of the Christian Church. Here Black goes further on the road of J. Thomas who already in 1935 wrote a useful study on Baptist Movements in Palestine and Syria.

(2) He follows O. Cullmann in stressing the link between Qumran and Samaria (and Galilee); but, while Cullmann speaks about this in terms of the Hellenists mentioned in the Book of Acts, Black refers rather to the "Hebrews" or "Hebraists" in the early Church.

The Hellenists were in general Jews who had accepted the language and much of the culture of the Greek civilization around them. The Hebraists, inheritors of the fiery revolt of the Maccabees, sternly sought to uphold the language and culture of the Jews against what they regarded as a soft and debasing integration with paganism.

(3) He stresses the Old Testament antecedents of the Qumranites more than had been usual in recent studies and he goes as far as to speak about "the survival into New Testament times of the old pre-Ezra type of Hebrew religion" with roots in the Rechabites and Nazirites, with their ascetic tendencies and stern cultural and religious conservatism. With this is connected the obvious influence of

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The Best

Books Of 1960-61

Compiled by

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

Every year about this time THE LIVING CHURCH presents a round-up of the best religious and theological works of the 12 months or so just passed. In preparing this round-up we asked a number of authorities in the several fields chosen to name publications of the past year which they regard as having unusual merit.

This year 12 authorities have submitted 37 recommendations for inclusion in this survey. Two works, however, received two votes each: An Era in Anglican Theology, by Arthur Michael Ramsey (now Archbishop of Canterbury), and Jesus of Nazareth, by Gunther Bornkamm. Thus the number of different titles represented is 35.

We list below these 35 titles, with comments by those naming them for inclusion in this round-up.

OLD TESTAMENT

✓ Recommended by the Rev. Dr. Thomas M. Horner, assistant professor of Old Testament, Philadelphia Divinity School:

RELIGION IN THE OLD TESTAMENT: THE HISTORY OF A SPIRITUAL TRIUMPH. By Robert H. Pfeiffer. Edited by Charles C. Forman. Harpers. Pp. 276. \$6. A broad survey of Old Testament religion, with the findings arranged strictly from a chronological rather than from a systematic point of view. By all odds the best book on the Old Testament this year.

THE RELIGION OF ISRAEL: FROM ITS BEGINNINGS TO THE BABYLONIAN EXILE. By Yezekeil Kaufmann. Translated and Abridged by Moshe Greenberg. University of Chicago Press. Pp. 486. \$7.50. The famous professor from the Hebrew University at-

tempts to establish that Israel's history must be reconstructed essentially as the Bible relates it — for example, the Pentateuch is the literary product of the earliest rather than the latest stage of Israelite religion.

HEBREW THOUGHT COMPARED WITH GREEK.

By Thorlief Boman. Translated from the second German edition by Jules L. Moreau. Westminster Press. Pp. 224. \$4.50. A great Oslo scholar explores the dynamic character of the Hebrew language in comparison with the Greek, as well as the very important concept of time and space in both.

THE PROPHETIC FAITH.

By Martin Buber. Translated from the Hebrew by Carlyle Witton-Davies. Harpers. Pp. 247. \$1.45. Since the 1949 translation is out-of-print, this first paperback edition is a boon to all serious students of the Old Testament. In it Buber contends



"Jesus on the Lake of Genesareth" by Eugene Delacroix
Can the life of Jesus be written?

that Israel's faith can only be seen as it unfolds through the witness of the prophets, including Abraham, Moses, and Deborah, as well as Hosea, Jeremiah, and the Second Isaiah.

MYTH AND REALITY IN THE OLD TESTAMENT ("Studies in Biblical Theology" No. 27). By **Brevard S. Childs**. Allenson. Pp. 112. \$2. In this provocative and interesting little monograph the author attempts to demonstrate that myth is the form used by the Old Testament to express its understanding of reality.

NEW TESTAMENT

✓ Recommended by the Rev. Dr. **Robert M. Grant**, professor, Federated Theological Faculty of the University of Chicago:

THE NEW ENGLISH BIBLE (New Testament). New York: Oxford University Press — New York: Cambridge University Press. Pp. xiii, 447. \$4.95. Said to be known in Ireland as the Advertised Version, this translation combines accuracy with clarity, especially in the Pauline epistles, and deserves the wide circulation it is getting. The text on which it is based is so eclectic, however, that one cannot always tell what is being translated.

JESUS OF NAZARETH. By **Gunther Bornkamm**. Harpers. \$4. The question, "Can a life of Jesus be written?" was answered in the negative by Bultmann. Here a prominent scholar accentuates the pos-

itive and produces not exactly a biography but a study which shows that the negative answer was inadequate.

EARLY CHRISTIAN ORIGINS. Edited by **Allen Wikgren**. Quadrangle Books, Inc. \$5. A group of scholars related to the University of Chicago shows in varying ways that the historical method is not even sleeping but can be used to produce valuable results. Significant at least as a corrective; three Anglican writers included.

✓ Recommended by the Rev. Dr. **Henry M. Shires**, professor of New Testament, Episcopal Theological School, Cambridge, Mass.:

JESUS OF NAZARETH. By **Gunther Bornkamm**. Harper. \$4. The appearance of this English translation of a German work published in 1956 is a notable event in the field of New Testament study. The author is a pupil of Rudolf Bultmann and both reflects and modifies the views of his well known teacher. The book is a presentation of the life of Jesus as it may be known through a penetratingly critical study of the Gospels. Although Professor Bornkamm feels unable to use much of the traditional material regarding Jesus' life, he is far from accepting a position of historical skepticism. Moreover, he does believe that a large part of the teaching attributed to Jesus is genuine and trustworthy. The author's interpretation of that teaching often contains some fresh and helpful insights. The

appended critical notes are extensive and provide a wide sampling of current European New Testament study.

SPIRIT OF GOD. By **Eduard Schweizer**. London: Black. 15/-. This is the most recent volume in the series of Bible Key Words which are English translations from the monumental German word-encyclopedia of the New Testament, Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*, aptly described as "one of the most notable works of modern theological scholarship." Ten other single translations are now available in English. In the present volume Professor Schweizer sketches the Old Testament background and then examines the occurrences and meanings of the phrase "Spirit of God" in the various books of the New Testament. The book provides for the Bible student a means of a far deeper understanding of its message.

THE GOSPEL ACCORDING TO ST. MARK. By **Sherman E. Johnson**. Harpers. \$5. Dean Johnson's book, one of the volumes in the currently appearing series of Harper's New Testament Commentaries, is representative of the many fine commentaries which have been written within the last few years. Through such works the reader is provided with the selected fruits of the vast treasures of modern learning as they bear upon the understanding of the New Testament. This volume is marked by profound scholarship and clarity of writing.

CHURCH HISTORY

✓ Recommended by the Rev. Dr. **Lloyd G. Patterson**, instructor in Church History, Episcopal Theological School, Cambridge, Mass.:

AMERICAN CHRISTIANITY. An Historical Interpretation with Representative Documents. By **H. Shelton Smith**, **Robert T. Handy**, and **Lefferts A. Loetscher**. Vol. I 1607-1820. Charles Scribner's Sons. \$10. Undoubtedly the most recent contribution to the study of the history of Christianity in America is this annotated collection of source material by Professors Smith of Duke, Handy of Union, and Loetscher of Princeton. The first volume of a series, it covers the establishment of Christianity in this country in the colonial period ("Traditions in New Contexts 1607-1690"), the opposing trends of Revivalism and Rationalism in the pre-Revolutionary scene ("Changing Patterns 1690-1765"), and the adjustment of the Churches to the life of the new nation on the eve of its expansion westward ("Freedom and Renewal 1765-1820"). . . . By and large, it succeeds in giving a vivid picture of the initial stages of the development of Christianity in America which will be both a valuable introduction for the student and a source of fascination for the general reader. . . .

