

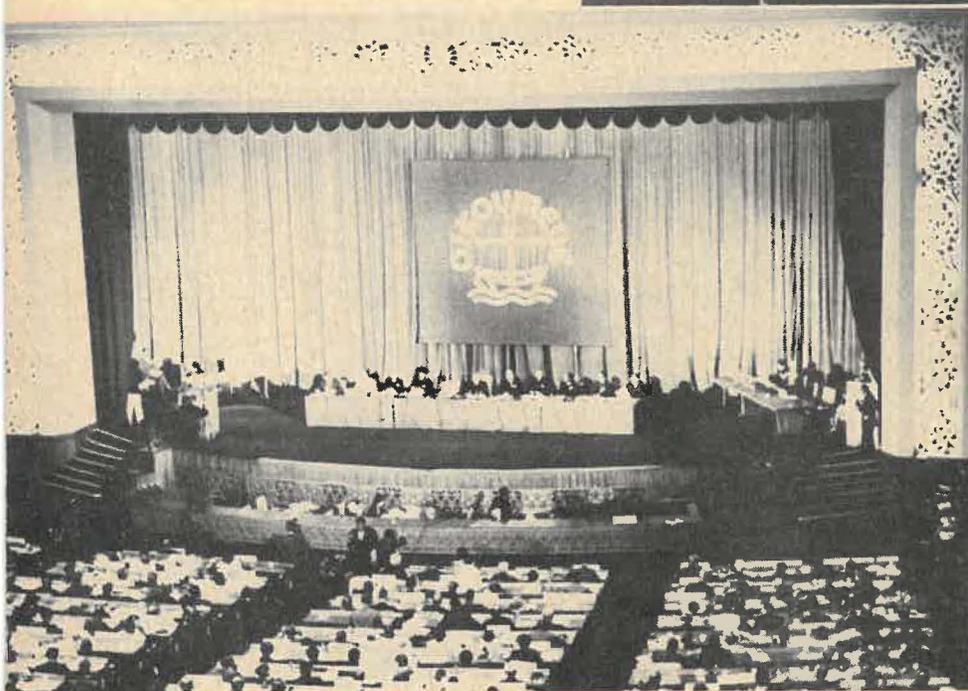
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Right: Torchlight procession in connection with the Second Vatican Council, Rome, 1962. Below: Session of the World Council of Churches, New Delhi, 1961.



From Roman Catholic and non-Roman Catholic viewpoints, concern for reunion [p. 14].

Religious News Service photos

Lent Book Number

mid-winter releases:

THE EUCHARISTIC LITURGIES OF THE EASTERN CHURCHES

*by Rev. Nikolaus Liesel, priest of the Diocese of Tyraspolensis,
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LETTERS

Most letters are abridged by the editors.

Dry River

Regarding admission to Holy Communion [L.C., January 27th], most of us are glad to acknowledge a spiritual affinity with those outside our own Episcopal Church. That we cannot meet in Holy Communion is a tragedy of the first magnitude! We cannot reverse the course of history with its mutual excommunications, nor may we dispose of the desire for the restoration of the fellowship merely on the grounds of private judgment or shallow sentimentality. We are separated by barriers that ought never to have been erected in the first place. But who now is prepared to confess to the sin of schism? Co-existence is the magic word — "You in your small corner, and I in mine."

Yet we cannot escape an uneasy conscience when we go back to the New Testament! How can we square ourselves with the all embracing "Whosoever" of Jesus, e.g., "Whosoever will may come"? Did deep cleavages of race or creed in the least hinder Jesus from ministering to the Samaritan woman or the tenth leper? Where are the limitless horizons and spacious dimensions that inspired St. Paul's words about the breadth, and length, and depth, and height of the love of God in Christ Jesus?

By comparison all Christendom seems like a river almost dry. A channel here, and a channel here, a stagnant backwater over there, separated by sand bars or, less poetically, by mud flats. Any remedy can only come from above. If only the long drought were broken, and the rising waters submerged the barriers. Let Jordan flood its banks and the sand bars will be known for what they actually are, just river bed.

Since such a happy event doesn't appear to be imminent I must stay in my own channel and live within the limits of the rubrics. However, God willing, I hope some day to surrender my Episcopalian "sticker" at the Pearly Gates, enter into and enjoy the undivided Communion of Saints.

(Rev.) LEONARD J. ADAMS
Vicar, St. Andrew's Church

Seward, Neb.

Fact and Hope

Your January 27th issue included what were for me at least two separate, glimmering rays of hope relative to one problem of the Church in American society.

In the letters column a lawyer was weary of messages denouncing the south in its dilemma over race relations. In the news columns the Rev. Malcolm Boyd expressed the feeling, after a conference, that "one wonders if there is anything new left to say," and dismay at the "awful fact (of) the great gulf between all the words about race on the one hand, and actions based on the words on the other hand."

Having arrived at these feelings some time ago, I tend to become hopeful at any expression in the Church of a recognition of prejudice as a real factor in the life of the Church. The Church has uttered many words about race, nearly always in the nature of asserting the law or the will of God. The words have been true and eloquent, and upon occasion the witness to their truth in action by Chris-

tians has been courageous.

In fact, the words have been convincing enough to be accepted intellectually as true. I believe, by most active Episcopalians, and these people, many of them, have added their prejudice to the list of things they are guilty about. Yet, the "awful fact," as Fr. Boyd calls it, remains, stubbornly unmoved by our words. In fact, it seems to thrive — in Scarsdale, N. Y., and in Bessemer, Ala. It shows every indication of surviving into the future, as unshaken by laws and court decisions as it has been unshaken by our words.

Yet the "awful fact" of sin, in this case as in others, only exists in persons, sinners. Perhaps this is the hope, that in running out of words we might be driven to direct encounter with the persons, to asking such questions as what is it in the needs of these people which demands that we draw back from free encounter with Negroes, Jews, Latins, and others of our brothers.

A parson knows that whenever he gets beneath the surface in trust with a parishioner burdened with this prejudice, he finds it part of a heavy burden of guilt and resentment, an awful burden which neat theological concepts will not lighten.

We will not quickly change the social pattern of a nation or a region, but somehow some of us keep believing that when a significant few find the humility and courage to minister to the fearful many in love and understanding, this sin, too, can be forgiven. Surely, that would be the "Good News."

(Rev.) JOHN C. PARKER, JR.
Rector, Trinity Church

Bessemer, Ala.

Editor's comment: For more of Fr. Parker's views on the Church's role in Alabama, see page 10.

Who and What

Now we have it! Your paradoxically entitled editorial of January 20th makes it plain that the cherished "Protestant Tradition" of the Episcopal Church consists of: (1) The Catholic affirmation that Holy Scripture exclusively contains the basis of the faith; (2) The Catholic affirmation that we are justified before God only by the merit of Jesus Christ through faith; (3) Disagreement with the Roman (not Catholic) idea of a metaphysical "substance" of the Lord's Body and Blood being substituted for a metaphysical "substance" of the bread and wine, to which things you add denial of the Roman (not Catholic) teaching about purgatory along with the rest of a sort of dragnet clause from the Articles of Religion criticizing some medieval abuses not all of which the Roman Church ever went in for (when was worshiping of images advocated by the Roman Church? And what is the matter with intelligent invocation of saints?) Also: Denial of the Roman (not Catholic) doctrine of the papacy, and of the bodily assumption of the Blessed Virgin as dogma (is that Catholic or just Roman?) You add repudiation of the medieval racketeering.

This is a motley conglomeration. Hardly any of the things you mention are peculiar to Protestantism. You come near to making out the Orthodox to be Protestant. In your last paragraph you all but admit that these things are hardly peculiar to Protestantism.

I beg you to consider seriously the harm-

Continued on page 18

The Living CHURCH

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

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THINGS TO COME

February

17. **Sexagesima**
19. National Council meeting, Greenwich, Conn., to 21st
24. **Quinquagesima**
25. **St. Matthias**
National Council of Churches, General Board meeting, Denver, Colo., to March 1st
27. **Ash Wednesday**
28. Annual council meeting of the Episcopal School Association, Statler-Hilton Hotel, New York, N. Y.

March

1. World Day of Prayer (United Church Women)
3. **First Sunday in Lent**
6. **Ember Day**
8. **Ember Day**
9. **Ember Day**
10. **Second Sunday in Lent**
17. **Third Sunday in Lent**
24. **Fourth Sunday in Lent**
25. **The Annunciation**
31. **Passion Sunday**

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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Inquiry into what part images played in Christian thought and communication was pioneered in 1933 by Bevan and largely ignored until Farrer examined the epistemological function of images in his Bampton Lectures, 1948. Since then several other works on this topic have appeared, notably Bridge's *Images of God*.

In his penetrating essay, *Theology and Images*, Dr. Mascall describes Bridge's thesis and subjects it to critical analysis and comment, and then goes on to examine the place of images in the liturgical life of the Church.

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▶ HISTORICITY AND THE GOSPELS

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By H. E. W. Turner

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BOOKS

In the Kitchen, Bread of Life

On Being the Church in the World. By John A. T. Robinson. Westminster. Pp. 158. \$3.50.

Dr. Robinson, Bishop of Woolwich, England, is emerging as one of the outstanding younger bishops of the Anglican Communion. He is distinguished by a background of New Testament scholarship, a gift for clear thinking, and an intense interest in contemporary life and events.

All these qualities are evident in this stimulating collection of brief essays and addresses which constitute *On Being the Church in the World*. The author is concerned with what the Gospel means, and how this meaning can be given practical implementation by the Church in the world today. Such topics as the relation of Christianity to politics, the liturgical revival, and the question of Christian unity constantly recur.

One of the most interesting in its way is the essay urging the use of the "house church" — the celebration of the Holy Eucharist at ordinary tables in secular houses. By taking the Eucharist from time to time out of the gothic sanctuary and putting it into the setting of everyday life, we learn something about what the altar is supposed to mean; by seeing the Bread of Life broken on the kitchen table we learn something of what the Christian home is supposed to mean. Although this may seem a new and strange proposal to many Churchpeople, this particular essay was originally published in England over a dozen years ago and has subsequently attracted wide attention.