The space devoted to the history of Anglicanism in America is slight.

ELIZABETH I AND THE RELIGIOUS SETTLEMENT OF 1559. By **Carl S. Meyer**. Concordia Publishing House. \$4.95. The Elizabethan Church has generally been praised by Anglicans and deplored as the product of political compromise by others. The present work does neither. But it does provide an introduction to the actual 16th-century events which have to be reckoned with if the character of Anglicanism is to be understood.

PATROLOGY. Vol. III The Golden Age of Greek Patristic Literature from the Council of Nicaea to the Council of Chalcedon. By **Johannes Quasten**. Newman Press. \$6.75. Covers the Christian literature of the Greek east between 325-451 A.D. As part of a multi-volume work by the professor of ancient Church history at the Catholic University in Washington, it represents a shift of attention from the remains of the period before the recognition of the Church to the literature of the great period of theological creativity in which a newly triumphant Christianity sought to consolidate its position as the official religion of a now Christian Roman Empire. As a work designed for specialists in the Patristic field, it nevertheless provides an up-to-date survey of early Christian thought for a wide variety of readers.

✓ Recommended by the Rev. Dr. **C. Fitzsimons Allison**, associate professor of ecclesiastical history, School of

Theology of the University of the South, Sewanee, Tenn.:

THE HERITAGE OF THE REFORMATION. By **Wilhelm Pauck**. Free Press of Glencoe, Inc. \$5. A revised and enlarged edition of Prof. Pauck's book on the Reformation which was first published in 1950. Of particular value is his section on Luther, which could well serve to correct the misconceptions held by so many concerning this aspect of the Reformation. More controversial but stimulating is the section on Adolf von Harnack, which is worthwhile in itself and at the same time is indicative of the theological assumptions of Prof. Pauck.

THE ENGLISH MYSTICAL TRADITION. By **David Knowles**. Harpers. \$3.75. This book fills a real gap by offering a concise and sympathetic, though not uncritical, account of mysticism in England and takes into account the recently discovered work of Margery Kemp.

THE MIND OF THE OXFORD MOVEMENT. Edited by **Owen Chadwick**. Stanford University Press. \$4.25. The fifty-odd page introduction to this work by the notable successor to Norman Sykes of Cambridge is itself worth the price of the book. The rest of the volume is devoted to sections taken directly from the writings of the Tractarians in much the same way as was done by More and Cross in *Anglicanism*. The sections are divided into Faith, the Authority of the Church, and Sanctification. A better one-volume alternative to understanding the Oxford movement is unavailable.

THEOLOGY

✓ Recommended by the Rev. **Kenneth J. Woolcombe**, M.A., professor of dogmatic theology, General Theological Seminary, New York City:

GORE: A STUDY IN LIBERAL CATHOLIC THOUGHT. By **James Carpenter**. London: Faith Press. 30/-. Seems to me to be the best bit of Anglican scholarship in the field of historical theology which I have seen in quite a long time. And it is most encouraging that it should have come from a young American priest of the Episcopal Church.

VICTOR AND VICTIM: By **J. S. Whale**. New York: Cambridge University Press. \$3.75. Beautifully written, very erudite, perceptive, and irenic. It does not, I think, add a great deal to the corpus of Atonement theology, but it makes a great deal of sense of what there is already, and shows it in a fresh light. A thoroughly helpful book, especially for students.

AN ERA IN ANGLICAN THEOLOGY. By **Arthur Michael Ramsey**. Scribner's. \$3.50. A delight to read, especially for those of us who have seen some of that theology in the making. Rather like going to an exciting cricket match, and

then reading an excellent account of it in the next morning's newspaper. I thought his analysis penetrating, lucid, and on the whole, fair, though Pittenger is probably right in thinking him hard on the Modernists.

✓ Recommended by the Rev. Dr. **William J. Wolf**, professor of theology, Episcopal Theological School, Cambridge, Mass.:

AN ERA IN ANGLICAN THEOLOGY. By **Arthur Michael Ramsey**. Scribner's. \$3.50. A fascinating survey from Gore to Temple. Should be read by every priest of the Church if for no other reason than to brief him bibliographically for his future reading in Anglican theology.

LANGUAGE, LOGIC, AND GOD. By **Frederick Ferré**. Harpers. \$3.50. Presents a knowledgeable survey of the relevance of contemporary analytic or linguistic philosophy to theology. Here in brief terms is the difference between the verificational analysis of the Vienna school and the functional analysis of the Cambridge philosophers, particularly Wittgenstein. For most clergy whose formal education ended more than 10 years ago this will be *terra incognita*, but still tremendously important for communication with college youth and the academic community.

CHRISTIAN ETHICS

✓ Recommended by the Rev. Dr. **John W. Turnbull**, associate professor of Christian ethics, Episcopal Theological Seminary of the Southwest, Austin, Texas:

THE HUMANITY OF GOD. By **Karl Barth**. John Knox Press. Pp. 96. \$2.50. Contains three essays by Dr. Barth, one of which is sub-titled "Foundation of Evangelical Ethics." The other two are, however, equally important for Christian ethics in the broadest sense, and the volume as a whole will reveal to the reader new and unexpected facets of the thought of one of the theological giants of our time.

BIBLICAL FAITH AND SOCIAL ETHICS. By **E. Clinton Gardner**. Harpers. Pp. 386. \$4.75. Rather textbookish in character, this volume is, nevertheless, a helpful summary of the principles of Christian ethics and their application in society. In point of view, it represents what might be called a contemporary American ecumenical consensus with something of a "neo-orthodox" slant.

THE CONTEXT OF DECISION: THE THEOLOGICAL BASIS OF CHRISTIAN ETHICS. By **Gordon D. Kaufman**. Abingdon Press. Pp. 126. \$2.50. The author of this book is a Mennonite scholar, educated in one of the great ecumenical seminaries. There runs through his work, therefore, an arresting interplay between the tradition of radical sec-

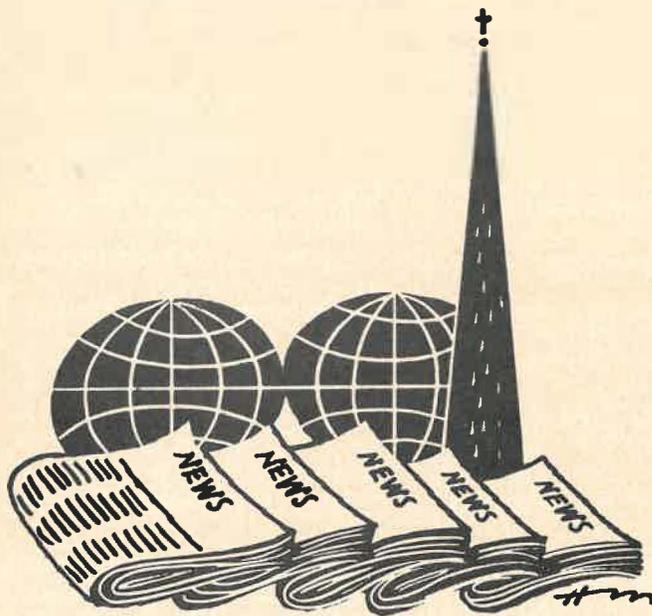
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Voice From the Past

The petition to the president of the United States asking for executive action to mitigate the effect of recent Supreme Court decisions on Communism [see p. 10] is, in more ways than one, a voice from the past. The average age of the Episcopalians among the signers is over 71, and glancing over the rest of the list we see many distinguished names that used to appear regularly upon liberal petitions of the 1930's and 1940's, suggesting that the non-Episcopalians also represent a somewhat elderly group.