The last two chapters, on Judgment and the Second Coming, were originally composed to help and to stimulate the clergy to preach on these topics, but these final moving pages will also be read by many thoughtful laypeople with profound gratitude.

H. BOONE PORTER, JR., D. PHIL.

Fr. Porter is professor of liturgics, General Theological Seminary.

A "Book of the Year"

Visible Unity and Tradition. By Max Thurian. Translated by W. J. Kerrigan. Pp. 136. Helicon. \$3.50.

With the clarity one expects from France (English translation so smooth it reads as though it were the author's native tongue), *Visible Unity and Tradition* by Max Thurian, sub-prior of the Protestant monastery at Taizé, and one of Europe's most exciting names today, will undoubtedly be a book of the year. An-

glicans will be amazed and their horizons broadened; Romans will find sympathetic understanding; Protestants will find their true roots; all will be caught up in the charity and perspective of one whose frame of reference is that which is scriptural, apostolic, Catholic, and Evangelical. Its simple dedication is eloquent: "In the spirit of the World Council of Churches and bearing in mind the Second Vatican Council."

Thurian divides his study into three parts: (1) Visible Unity of Christendom; (2) Tradition; and (3) Spiritual Conversion and Prayer for Unity. The pattern of unity he finds in the Holy Trinity, "Christian unity has its focus in the triune God . . . manifested in the whole of truth and holiness within the visible community of the Body of Christ; but it draws . . . and offers to God all things and all men outside this wholeness, for they belong to Him." He maintains that schisms in the visible Church have not destroyed all elements of visible unity.

Visible unity is found in Scripture, Baptism, and Common Prayer — the Lord's Prayer, Psalms, Creeds. "By Baptism, Christians are visibly one in Christ; nothing can endanger this fundamental unity; all that remains for them is to give it form in a common essential faith and in a common ministry."

Essential to visible unity is, first, conciliar faith (he accepts the first seven councils and sees all as the necessary expansion of Nicaea), and second, unity of ministry. "The bishop is the minister of unity within the local church . . . he manifests the presence of the universal Church . . . of his functions, this is essential role."

In the treatment of tradition ("the life of the Church attentive to the Holy Spirit repeating ever afresh the Word of God"), he devotes seven chapters, three given to Catholic, doxological, and missionary understanding of Scripture. By doxological he means the dialogue of the Church in its liturgy with God the Holy Trinity. "In its choice of biblical texts for the liturgy the Church provides a living interpretation of the Scriptures; the liturgy thus becomes a chief form of the catechesis." It is good to see a Protestant unaffectedly using the words *catechesis* and *magisterium*. They have no adequate alternatives.

The above is only a sampling. A summary is impossible within the limits of a short review. Thurian uses no unnecessary words. Run, don't walk, to the nearest bookstore and read, mark, and digest!

DON H. COPELAND, D.D.

The Rev. Dr. Copeland is director of the (projected) World Center for Liturgical Studies, Boca Raton, Fla.

The Art of Morality

The Seven Deadly Sins. Essays by **Angus Wilson, Edith Sitwell, Cyril Connolly, Patrick Leigh Fermor, Evelyn Waugh, Christopher Sykes, W. H. Auden.** Foreword by **Ian Fleming.** Introduction by **Raymond Mortimer.** Pp. 87. William Morrow. First published in the *Sunday Times*. \$3.50.

Any real penetration of the many virtues and few vices of *The Seven Deadly Sins* calls for at least seven reviews, one for each of these essays on envy, pride, covetousness, gluttony, sloth, lust, and anger upon which seven famously literary authors comment so scintillatingly.

I am somewhat puzzled by Mr. Raymond Mortimer's curious and unreal contrast, in the introduction (p. xiv), between the "mildness" with which the seven authors treat the deadly sins and St. Thomas' "enlargement" upon their "hideous power." Mr. Mortimer apparently thinks that moral theology is a matter of brimstone. Aquinas is usually scolded for his passionless rationalism in the sphere of morality.

Mr. Mortimer has, I think, mistaken the real difference between 13th-century and subsequent moral theology and these literary essays. Basically it is a matter of approach, but it works out as a difference in style. Moral theology, despite the glowing coals of Jeremy Taylor's kindling style, has not been a literary medium. It inherited the tendency of Aristotelianism to examine the language we use about morality and be concerned with it. Today the fashion of philosophy is linguistic analysis, an examination of what we mean when we use language. Moral theology has always been concerned with this and therefore has been anxious and careful about definitions, a preoccupation that has made it read like a dry-as-dust and dismal science. In sharp contrast these seven literary essays are brilliantly stylistic. They lean to imaginative illustration in both metaphor and parable rather than to the closely calibrated definitions of moral science. The English seem currently to be stylistically conscious in a way they have not been since the euphuism that preceded Shakespeare. Having lost her empire, perhaps Britannia would now rule the waves of rhetoric and defend the language as her exclusive possession. One notes the pained outcries over the publication of a recent American dictionary and the purist onslaughts upon "Americanisms." Be this as it may, a moral theologian used to the slow pace of scrutiny of definitions is made dizzy by these shining rhetoricisms.

One feels, too, an unaccustomed loose-

**The Harper
Book for Lent 1963**

BRIAN WHITLOW

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ness. An illustration of this is discoverable in Dame Sitwell's provocative dissertation upon pride. So often when she defends pride she is talking about the virtue of self-love. Sometimes, indeed, she is talking about what St. Thomas called magnanimity, the superbly humanist virtue, one of the greatest and one of the most perilous, since it skims the edge of the precipice of vainglory. In her life and writing, Dame Sitwell, in her proper pride, has recalled this virtue to walk in our ways again, as she once walked as a child, "hand in hand" with a peacock.

Another looseness is a failure to distinguish whether "sin" means a particular concrete act or a vice, an habitual tendency of the personality. Evelyn Waugh, in his essay on sloth, comes closest to being carefully conscious of the demands of verbal exactitude in morality. He writes, "Theologians are the least rhetorical of writers. Their vocabulary is elaborate and precise, and when they condemn an act as a mortal sin they are not merely expressing disapproval" (p. 57). Waugh's treatment of sloth is the most rewarding of all these essays in part perhaps because of his care about the vocabulary of morality.

The above criticisms are not meant to be carping for I rejoice over the publication of this book. It may help to revive moral theology, which has suffered betrayal of late. (There are seminaries of the Church where it has been displaced by psychogoguery.) This show of renewed interest even in so slight a way might serve to arouse concern for "practical divinity" as it was aroused before the great age of Caroline moral divinity. For selected groups of laymen this volume could be used as a basis for discussion, and it could function in seminaries as a second text, one designed perhaps to create homiletic wings for moral theology rather than as a systematic guide. The editors have brought together a brilliant team of writers for a most promising adventure in the art of morality.

WILFORD O. CROSS, Ph.D.

Fr. Cross is professor of ethics and moral theology, Nashotah House.

Bible Study Simplified

Oxford Annotated Bible. Revised Standard Version of the Holy Bible. Edited by **Herbert G. May** and **Bruce M. Metzger**. Pp. xxiv, 1544, plus 12 maps and index to the maps. Oxford University Press. \$7.95.

"Read the Bible!" This is what we hear from every department of the Church's leadership. From departments of Christian education to missions, and from the Lambeth Conference to diocesan conventions, we are told to be faithful readers of the Bible. But intelligent Bible reading has always been difficult, and really practical helps for doing it are hard to find. Few have the time or energy to consult com-



Luoma Photo

"Read the Bible!" is an injunction made easier to follow by Oxford Annotated Bible.

mentaries, or the background to appreciate fully what they would find there.

The Oxford Annotated Bible is the most helpful single tool yet available for those who wish to read or study the Bible.

The text is that of the Revised Standard Version, which is the best text available for study (the King James Version is too archaic and familiar, the other revised versions are too pedantic, and the New English Bible is too much of a paraphrase).

I will admit that when I first picked up the *Oxford Annotated Bible* and saw the brevity of the introductory articles prefacing each book, and the comparative scarcity of notes at the foot of each page of text, it seemed impossible that enough comment could be included. But the panel of 18 contributors (including four Anglicans) has performed miracles. For example, the introduction to the Pentateuch consists of only three brief paragraphs, yet it is a masterpiece of condensed necessary information which remains quite clear.

The supplementary articles on geography, archaeology, and history, the tables of weights and measures, and the chronological lists (both Albright's and Thiele's proposals are printed) are excellent. Fine new maps are included, although one still longs for a small sketch of a proposed reconstruction of Solomon's Temple.

This excellent annotated Bible serves a multitude of purposes. Members of adult Bible study groups, regular readers of *Forward Day by Day*, young (and not so young) priests who are fulfilling their moral obligations in praying the Daily Offices but aren't always sure of the background of the Old Testament lessons, those doing quiet, meditative reading at retreats, conferences, and young people's

summer camps — almost anyone who reads the Bible — could profit from this edition. It is the best help to reading the Bible with understanding since the publication of the Revised Standard Version itself.

DAVID B. COLLINS

Fr. Collins, chaplain of the University of the South, and lecturer in Old and New Testament at the University's School of Theology, used the Oxford Annotated Bible to teach a freshman Bible course last fall and "found it most useful."

"Uncle Ken," Universal Observer

Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries. Five volumes. By **Kenneth Scott Latourette**. Harper's.

Volume I: The Nineteenth Century in Europe, Background and Roman Catholic Phase. 1958. Pp. 498. \$6.

Volume II: The Nineteenth Century in Europe, The Protestant and Eastern Churches. 1959. Pp. 532. \$7.

Volume III: The Nineteenth Century Outside Europe, The Americas, the Pacific, Asia, and Africa. 1961. Pp. 527. \$7.50.

Volume IV: The Twentieth Century in Europe, The Roman Catholic, Protestant, and Eastern Churches. 1961. Pp. 568. \$8.50.

Volume V: The Twentieth Century Outside Europe, The Americas, the Pacific, Asia, and Africa: the Emerging World Christian Community. 1962. Pp. 568. \$8.50.