A Different Era

There is nothing reprehensible about attaining ripeness of years, of course, but it seems to us that the petition belongs to a different era in the life of this country — before the Cold War, before Red China, before Cuba. The idea of freedom of speech and asso-



ciation for those who are the implacable enemies of freedom of speech and association is a dangerous luxury in the face of a militant worldwide conspiracy which has been gaining ground year by year.

Special Concerns

Be that as it may, there is one thing of which we are certain: This petition does not in any sense represent opinions of the responsible leadership of the Christian Churches of the United States today. It chiefly represents the special concerns of some of our treasured elder prophets who in their day labored mightily for justice and freedom and peace.

The Prayer Pilgrimage of 28 Negro and white priests of the Episcopal Church, beginning in New Orleans and ending in Detroit, was viewed with mixed feelings by many Churchpeople. The civil disobedience aspect of it, which led to the arrest of 15 members of the group in Jackson, Miss., was embarrassing to some of the enlightened southern leadership which has been urging compliance with school desegregation as "the law of the land."

On the other hand, the Episcopal Church — and the Churches of America in general — have long needed bold and positive actions to bear witness to the principles so readily adopted in Church conventions. As sinners among sinners, the prayer pilgrims unquestionably helped to prove to the Negro race that the Church says what it means and means what it says about human brotherhood.

Entirely aside from such questions as these is the plight of the 15 who still must face trial in Mississippi next May, with the attendant costs for legal assistance and bail and the strong likelihood of substantial fines. We think these men should have the help of the Church, not as a stamp of approval of their particular course of action, but as clergy in financial need because of their effort to live by their Christian convictions.

The Episcopal Society for Cultural and Racial Unity did not, when we last inquired, as yet have the clearance of the treasury department as a recipient of tax-exempt donations. Hence, while we shall be happy to receive donations for the prayer pilgrims through THE LIVING CHURCH Relief Fund, it will be necessary for us to find an appropriate agency to administer contributions received. Confident that this can be found, we are glad to open the fund for contributions for "Relief of Prayer Pilgrims." Checks should be made payable to THE LIVING CHURCH Relief Fund and sent to 407 East Michigan Street, Milwaukee 2, Wis., with notation, "For Relief of Prayer Pilgrims."

Fall Book Number

During General Convention books have continued to be published, even though Convention news may to some extent have crowded notice of them from the pages of THE LIVING CHURCH. Now, to redress the balance, we present the Fall Book Number of our magazine.

In this number, coming as it does somewhat later in the year because of General Convention, we include our annual survey of the best religious and theological works of the 12 months just past [p. 17].

The other feature of this number is the review, by a distinguished New Testament scholar, Dr. Krister Stendahl, of an important work on the Dead Sea Scrolls and their significance for Christian origins [p. 16].

In addition to these feature articles, a number of signed reviews of individual books of recent vintage appear in this issue.

BOOKS

Continued from page 7

Mistakes in detail are pardonable, and there are not too many, but to see the old confusion of the two papal bulls against Luther (he burnt the first one, which threatened excommunication; the "bull of excommunication" was only written a month after that ceremony) repeated is unpleasant.

The general reader who, without knowing much about the Reformation, wants to inform himself might get a general picture through a rather fast reading of the book; perhaps an instructor in adult education on Church history might find it useful to assign this or that chapter. He will, however, have to read it critically before he gives it to his students.

RICHARD G. SALOMON

A Fascinating Question

CHRISTIAN FAITH AND OTHER FAITHS. The Christian Dialogue with Other Religions. By **Stephen Neill**. The Moorhouse Lectures, Melbourne, 1960. New York: Oxford University Press. Pp. vii, 241. \$4.25.

There was a time when Christians took it for granted that they alone knew the truth and that non-Christians were outside the realm of salvation. Today, only the most narrow-minded, or uninformed, take this attitude toward adherents of other faiths. What then should be the Christian attitude toward other religions? This is the fascinating but difficult question discussed in *Christian Faith and Other Faiths*.

The author, the Rt. Rev. Stephen Neill, formerly Bishop of Tinnevely (South India) and now a secretary of the Department of Studies of the World Council of Churches, gave the 1960 Moorhouse Lectures in Melbourne on "Christian Faith and Other Faiths" by the invitation of the Anglican Church in Australia. These lectures became the basis for the present volume, with the sub-title, "The Christian Dialogue with Other Religions."

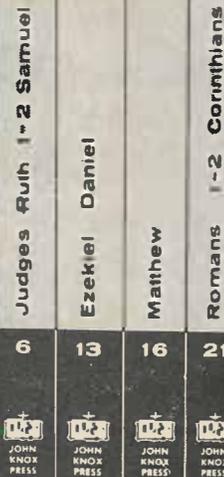
The term, "dialogue," implies something other than a simple evangelistic approach to other faiths; moreover, it signifies something other than an attitude of detachment from which to survey all religions. It means that both Christians and adherents of other religions recognize that they are involved in mutual sharing, as it were. In the words of Bishop Neill: "We shall question others as to their beliefs. But this means that we must expose ourselves, honestly and without protection, to the questions that they may ask of us" (p. 6). In this book, the learned bishop suggests how such a "dialogue" can be carried on with Judaism, Islam, Hinduism, Buddhism, "the primitive world," Marxism, and Existentialism.

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other faiths has become a crucial issue for many Christian leaders and theologians, e.g., Emil Brunner, Hendrik Kraemer, Paul Tillich, etc. It is an encouraging sign that many Anglicans are well represented in this venture — Max Warren, Kenneth Cragg, A. C. Bouquet, George Appleton, Robert L. Slater, and Stephen Neill. It is all the more curious, and lamentable, that no American Episcopalian of any stature has even flirted with this problem so far. For the most part, our seminaries do not take this problem seriously, our clergy are not interested, our laity are uninformed, and our missionaries are ill-prepared.

In this situation, Bishop Neill's new book should be recommended highly. No doubt, specialists might tear the book apart from various angles. In any case, those who read the book must be struck by the magnitude of the problem that confronts the Church in her effort to engage in the dialogue with other faiths.

JOSEPH M. KITAGAWA

EBC Selections

THE SPIRIT OF GLORY. By F. W. Drake. Longmans. Pp. v, 116. \$2.50.

A SUMMARY OF THE FAITH. By C. B. Moss. Morehouse-Barlow. Pp. 47. \$1.25.

These two books constitute the summer selection of the Episcopal Book Club — an organization which has, in a quiet way, been doing a work of the first importance.

The first book, *A Summary of the Faith*, by C. B. Moss, originally designed for the Church in Africa, is a condensed (but not dehydrated) presentation of the Church's teaching, written in exceedingly simple style by one of the best known professional theology teachers in the Church. Some may object to the almost childlike simplicity of presentation (it does not argue points, it simply states and then explains a little), but I cannot be unhappy about it. As a parish priest



and as a theology teacher, I am acutely aware that much of the teaching I must do, even to adults, can never get too far above the level of catechetical lessons to beginners. This book is just that. It is a handbook which states, in so many words, the things which Catholic Christians are bound to believe. It would make

a good outline for Confirmation classes. It would be a capital book to use with 11- to 14-year olds, especially in the home.

One feature deserves special notice. Every doctrinal point is bolstered with a goodly number of scriptural references. A very fine theological introduction to the Bible could be conducted simply by following up, in the home or in the class, the various quotations. Children usually learn both Bible stories and creedal theology. This book could help them make the connection that all too frequently goes unmade. And it could help most adults, too.

The Spirit of Glory, by F. W. Drake, is a reissue of a book not hitherto published in this country. It consists of meditations on the person and work of God the Holy Ghost. Its beginning may seem a bit slow and heavy, but the rest of the book is rewarding. It is full of wise and prudent advice on the conduct of the Christian life. It has many helpful things to say about the ordinary difficulties of the spiritual way. One of its best features is the abundance of well-chosen quotations from saints and spiritual writers, some of which are marvellously apt. Any author who can choose such good quotations is bound to have something to say himself.

In short, two good books. Congratulations to the Episcopal Book Club for continuing to provide sound reading, and for proving that the devil is not as far into the book business as he sometimes seems to be.

ROBERT F. CAPON

An Excellent Guide

BAY WINDOWS INTO ETERNITY.

Glimpses into the Unseen. By A. Graham Ikin. Foreword by J. B. Phillips. Macmillan. Pp. xxi, 117. \$2.95.

Miss Ikin's "Windows" are clear and shining glimpses of a vaster realm than most of us normally inhabit. Her book is an excellent guide and stimulus for all those who are not content to remain in the shallow and oftentimes muddy waters of immediacy, but who crave to launch out into the deeper waters "wherein are both small and great beasts." The images which she uses range from something as familiar and homespun as adding a bay window to a house, to something as poetical and mystical as a flying dragon. Part of the charm of *Bay Windows into Eternity* lies in the ease with which she makes one feel at home in both dimensions.

Miss Ikin reveals a truly sacramental theology. For her, truth is found, not in the separation of time from eternity, not in the divorce of the material from the spiritual, but in the wedding of the two. The Epiphany Preface which speaks of the action of God in Christ ("who in the substance of our mortal flesh manifested

forth his glory") is really an apt description of the intermarriage which she sees to exist between heaven and earth. The hope for the dragon, therefore, lies not in cutting off his earthly tail, but in the use of his wings whereby his tail is lifted to the purer atmosphere of eternity.

LESLEY WILDER

A Useful Bridge

THE NOVELIST AND THE PASSION STORY. By F. W. Dillistone, D.D., Dean of Liverpool. Sheed & Ward. Pp. 128. \$3.

In *The Novelist and the Passion Story*, F. W. Dillistone, Dean of Liverpool, examines four 19th- and 20th-century authors — Mauriac, Melville, Kazantzakis, and Faulkner — to see what use they have made of the Passion narrative. The book thus takes in a Frenchman, two Americans, and a Greek; or, to classify them differently, a Roman Catholic, one of Calvinist bent, another of Greek Orthodox, and a man with a generalized Protestant background.

Each of these writers has written a story which, in no sense a simple retelling of the Crucifixion, presents much of

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the Passion in terms of another time and setting. For instance, Melville in *Billy Budd* presents as a Christ figure a singularly innocent and winsome sailor, who through a series of dark events is brought

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to his death, swinging from an improvised gallows at sea. Kazantzakis (whose novel was the basis of a memorable movie, *He Who Must Die*) chose a Greek shepherd who befriended a community of refugees and was martyred by the local priest and the village elders.

Dean Dillistone successfully makes his point — that the Crucifixion has inspired, directly or indirectly, some very moving and impressive literature, and that the Gospel story is genuinely archetypal, with meaning to ordinary life. In short, he points out clearly the religious value of the four authors, and encourages the reader to examine their work for the imaginative insights into the relation of God and man, and man and man, that great literature can provide.

The author is less adept in his purely literary insights. A trained critic or scholar would find this book rather elementary. Its critical insights are based largely on secondary sources, and the author shows no great awareness of the newer tools of literary analysis. It is the work of a man who is strong on message-hunting, weak on the finer points of a specialized craft, literary scholarship.

But it would be unfair and snobbish to talk as though this vitiates the value of the book. It is not written for professors of literature, but for the ordinary Christian who may never have suspected that some of the greatest writers of the 19th and 20th century have brought the Passion story alive by retelling parts of it in a new setting, with a new cast.

Thus *The Novelist and the Passion*

Story is a useful bridge, and should help many to see that literature and faith are not two separate compartments. Literature can explore, deepen, and illuminate faith's understanding of itself.

CHAD WALSH

Competent Judgment

THE CONSCIENCE OF ISRAEL.

Pre-exilic Prophets and Prophecy. By Bruce Vawter, C.M. Sheed & Ward. Pp. xi, 308. \$5.

It is generally considered bad form for a reviewer to be more than mildly enthusiastic about a new book. But Fr. Vawter's presentation of the pre-exilic prophets and prophecy can be recommended without reservation to all serious students of prophetic literature, both clergy and laymen.

The author, a Roman Catholic seminary professor and book review editor of the *Catholic Biblical Quarterly*, is fully conversant with the results of modern Biblical criticism. He shows competent judgment in presenting controversial issues fairly although he usually takes a conservative position, as for example in his acceptance of the traditional 650 B.C. date of Jeremiah's birth in contrast to the well argued case by J. P. Hyatt in the *Interpreter's Bible* for the 626 B.C. date. He writes in a concise, informative style and uses the spelling of proper names and references to Biblical books familiar to non-Roman readers.

The Conscience of Israel is divided

THE REVIEWERS

The Rev. Malcolm Boyd [p. 25] is chaplain to Episcopal Church students at Wayne State University, Detroit, Mich.

The Very Rev. Robert F. Capon [p. 22] is dean of the School of Theology of the diocese of Long Island.

The Rev. Don Frank Fenn [p. 7] was for many years, before his recent retirement, rector of St. Michael and All Angels' Church, Baltimore, Md. He has also served on the Church's National Council.

The Rev. Edward B. Guerry [p. 4] is rector of St. John's Parish, John's Island, S. C.

The Rev. Joseph M. Kitagawa [p. 21] is assistant professor of the history of religions at the University of Chicago, Chicago, Ill.

Dr. John Marshall [p. 6] is professor of philosophy at the University of the South, Sewanee, Tenn. He is also editor of the *Anglican Theological Review*.

The Rev. D. R. G. Owen [p. 5] is provost of Trinity College, Toronto, Canada.

The Rev. Donald J. Parsons [p. 6] is professor of New Testament at Nashotah House, Nashotah, Wis.

The Rev. John S. Ruef [p. 4] is associate professor of New Testament at Berkeley Divinity School, New Haven, Conn.

Dr. Richard G. Salomon [p. 7] is professor of ecclesiastical history at Bexley Hall, Gambier, Ohio.

Albert A. Smoot [p. 7] has been a member of the Episcopal Church's Ecumenical Commission. Mr. Smoot is in business in Virginia.

The Rev. Karl Tiedemann, OHC, [p. 7], is a member of the Order of the Holy Cross, a religious community for men.

The Rev. Chad Walsh [p. 24], professor of English, Beloit College, Beloit, Wis., is in England on sabbatical leave, preparing a modern poetry anthology. In January he will be in Italy on a Fulbright lectureship.

The Rev. Lesley Wilder, Jr. [p. 22] is rector of St. Matthew's Church, San Mateo, Calif.

The Rev. R. Rhys Williams [p. 25] is rector of Christ Church, Poughkeepsie, N. Y. He holds the S.T.D. degree in Old Testament from the General Theological Seminary, New York, N. Y.

into three sections. The first part deals with prophecy and prophetic literature. The author makes it clear that whatever Israel borrowed from the common Near Eastern pattern of prophecy it baptized into the Yahwistic faith. He also explains the complexities of literary form, giving due attention to the primary place of oral tradition.

Part two is the major section of the book. The author deals, in turn, with the pre-exilic prophets from Amos to Jeremiah. In each case the historical background of the prophet's ministry is fully presented. Thus the author makes it clear that the Old Testament prophets must be understood first in terms of what they said to their times.

In the conclusion, Fr. Vawter sums up his views about the role of the prophets and the endurance of prophecy. The author points out that, although the prophets spoke to their own times, they said more than they realized. For the Christian the fulfillment of Old Testament prophecy comes in the person of Christ. Significantly, this Roman Catholic writer quotes an Anglican, G. W. H. Lampe (p. 290) to make this point.