Rarely have historians dared to write on such a broad scope and to describe with infinite detail a comparably brief period of the development of Christianity as Kenneth Scott Latourette does in *Christianity in a Revolutionary Age*. In these five volumes the Sterling professor of missions and Oriental history, emeritus, in Yale University has portrayed both the rapid, indeed, almost explosive, expansion of the Christian Church from its bases in Europe and the United States and also the major problems, issues, and conflicts which arose in this confrontation with other faiths and ideologies.

In no other single work is so much information about so brief a period of Christian history so readily available. Indeed, only trained historians with years of painstaking research in the widely scattered primary sources and monographic material might hope to achieve such comprehensiveness. Yet for the author it becomes but a finishing flourish to his earlier publications on Oriental and Christian history and his *magnum opus*, the seven volume *History of the Expansion of Christianity*. Many have wished that they

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The Living Church

For 84 Years:

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

Sexagesima
February 17, 1963

EPISCOPATE

Second Ballot Election

The Rev. George W. Barrett, rector of Christ Church, Bronxville, N. Y., was elected Bishop of Rochester on the second ballot during a special convention held in Christ Church, Rochester, N. Y., on February 5th.

Dr. Barrett received 32 clerical votes, with 30 necessary to elect, on the first ballot, and 55 out of a necessary 75 lay votes. On the second ballot the clerical votes rose to 46, and the lay votes totaled 91. His strongest competition came from the Ven. David R. Thornberry, archdeacon of Southern Ohio, who on the first ballot received 9 clerical and 37 lay votes.

Other nominees included the Rev. Benedict Williams, the Ven. Dean T. Stevenson, the Very Rev. Frederic R. Murray, the Very Rev. Gray M. Blandy, and the Rev. Malcolm W. Eckel.

Dr. Barrett's name was not among those presented by the nominating committee, but was nominated from the floor. His name had come up, however, at a special meeting of delegates held last month to present information and answer questions about the suggested candidates.

MONTANA

Priest and Wife Killed

A crash on a snowy highway killed the Rev. James Knicely and his wife, of Whitefish, Mont., on January 23d.

Fr. Knicely and his wife were killed in an auto-truck collision just north of Missoula, Mont., while they were going home with their new-born son. The baby escaped serious injury, and has been taken, with the other two Knicely children, to the Kimball, Neb., home of Mrs. Knicely's parents. Funeral services were held on January 30th at St. Hilda's Church, Kimball.

James Dean Knicely was born in Hastings, Neb., in 1928. He studied at Hastings College and Nashotah House, and was ordained to the priesthood in 1953. He married Donna Jo Schwindt in 1954. From 1952 until 1955 he was vicar of St. Hilda's Church, Kimball, and was curate of St. Mark's Church, Glendale, Calif., from 1955 until 1957. He served as vicar of St. Paul's Church, Hamilton,

Mont., from 1957 until the first of December, 1962, when he went to the Church of the Holy Nativity, Whitefish, Mont.

Besides their three children, Fr. and Mrs. Knicely are survived by Mrs. Knicely's parents, Mr. and Mrs. Philip Schwindt; by Fr. Knicely's parents, Mr. and Mrs. Walter A. Knicely of Hastings; and by Robert Knicely, brother of the priest.

The Knicely children are Paul, 8; John, 6; and Andrew James, the baby.

PUBLIC AFFAIRS

Support for Opportunity

On February 8th, Presiding Bishop Lichtenberger sent this telegram to the majority and minority leaders of the U.S. Congress:

"I welcome the introduction in Congress of measures to provide new opportunities for the training and employment of the young people of the United States. Such measures are in keeping with the Church's belief in human welfare as a priority for our whole nation, deserving nonpartisan support. The alarming rise in the school dropout rate, the present inability to provide jobs for young high school graduates, and the perennial pressure of juvenile delinquency all demand quick and energetic national action. It is not too strong to say that the mounting problem of idle youth constitutes a moral demand upon the financial resources of the nation. The proposal for the employment and training of youth through a Conservation Corps and Urban Service Corps is a hopeful step in this direction. Further, the suggestion of a National Service Corps will provide within the United States the same promising opportunities which have proved fruitful overseas in the Peace Corps. At the same time it will stimulate our citizens to a renewed dedication to voluntary service in the welfare of their own communities. I would hope that many members of our United States churches will welcome the necessary legislative actions to improve the situation of young persons."

LATIN AMERICA

Ideas from Cuernavaca

Anglicans met in Cuernavaca, Mexico, late last month to consider the expansion of Anglican work in Latin America. Development of local congregations by task groups headed by bishops, and experimentation in fuller lay service were among the

suggestions growing out of the meeting.

The four-day consultation was attended by 20 Churchmen, representing the Episcopal Church, the Church of England, the Anglican Church of Canada, and the Church of the Province of the West Indies.*

To meet "drastic and dynamic changes" throughout Latin America, the conferees suggested that "it must be the aim of the Church to adapt its methods in the spirit of humility to meet these changes, and to stand alongside our fellow Christians in order to face with them both the perplexities and opportunities which confront us."