If you want to brush up on the pre-exilic prophets or begin the fascinating study of the prophetic literature of the Old Testament, then *The Conscience of Israel* is the book for you.

R. RHYS WILLIAMS

With Prophetic Power

THE DEATH OF GOD. The Culture of Our Post-Christian Era. By **Gabriel Vahanian**. New York: George Braziller. Pp. 253. \$5.

In its dissolution by diffusion into the prevailing social climate, both popular and intellectual, Christianity has today reached a point of no return," writes Gabriel Vahanian, Assistant Professor of Religion at Syracuse University, in *The Death of God* — a work that will surely become one of the widely-discussed religious books of the year.

It is curious how many Christians refuse to acknowledge the existence of post-Christianity. The term, in common use among top-ranking Church leaders and in acknowledged Christian intellectual circles, has somehow still not sifted down to the parish level as a part of the vernacular and, indeed, as part of the parochial "world view."

Dr. Vahanian documents his thesis that the contemporary age is not so much anti-Christian as post-Christian, though still religious. A secondary theme in the book is concerned with whether it is possible for there to be a fully human culture without the living God.

"We live in a post-Christian era because Christianity has sunk into religiosity," he writes.

"No longer can this type of Christianity vitally define itself in terms of Biblical faith.

Instead, it acquires the attributes of moralism, or those of a psychological and emotional welfare-state. We live in a post-Christian era because modern culture is gradually losing the marks of that Christianity which brought it into being and shaped it. Whether from a national or an international perspective, Christianity has long since ceased to be coextensive with our culture, which day by day comes under extraneous influences. And we live in a post-Christian era because tolerance has become religious syncretism, an amalgam of beliefs and attitudes without content or backbone. Indeed, faith, hope, and love have nothing to do with these substitutes, no more than God with an idol, or my authentic self with the masks I am wearing."

Efforts by theologians, philosophers, and other contemporary intellectuals to reshape this age from within its presuppositions are carefully examined by the author and found wanting. The book says something of central importance with prophetic power to our culture which has sunk deep into religiosity and will not dare even to admit its apostasy amid a plethora of "religious" words and an overgrown museum of "religious" images and symbols. MALCOLM BOYD

In Brief

THE CROSS AS SYMBOL AND ORNAMENT collected, drawn, and described by **Johannes Troyer**. Westminster Press. Pp. 126. \$4.50. An interesting and attractive collection of drawings (in black, with some red) of the various designs which the cross has assumed in Christian art. Johannes Troyer, a native of South Tyrol, who studied art in Austria and Germany, has since 1949 lived in the United States. [See also p. 8.]

Books Received

CHRISTIAN ETHICS FOR PRACTICAL LIVING. By Horace E. Orr. Westminster Press. Pp. 139. \$3.

THE NEW ESSENCE OF CHRISTIANITY. By William Hamilton. Association Press. Pp. 159. \$3.

THE KNOWLEDGE OF THE HOLY. The Attributes of God: Their Meaning in the Christian Life. By A. W. Tozer. Harpers. Pp. 126. \$3.

PLAIN MR. KNOX. By Elizabeth Whitley. John Knox Press. Pp. 223. \$3.

A HARD LOOK AT ADULT CHRISTIAN EDUCATION. By John R. Fry. Westminster Press. Pp. 150. \$3.50.

RESOURCES FOR WORSHIP. By Clarice M. Bowman. Association Press. Pp. xxi, 383. \$4.95.

THE USE OF SYMBOLISM IN CHRISTIAN EDUCATION. By Dorothy B. Fritz. Westminster Press. Pp. 64. Paper, \$1.45.

FORGIVENESS AND HOPE. Toward a Theology for Protestant Christian Education. By Rachel Henderlite. John Knox Press. Pp. 127. \$2.75.

CHRISTIANS AND POWER POLITICS. By Alan Booth. Association Press. Pp. 126. \$3.

EVEN UNTO DEATH. The Heroic Witness of the Sixteenth-Century Anabaptists. By John Christian Wenger. John Knox Press. Pp. 127. \$2.50.

WE BELIEVE. A Study of the Apostles' Creed. By Henry Wade DuBose. John Knox Press. Pp. 79. Paper, \$1.25. (Originally published 1960;) "Alethia Paperbacks," 1961.

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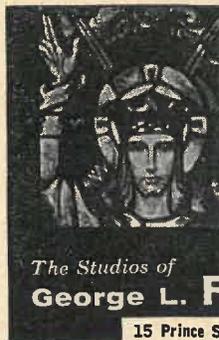
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SCROLLS

Continued from page 17

Ezekiel on the structure and the doctrine of the sect.

Hence Black's intention is to place the Essenes at Qumran in a much broader stream of Jewish sectarian piety. While he does not stress the point, it is obvious that such an approach would free the student of Christian origins from assuming direct connection between the Dead Sea Scrolls and the New Testament, whenever similarities occur. The Dead Sea Scrolls represent one highly articulate form among many types of Jewish sectarianism — a chance find which might be duplicated by other finds from other sects. This is not the place to scrutinize the details of Black's argument. Suffice it to say that, even if much remains hypothesis, the approach proves to be a sound and timely one.

Puzzling Contradiction

Every Christian reader of the Qumran texts is struck by what appears to be a puzzling contradiction. In the Manual of the Sect and in its Hymns, there are the most exalted expressions of what the Protestant tradition calls justification by faith. Man knows that he is a sinner and his only hope is God's righteousness, the justification. On the other hand there is a legalism more stern than that of the Pharisees. The obedience to the Law is the very core of its life and its *raison d'être*. It is a pity that Black has not attempted to interpret this tension from within the presuppositions of the Sect itself. He follows mainly the usual approach, suggesting that we find here two elements side by side. While the radical legalism of Qumran is alien to Jesus, the piety of the Hymns with their antecedents in the Psalms and in Deutero-Isaiah reaches its fulfillment in Christianity. And yet Black notes that the gospels contain significant parallels to this Essene interpretation of the Law (the argument about divorce in Mark 10:6, and John the Baptist's condemnation of Herod Antipas' marriage with his niece, Mark 6:17; divorce as well as such marriages were permissible according to the Pharisees).

Reconsideration of the Pharisees

Such observations may point in a direction where we would find the lasting significance of these new texts: They call for a reconsideration of what the Pharisees stood for. It is well in keeping with Black's results when we say that both the Essenes and the Christians saw the Pharisees as their chief enemies. While the Sadducees and the Zealots are mentioned at times, it is against the background of the Pharisees that the ministry of Jesus is painted in our gospels. Hence our image of Jesus' teaching depends wholly on a correct and contemporary understanding

of Pharisaism. It is in this respect that the Qumran texts may open our eyes.

The homemade image of the Pharisees in Christian preaching and teaching is one of casuistry, conservatism, formalism, and legalism. It now appears that the Essenes called the Pharisees "the seekers of smooth things," and the Hebrew term has the connotation of "those who by their interpretation make things smooth." This agrees with the Pharisees' expressed aim to make the Law "livable," possible to apply to the realities of contemporary life. They did so in the laudable conviction that God could not have commanded that which appeared contrary to actual reality. The classical example — glorious in the Rabbinic tradition — is Hillel's argument by which the disastrous economic effects of the Law about the jubilee year (Leviticus 25) could be avoided by legal fiction, the so-called Prosbul.

In the Qumran community the objection to such procedures led to a new and more radical legalism in preparation for the imminent coming of God's Reign. With such radical obedience went the sweet conviction of having been set apart cleansed from a polluted Israel, and of living by total trust in God, who by the Teacher of Righteousness had instituted the New Covenant. This was a community which by its very existence and its hardships atoned for the sins of Israel, until messianic consummation, which could not be far off.