These objectives were proposed at the consultation:

- ✓ Development of Latin American Churches "expressive of the genius of their own countries and of the unity of the Anglican Communion."
- ✓ Provision of a quality program of theological education, where feasible in an ecumenical setting.
- ✓ Organization of "task groups" headed by bishops and including clerical and lay specialists to aid in developing local congregations. The consultants emphasized that no bishop should be given jurisdiction of an area too large to allow effective pastoral ministration.
- ✓ Establishment of a regional office for research, planning, and coördination. Emphasis would be in the fields of the family, education, urbanization, and social change.
- ✓ Experimentation in the development of fuller service of laymen, and of personal exchange.
- ✓ Development of a sound relation between emerging Latin American Churches and the educational process at all levels.

The Archbishop of York, the Most Rev. F. D. Coggan, was chairman of the consultation, which was called by Bishop Bayne, Anglican Executive Officer. Representatives of the Episcopal Church at the meeting were Presiding Bishop Lichtenberger; the Rt. Rev. John Bentley, head of the Overseas Department; Bishop Saucedo of Mexico (host bishop); Bishop Gooden of the Panama Canal Zone; Bishop Richards of Central America; Bishop Simoes of Southwestern Brazil; the Rev.

*Transfer of oversight of the Church's work in the Virgin Islands was accepted, during the meeting of the House of Bishops last November, from the Province of the West Indies, not from the Church of England as THE LIVING CHURCH erroneously said. The Province of the West Indies has been an autonomous Anglican Church for 82 years.

Canon Howard Johnson of the New York, N. Y., cathedral; Warren Turner, vice president of the National Council; and Richard Carter, of Florida State University, and Ivan Vallier, of Columbia University.

WASHINGTON

Cathedral Carillonneur

Ronald Barnes, carillonneur at the University of Kansas for nearly a dozen years, had been appointed carillonneur at the National Cathedral, Washington, D. C., according to the Very Rev. Francis B. Sayre, Jr., cathedral dean. The appointment is effective September 1st.

The 53 bells of the cathedral carillon are being cast at the Taylor Bell Foundry, Loughborough, England, and Mr. Barnes, together with Richard Dirksen, associate organist at the cathedral, intends to go to England next month to test and accept the instrument before it is shipped to this country. Present plans call for installation of the device in the cathedral tower in early June.

In addition to the carillon, the tower will house a 10-bell peal, to be used for English change-ringing. Each of these 10 bells will be played by a ringer hauling on a rope. The carillon, by contrast, will be played by Mr. Barnes from a keyboard [see cut], and will cover four chromatic octaves. Its bells will range from a 15-pounder, seven inches in diameter, to a bourdon that sounds low E, and measures eight feet, eight inches in diameter and weighs some 24,000 pounds.

Mr. Barnes, who is president of the Guild of Carillonneurs in North America, says, "There could never possibly be a more gratifying crowning of my career . . . than to be presented with the considerable challenge of taking charge of the cathedral carillon. . . . I cannot imagine a finer way to spend the rest of my life and career than in meeting [this] honor and challenge."

ALABAMA

After Talk, Table

After vigorous oratory, the convention of the diocese of Alabama (meeting January 22d to 24th at the Church of the Ascension, Montgomery, Ala.) tabled a resolution calling for endorsement of a statement calling for "law and order and common sense" in dealing with racial problems in Alabama.

The statement was signed last month by Roman Catholic, Anglican, Protestant, and Orthodox religious leaders, including



Mr. Barnes at keyboard: Bells over Washington.

Bishop Carpenter of Alabama and his suffragan, Bishop Murray [L.C., February 3d]. It said, in part, that "hatred and violence have no sanction in our religious and political tradition"; that "laws may be tested in courts or changed by legislatures, but not ignored by whims of individuals"; that "constitutions may be amended or judges impeached by proper action, but that our American way of life depends in the meantime upon obedience to the decision of courts of competent jurisdiction"; and that "every human being is created in the image of God, and is entitled to respect as a fellow human being with all basic rights, privileges, and responsibilities which belong to humanity."

After the resolution for endorsement of the statement was tabled, Bishop Carpenter said that "the resolution can be brought up again next year, but by that time it may be too late, and the need [for the resolution] be past." Neither Bishop Carpenter nor Bishop Murray took part in the debate on the resolution.

Last year's convention asked the bishop to form a diocesan committee to study the National Council of Churches, and present its findings and recommendations to the 1963 convention. The convention, after hearing the report, resolved:

1. that the NCC refrain from issuing statements or pronouncements of the General Board or General Assembly without the presence and vote of a substantial majority of the membership of the respective bodies;
2. that pronouncements or statements be identified as to which department or division of the NCC issued them, and that it be made clear that member denominations are not bound by the statements;
3. that the NCC refrain from backing or opposing specific political action;
4. that an editorial and clearing committee of the NCC be created to prevent unnecessary duplication of publications; and
5. that the General Convention of the Episcopal Church provide representative geographical distribution of its own delegates to

the NCC, with equal lay and clerical representation.

The convention also:

- ✓ Received St. Thomas' Church, Huntsville (closest city to the Army's Redstone Arsenal), as a parish.
- ✓ Received St. Christopher's Mission, Huntsville, as an organized mission. St. Christopher's was formed by the Church of the Nativity, Huntsville.
- ✓ Received St. Bartholomew's Church, Florence, as a diocesan mission. For 18 months St. Bartholomew's has been a mission of Trinity Church, Florence. Both the Church of the Nativity in Huntsville and Trinity Church in Florence lost curates and members in their missionary enterprises — but both are stronger now, numerically, than they were when they started the missions.
- ✓ Received St. Alban's Church, on the south side of Birmingham, as an organized mission after 14 months as a mission station.
- ✓ Heard Bishop Murray, in his address, make a strong plea for improved morals and ethics, and resolved that the bishop's plea be printed in full in the Alabama diocesan magazine.

ELECTIONS. Standing committee: Rev. R. Emmet Gribbin, Jr.; Nicholas Cobbs. Executive council: clergy, John Thompson, Jr., James Bell, Jr., Alvin Bullen, Charles McKimmon, Jr.; laity, George Cumming, Ted Copeland, P. W. Smith, A. R. Tomlinson. Delegates to provincial synod: clerical, D. H. Irving, Jr., Mark Waldo, Thomas Smythe, Jr., A. Emile Joffrion, Robert Cook, John Harrison; lay, Albert Tully, N. Hamner Cobbs, Paul Ford, Turner Allen, Basil Horsfield, Jr., Oscar Kilby.

One Man's Opinion

At least one Alabama priest — the Rev. John C. Parker, rector of Trinity Church, Bessemer, Ala. — has publicly registered his unhappiness with the failure of the recent Alabama diocesan convention to approve a statement calling for civil obedience in race relations cases [see above]. The convention tabled a resolution to approve such a statement, after the resolution had been presented by the convention committee on Christian social relations. Writing in his parish bulletin, Mr. Parker said, in part:

"One hundred and ninety-eight years ago a man stood up in an assembly in an Episcopal church in Richmond, Va., and spoke his heart upon a matter which concerned the rights of himself and his fellow Americans. At the conclusion of his speech, he said these words: 'If this be treason, make the most of it. I know not what course others may take, but as for me, give me liberty, or give me death.' That was in 1765. The speaker was Patrick Henry.

"In 1963, in another historic southern city, an assembly of Christian citizens representing the Episcopal diocese of Alabama decided, after due deliberation, that the rights of their fellow Americans and of themselves and the civil stability of their state was not the proper concern of a Church assembly. . . .

"As one gentleman . . . cautioned that any action might cause the Church in Alabama to be 'sucked into' the political life of the state, it occurred to me if Churchmen like Henry, Washington, Jefferson, and the others ever wondered if their actions might possibly 'suck' them into the political life

A March Feature

The Protestant

Monks of Taize

of the colonies. Those men . . . were not supermen. Neither did they possess the power to look into the future and to foresee every possible problem which ever might face the new nation. They were mortal. . . . But they were mortals with the courage and the faith to pledge openly in the sight of all men 'our lives, our fortunes, and our sacred honor' for what they believed . . . to be right for themselves and their fellow citizens. . . .

"Those men today who mourn for the old days of the patriots; those who consider the political process . . . dirty; those who wail that our society is no longer Christian might do well to note this heresy that has arisen in the Church, which says that the Church is not to concern itself with the everyday, mundane problems of the man in the street. . . .

"The plain fact is that we are afraid, and our fear is symptomatic of a lack of faith. . . . Our fear makes us act as if each crisis were the end of the world, the end of all hope. As southerners, we have known more catastrophe and suffering and defeat than our fellow Americans, yet it would seem that one day we would see that none of these disasters was the end of the world. Picking a fight with the British army was courting disaster, too, for those other Churchmen. But it turned out not to be the end, but a beginning. One day the sun came up at Valley Forge and the bitter winter was over. The sun rose also the day after Shiloh and after Appomattox and after the riot at Oxford. In the meantime, with or without the concern of the Episcopal Church, the people of the south have waged a monumental and sometimes heroic war against disease, poverty, and ignorance. . . .

"Those who assert that the Church has something better to be doing than to concern itself with the passion of humanity . . . those who maintain that their plush . . . sanctuaries have nothing to do with the fields, offices, laboratories, mills, homes, courtrooms, meetinghouses, and streets where the struggle takes place should maintain just what good [their sanctuaries] are, and what . . . they have to do with a crucified Christ . . . who promises a Cross and a new creation as sons of God. There is a connection, but we shall not see it — not until somebody in the name of Christ is willing to risk his life, fortune, and sacred honor in witness. . . .

"Half a century ago a priest wrote his people, in a mining area: 'We must realize that God . . . is the only real producer, the only real creative power. . . . I want the miner to feel when he is down there in his pit that he is not merely working for his wage . . . but that he is a priest of God, a priest of the world. I want him to feel that he is a priest of Love, called by God to produce warmth and power for his brothers. I want him to feel that he is as much a priest down there in the dark, filthy black, and streaming with sweat, as I am a priest when I stand at the altar and plead for the wants of men. The coal black is as white as my white robes, and sweat is sacramental wine poured in service of God's world. . . . I want him to feel that about himself, and I want other people to feel that about him. That's the Spirit and that's the call that has in it power to destroy this dirty, muddled, ugly world, and build a city of God upon the ruins.'"