Short of the Demands

It is especially in the Gospel of Matthew and in the Pauline epistles that the Pharisees are shown to fall short of the total and radical demands of God. Both in Matthew and in Paul there is the same radicalism in matters of the Law, but somehow the legalism is transcended in different ways. But the point is that the Law is not overcome by an attempt to be more reasonable about the Law — but in the opposite direction: "If your righteousness does not exceed that of the Scribes and the Pharisees, you will never come into the kingdom of heaven" (Matthew 5:20). And it should never be forgotten that Paul describes the new and superior life in the Spirit as one in which "the just requirement of the Law is to be fulfilled" (Romans 8:4).

This radicalism is part and parcel of eschatology. When the perspective of the "last times" is forced upon our existence then disappears all the grey, all the relative; there is only black and white. This is the perspective which gave primitive Christianity and the Qumran community its strength, its joy, its intensity. This is the element which the Dead Sea Scrolls help us to recapture in the New Testament, and it sometimes raises in my mind the question whether we, too, are not closer to the Pharisees in being sometimes quite clever "seekers of smooth things."

LETTERS

Continued from page 3

retirement age. The number of non-parochial clergy in my relatively small diocese is about one third the number of those active in parish work. When one hears so often of clergy shortages it seems to me utterly wrong to compel men to retire when they may be at the height of their powers. If one sees the priesthood primarily in terms of money-raising and organization, then compulsory retirement makes sense. But if we return to a more Christian understanding of the priesthood and its pastoral functions, then the older a man gets, other things being equal, the wiser he should become. Some of the finest priests I have ever known and the most helpful have been men beyond retiring age. To make some other arrangement for getting rid of crotchety or ineffective clergy after a certain age and allow the effective ones to continue would lessen the drain on the Pension Fund and allow larger allowances to those who do retire and would do much to alleviate the shortage. At the age of 45 I love my vocation and view with horror being compelled to retire from it ever. Incidentally, but along the same line, I am sure that if the clergy would stay put longer the work of the Church would be done far better and many places which have remained as missions for years under the system of a change of incumbents every three or four years would grow to self-support when their priest remained long enough to love his people and be loved and trusted by them in return.

(Rev.) ROBERT S. S. WHITMAN
Rector, Trinity Church

Lenox, Mass.

The Former Officials

One of the interesting proposals that has come to my attention concerning the proposed "Catholic and Reformed Church," has to do with the former officials of the uniting Churches. Under a proposed plan, all bishops, stated clerks, synod presidents, and district superintendents would have to resign upon the inauguration of the new Church. New elections would be held then with the proviso that no man could be elected to the same area that he had previously served in his old Church. Those not elected would consecrate or commission the new bishops, and then would either be pensioned off or become traveling evangelists, like the bishops of old.

It is interesting to speculate on how such a plan might work in individual cases!

(Rev.) DONALD H. FEICK

Vicar, Church of the Nativity

Newport, Pa.

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- 28. Sierra Leone

October 22, 1961



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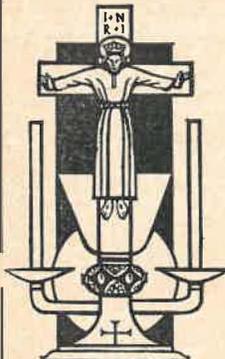
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ROUND-UP

Continued from page 19

tarianism and that of main-stream contemporary Protestantism.

THE ETHIC OF JESUS IN THE TEACHING OF THE CHURCH. By John Knox. Abingdon Press. Pp. 124. \$2. A most stimulating reflection on one of the central problems of Christian ethics: the authority and relevance of the ethical perspective of the New Testament, and more particularly of the unconditional



moral imperatives of our Lord, for the moral life of limited and sinful men and societies. The book is both lucid and scholarly, and its pages contain many fresh and provocative insights.

CHRISTIAN HOLINESS. By Stephen Neill. London: Lutterworth Press, 1960. Pp. 134. 15s. Bishop Neill's theme is one for which contemporary Christian ethics has found little place. With characteristic keenness of insight and exposition, the bishop shows unmistakably that the idea of holiness is of the essence of both Christian theology and Christian ethics, and he uses it to develop a constructive and illuminating analysis of the moral life.

LITURGICS

Recommended by the Rev. Dr. John W. Suter, custodian of the Standard Book of Common Prayer, and a member of the Church's Liturgical Commission:

THE PASTOR'S PRAYERBOOK. Selected and arranged by Rev. Robert N. Rodenmayer, S.T.D., Professor of Pastoral Theology, Church Divinity School of the Pacific. Oxford University Press. \$5. An excellent compilation for pastors of all Christian Churches. The prayers range from ancient and familiar, to contemporary and new. As implied in the title, a number of the prayers are tailored to the specific needs of the clergy: Anointing of the Sick, Before Calling on One Bereaved, Breaking Ground for a Church, For a Clergy Conference, Before Hearing a Confession, For a Suicide, Blessing a Marriage, For My People, Before Preaching a Sermon, etc. However, at least 90% are for anybody's use. Over 50 are by the editor, who shows discernment and depth. There are 641 prayers, in 270 pages; plus Notes and two Indexes.

TRANSLATING THE BIBLE. By Rev. Frederick C. Grant. Seabury Press. Highly recommended to anybody engaged in preparing for the next revision

of our Book of Common Prayer, whose attention is called to Dr. Grant's learned and incisive remarks concerning the use of Bible material in worship. Our present Prayer Book uses several translations, some of them noted for their obscurity. What we need is a complete overhauling of scriptural passages, both long and short, with a view to determining which ones need to be replaced by better ones, and which need re-translating in order to reveal their actual meaning. Nothing is more important than God's word to people of the 20th century; therefore few things could be more frustrating than to have that word muffled or misunderstood. Many of the Psalms, and other lections, would "take on a vigor and a relevance one would never suspect from the traditional versions." Often the new meaning "lies just under the surface and could easily be brought to light." This book is also for the laity and the non-expert. Only 162 pages, it has a charm and raciness which make the reading of it a pleasure.

Recommended by the Rev. Dr. Massey H. Shepherd, Jr., professor of liturgics, Church Divinity School of the Pacific, and a member of the Church's Liturgical Commission:

WORSHIP AND THEOLOGY IN ENGLAND: VOL. III — FROM WATTS AND WESLEY TO MAURICE 1690-1850. By Horton Davies. Princeton University Press. \$7.50. A stimulating survey of the ideals and practices of public worship among Anglicans and Nonconformists in England, with discussion of the theological factors that helped to shape the different traditions and also



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DYNAMIC REDEMPTION. Reflections on the Book of Common Prayer. By **Bayard Hale Jones**. Seabury Press. \$3.25. Mature insights of one of our Church's foremost students of the liturgy, designed for the laity.

✓ Recommended by **J. W. Ashton**, a member of the Church's Liturgical Commission:

THE PASCHAL LITURGY AND THE APOCALYPSE. By **Massey H. Shepherd, Jr.** John Knox Press. Ecumenical Studies in Worship, No. 6. Pp. 99. \$1.50. With his customary meticulous and clear-sighted scholarship, Dr. Shepherd sheds new light on the meaning and structure of the Book of Revelation by showing that the "outline or plan by which the visions unfold is possibly —

one might say, probably — laid out in a scheme that follows the order of the Church's Paschal liturgy" (p. 77).

LITURGY AND ARCHITECTURE. By **Peter Hammond**. London: Barrie and Rockliff, 1960. xvi + 191 pp. This is an extraordinarily interesting and exciting book. Starting from the thesis that significant progress in ecclesiastical architecture must come not from a mere concern for ornamentation and artistic decoration but from a careful consideration of the relationship of the basic structural pattern of the Church to the liturgy for whose exercise it exists, the author discusses the nature of these patterns and the ways the need is being met. The emphasis is on the functional design of the building to take into account "the new insights of biblical theology and patristic and liturgical scholarship" (p. 7).

✓ Recommended by **Dr. Dora Chaplin**, professor of pastoral theology, General Theological Seminary, New York City:

ACADEMIC ILLUSION. By **Denis Baly**. Seabury Press. Pp. 179. \$2.75. An excellent treatise which is a call to redeem our institutions of higher learning. It states what the Church must do about them. Prof. Baly shows the need for faith and integrity in Christians who teach in every academic field. There is both strong criticism and constructive suggestion in this book.

THE ROLE OF THE BIBLE IN CONTEMPORARY CHRISTIAN EDUCATION. By **Sara Little**. John Knox Press. Pp. 190. \$3.50. A thorough analysis of contemporary thought on the relation of biblical theology to Christian education is found in this work. While Anglicans will have their liturgical strength to add to it, we need to gain the clear insights which are presented here.

THE CATECHISM TODAY. Primary Principles of the Faith. By the Rt. Rev. **G. Ashton Oldham, D.D.**, retired Bishop of Albany. Seabury Press. Pp. 143. \$1.75. I would make this a "must" for all who teach the Christian Faith. The writer has the unusual gift of presenting theology as a living and relevant foundation for our lives.

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The Rev. Geoffrey M. Armstrong, who was recently ordained deacon, is now curate at St. Paul's Church, Winter Haven, Fla.

The Rev. Alan Baxter, formerly associate secretary in the Division of Leadership Training and the Adult Division of the National Council's Department of Christian Education, will be director of education of the diocese of Adelaide, Australia. Before coming to the United States several years ago, he was director of youth and religious education in the diocese of St. Arnaud.

The Rev. Gordon D. Bennett, formerly rector of St. Luke's Church, Live Oak, Fla., is now associate minister at the Church of the Good Shepherd, Jacksonville, Fla. Address: 1728 Edgewood Ave., Jacksonville 5.

The Rev. Millard H. Breyfogle, formerly vicar of churches at Melrose, Fla., and Keystone Heights, is now rector of St. Luke's Church, Marianna, Fla. Address: Box 545.

The Rev. Edward S. Brightman, formerly vicar at St. Thomas' Church, Tulsa, Okla., is now assistant at All Saints' Church, St. Louis, Mo. Address: 5010 Terry, St. Louis 15.

The Rev. Donald F. Burr, formerly curate at All Saints' Church, Ashmont, Dorchester, Mass., is now assistant at St. Michael's on the Heights, Worcester, Mass. Address: 36 Eunice Ave., Worcester.

The Rev. Clarence M. Coleridge, who was recently ordained deacon, is serving for the present as assistant minister at St. Philip's Church, Manhattan, New York City.

The Rev. Cyril F. Coverley, formerly curate at St. Paul's Church, Lakewood, Colo., is now chaplain at Colorado State University. Address: 645 S. Whitcomb, Fort Collins, Colo.

The Rev. J. Fred Dickman, of Newberry, Fla., is now chaplain at the University of South Florida, Tampa. Address: 313 Sunnyside Rd., Temple Terr., Tampa.

The Rev. Robert W. Dunn, formerly vicar at St. Peter's by the Lake, Montague-Whitehall, Mich., is now assistant at St. Peter's Pro-Cathedral, Helena, Mont. Address: 511 N. Park Ave.

The Rev. Duane V. Fifer, formerly vicar of St. Mark's Church, Seminole, Okla., is now associate rector at St. Paul's Church, Hammond, Ind. Address: 521 Glenwood Dr., Griffith, Ind.

The Rev. Peter Wallace Fleming, formerly vicar at St. Paul's Church, Jesup, Ga., is now rector of St. David's Church, Lakeland, Fla.

The Rev. Harry G. Gill, formerly assistant at Grace Church, Chattanooga, Tenn., is now assistant at St. Luke's Church, Fort Myers, Fla. Address: 4393 Riverside Dr.

The Rev. Daniel H. Goldsmith, formerly vicar at the Church of St. John the Baptist, Hardwick, Vt., serving the church at Stowe, is now rector of St. Mary's Church, Northfield, Vt. Address: 34 Central St.

The Rev. Robert B. Greene, formerly director of Episcopal Community Services, Fairbanks, Alaska, is now in charge of St. Elizabeth's Mission, White-rocks, Utah, and the Church of the Holy Spirit, Randlett.

The Rev. J. Stanley Gresley, formerly vicar of the Church of the Intercession, Fort Lauderdale, Fla., is now assistant minister at Holy Trinity Church, West Palm Beach, Fla. Address: Box 2246, West Palm Beach.

The Rev. Earle R. Hackett, who formerly served All Saints' Church, Valley Cottage, N. Y., will be rector of St. John's Church, Homestead, Fla.

The Rev. J. Kirk Hartman, formerly vicar at St. Thomas' Church, Canonsburg, Pa., is now rector of St. Mary's Church, Pittsburgh. Address: 358 McKee Pl., Pittsburgh 13.

The Rev. Jack Lee Hilyard, formerly curate at the Church of St. Michael and All Angels, Port-

land, Ore., is now vicar of St. Stephen's Church, Newport, Ore., and St. James', Delake.

The Rev. Richard H. Humke, who formerly was in charge of Good Samaritan Mission and Canterbury House, Honolulu, Hawaii, is now rector of Grace Church, Hopkinsville, Ky. Address: 2117 S. Main St.

The Rev. Marshall W. Hunt, formerly rector of St. Peter's Church, Hillsdale, Mich., is now associate rector at St. John's Church, Royal Oak, Mich. Address: 111 Hendrie Blvd.

The Rev. Robert Jaques, formerly assistant at Grace Church, Madison, Wis., is now assistant at Mount Calvary Church, Baltimore, Md. Address: 816 N. Eutaw St., Baltimore 1.

The Rev. Lester L. Jones, formerly rector of St. Mark's Church, Plainview, Texas, is now canon pastor at St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles 17, Calif.

The Rev. John B. Kelley, formerly in charge of the Spanish-speaking congregation at the Church of the Good Shepherd, San Jose, Costa Rica, will be assistant minister at St. Ann's Church, the Bronx, New York City.

The Rev. Jonathan LeRoy King, rector of the Church of St. John the Divine, Mount Vernon, N. Y., is now also in charge of St. Paul's Church, Eastchester, Mount Vernon.

The Rev. John C. Kimball, formerly vicar of Good Shepherd Mission, Fort Hall Indian Reservation, Fort Hall, Idaho, is now vicar of Christ Church, Cuba, N. Y., and the Church of Our Saviour, Bolivar. Address: 19 South St., Cuba, N. Y.

The Rev. Prescott L. Laundrie, formerly chaplain of the Sea View Hospital, Staten Island, N. Y., will be assistant to the chaplain of the New York Protestant Episcopal City Mission Society in Orange County.

The Rev. William S. Maloney, formerly assistant at St. Stephen's Church, Manhattan, New York City, will be rector of the Church of the Good Shepherd, the Bronx, New York City.

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The Rev. Ralph E. Mead, who formerly served the Church of Our Father, Foxburg, Pa., is now serving the Church of the Holy Family, McKinney, Texas.

The Rev. John G. Mills, formerly assistant at Zion Church, Oconomowoc, Wis., and lecturer at Wisconsin State College, Whitewater, will be rector of St. Mary's Church, Cold Spring, N. Y.

The Rev. Henry D. Moore, Jr., formerly chaplain and teacher at the Patterson School for Boys, Lenoir, N. C., is now chaplain at St. Christopher's School, Richmond, Va. Address: 701 St. Christopher's Rd., Richmond 26.

The Rev. Peter C. Moore, formerly vicar of St. Timothy's Church, Indianapolis, Ind., is now executive director of Episcopal Community Services, health and welfare agency of the diocese of Indianapolis, with address at 1559 Central Ave., Indianapolis 2.

One of the newest activities of Episcopal Community Services is a mental health clinic to which parish clergy can refer people who need this help. The staff of the clinic consists of Churchmen who are in the psychiatric field professionally.

The Rev. W. Joe Moore, formerly deacon in training at the Church of the Holy Communion, Memphis, is now priest in charge of St. James' Church, Bolivar, Tenn., and Immanuel Church, LaGrange. Address: 633 W. Neely St., Bolivar.

The Rev. Donald W. Noseworthy, formerly rector of St. John's Church, Saugus, Mass., is now vicar of the Mission of the Holy Spirit, Wayland, Mass. Address: 3 Winthrop Rd.

The Rev. Robert S. Park, formerly associate rector of Grace-St. Luke's Church, Memphis, Tenn., and headmaster of Grace-St. Luke's Day School, is now assistant rector on the staff of St. Mark's Church, Shreveport, La. Address: 944 Unadilla St.

The Rev. Edgar G. Parrott, formerly curate at St. Mark's Church, Altadena, Calif., is now curate at All Souls' Church, Berkeley, Calif. Address: 2451 Ridge Rd., Berkeley 9.

The Rev. James E. Rasnick, formerly curate at St. John's Church, Homestead, Fla., is now vicar at St. Simon's Church, Miami, Fla.

The Rev. Edward G. Robinson, formerly assistant at St. Peter's Church, Sheridan, Wyo., is now chaplain resident for training at the Medical Col-

lege of Virginia, Hospital Division, Richmond. Address: Box 126, MCV Station, Richmond 19, Va.

The Rev. Jerome D. Rodgers, formerly rector of Christ Church, Point Pleasant, W. Va., is now rector of St. John's Church, Huntington, W. Va. Address: 2712 Washington Blvd.

The Rev. William A. Sadler, Jr., formerly assistant minister at St. Thomas' Church, Fifth Ave. and Fifty-Third St., Manhattan, New York City, will be vicar of St. Thomas' Church, Amenia, N. Y., and St. James', Dover Plains.

The Rev. Donald R. Salnan, who formerly served St. Andrew's Church, Northford, Conn., is now vicar of St. Dunstan's Church, Largo, Fla. Address: Box 478, Largo.

The Rev. B. Sidney Sanders, formerly rector of the Church of the Good Shepherd, Fountain City, Tenn., is now rector of the Eastern Shore Chapel, London Bridge, Va. Address: Laskin Rd., London Bridge, Va.

The Rev. D. Glenio Vergara dos Santos, formerly assistant at St. James' Church, Curitiba, Parana, Brazil, is now vicar of St. Luke's Church, Sao Paulo, S. P., Brazil. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

The Rev. R. Taylor Scott, formerly assistant at Christ Church, Charlotte, N. C., is now rector of All Saints' Church, Sedgfield, N. C. Address: 4211 Wayne Rd., Greensboro, N. C.

The Rev. Harold T. Shay, formerly assistant at the Church of the Ascension, Fifth Ave. at Tenth St., Manhattan, New York City, will be rector of St. Andrew's Church, Lawton, Okla.

DEATHS

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

The Rev. Charles Albert Rantz, 78, retired priest of the diocese of Delaware, died on September 15th at Wilmington, Del.

The Rev. Mr. Rantz was born in Philadelphia. He attended the University of Pennsylvania and the Philadelphia Divinity School, where he received the S.T.B. degree in 1913. In 1914, he was ordained to the priesthood. He served St. Mat-

thew's Church, Philadelphia, for one year, and St. Mary's Church, Philadelphia, for five years before becoming rector of the Church of the Ascension, Claymont, Del., in 1919. In 1951, he was named rector emeritus of this parish he served for 32 years. Under his guidance the church membership grew from 36 to 400, and a new church and parish house were constructed.

At the time of his death, he was chairman of the board of examining chaplains of the diocese, and chairman of the committee on constitutions and canons of the diocese.

Mr. Rantz was a deputy to General Conventions of 1922, 1934, 1937, and 1940.

He is survived by his wife, Dora Werner Rantz of Deerhurst, near Wilmington, Del.

Rosemarie Schlichter Daniels, musician, and wife of the late Rt. Rev. Henry Hean Daniels, former Bishop of Montana, died on October 1st, at Seattle, Wash.

Mrs. Daniels was born in Charleston, Ind., in 1902. She studied music at the University of Colorado. She was a pianist and organist, and was active in music circles in Helena, where she lived most of her life. There, she and the bishop were married in 1933 while he was dean of St. Peter's Pro-Cathedral. He became Coadjutor in 1939 and Bishop of Montana that same year. When he retired from his see in 1956, he and Mrs. Daniels moved to Turner Falls, Mass., where he was vicar of St. Andrew's Mission until early 1957. He died in 1958.

Surviving Mrs. Daniels are a daughter, Mrs. Dale Armstrong, and three granddaughters, all of Seattle.

Kenneth G. Easton, 18-month-old adopted son of the Rev. D. Alan Easton, rector of St. Paul's Church, Wood-Ridge, N. J., died on September 24th, at Wood-Ridge, N. J.

Kenneth was one of three adopted sons of the Eastons, who came to this country from Scotland in September, 1960. Fr. Easton was initially priest-in-charge at St. Bartholomew's Church, Ho-Ho-Kus, N. J., where Kenneth was baptized.

Besides his parents, the child is survived by two brothers, Andrew and David.

CLASSIFIED

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RELIGIOUS BOOKS bought and sold. Ministers' Libraries wanted. Kregel's Bookstore, Grand Rapids 6, Michigan.

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CHURCH FURNISHINGS

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POSITIONS OFFERED

HOUSEMOTHER for girls 8-14 years. Church affiliated children's home. Reply: Curtis Home, Meriden, Conn.

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WANTED: 100 used Cathedral Chairs in good condition. Reply Box A-656.*

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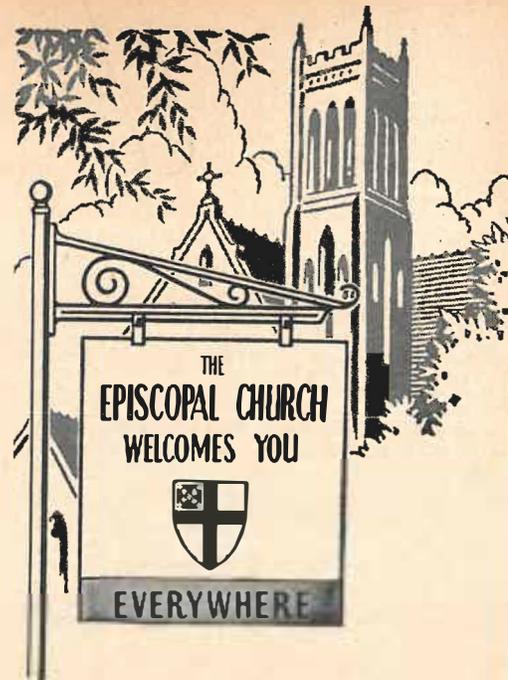
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

ANSONIA, CONN.

CHRIST CHURCH 56 South Cliff St.
Ven G. Ross Morrell, r
Sun HC 8, Family Service 9:45, MP 11, 15 HC 11;
HD & Wed 7:15 & 9:30

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

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
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, 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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Mgrlyand Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & 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;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC 11 Morning 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
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

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

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 Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

THE PARISH OF TRINITY CHURCH
Rev. Jahn Heuss, D.D., r

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

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