BRIEFS

COMPASS: Among publications out this month is *Compass*, a new monthly newspaper, sponsored by the Overseas Mission Society. The paper is "dedicated to making the worldwide mission of the Church a reality to the man in the pew," according to a release from the society. "Because of its independence of any official agency and because of its roster of regular and occasional correspondents throughout the world [the Rt. Rev. John C. S. Daly, Bishop in Korea, and Mauro deG. Rodriguez, a layman of the Philippine Episcopal Church, are among the contributors in the first issue] *Compass* believes it can offer its readers each month a clear-up-to-date, and unsentimental view of how . . . the contemporary Church is carrying out its mandate to go forth into all the world." *Compass'* address: Mount St. Alban, Washington 16, D. C.



INTERPRETIVE PROBLEM: His recent prayer as chaplain of the New Mexico House of Representatives caused some to think that he was lobbying for reapportionment. But the chaplain, the Rev. William E. Crews, vicar of St. Bede's Church, Santa Fe (and *LIVING CHURCH* correspondent in New Mexico and Southwest Texas), said that he didn't intend it that way. The prayer, he said, was: "Almighty God, to whom alone is known the secret intentions of men's minds, be present with this body assembled as they enter into debate on the question of reapportionment. Put far from their minds vested interests of particular counties and give to them a vision of the republican process of government, so that by their action in vote they do not make a lie of our representative system which can be equitable and just. This we ask in the Name of Jesus Christ who represents all men before the Father." Claims Fr. Crews:

"This prayer was not intended as an act of lobbying. It was to point up the obligation of the house and senate to representative government. And the job of the chaplain is to be a representative of the conscience within the community. Lip service is nice, but when the Christian faith is shown to be relevant, it hurts some consciences."



SUMMER TOUR: A tour of the Holy Land is being arranged for the senior class of Seabury-Western Theological Seminary, says the Rev. Forrest E. Vaughan, rector of Holy Trinity Church, Ocean City, N. J., and director of the Church Travel Co. Leader on the class trip is to be the Rev. Carmino J. de Catanzaro, professor of Old Testament literature and languages at the seminary. Place names on the itinerary include Lydda, Caesarea, the Sea of Galilee, Capernaum, Tiberius, Nazareth, Cana, Jerusalem (Israel and Jordan), Bethlehem, and Gethsemane.

OKLAHOMA

In Print

For the first time since it became a diocese (in 1937), Oklahoma has elected a woman to its bishop and council. Mrs. George C. Lynde, a communicant of Grace Church, Muskogee, Okla., and president of the Oklahoma Churchwomen's organization, received more ballots at the diocesan convention, held January 22d to 24th, than any other lay person.

The convention, meeting at All Souls' Church, Oklahoma City, commended Holland Hall, a Church day school in Tulsa, for its report on progress toward carrying out Christian principles in race relations. Last year's convention called for racial integration of all institutions under diocesan control [L.C., February 4, 1962]. This year, the convention called upon both Holland Hall and Casady School, Oklahoma City, to "print in bulletins and promotional material that no child will be denied admittance to these schools because of race, creed, or color."

Bishop Powell of Oklahoma presented the Rev. Frederick W. Putnam, Suffragan-elect of Oklahoma, at the convention banquet. The Rev. Canon Edward N. West of the Cathedral of St. John the Divine, New York City, gave the banquet address.

The convention admitted St. James' Church, Oklahoma City, as a parish, and Holy Apostles' Church, Moore, as an organized mission. It also adopted a diocesan budget of \$306,109.50.

ELECTIONS AND APPOINTMENTS. Standing committee: Rev. Richard Rogers; Donald Feagin. Bishop and council: Very Rev. John van Dyk. Rev. Charles Wilcox. Rev. John Vruwink; Mrs. George Lynde, Ansel Earp, Jr., Malcolm Deisenroth, James Allison, Boyd Gunning, Sam Carpenter, Richard Walden. Deputies to General Convention: clerical, Joseph Young, Charles Wilcox, Herbert Conley. John van Dyk; lay, Al Singletary, Frank Hightower, Roy Lytle, George Lynde. Delegates to provincial synod: clerical, Charles Wilcox, William Powell, H. Edwin Caudill, Arthur Tripp, Neal Harris; lay, Don Gatchell, Devan Sharbrough, Snowden Parlette, Don Dodge, Royal Dunkelberg, Duane Andrus. Delegates to Anglican Congress: Very Rev. John van Dyk; Mrs. George Lynde.

NEW YORK

Plans in the Village

On a corner at West Eleventh Street, one short block west of Seventh Avenue, in a residential section of Greenwich Village, stands the Church of St. John's in the Village. Great new apartment houses, towering throughout the area, look down upon this church and its property, a colony of 12 brownstone houses surrounding an enclosed garden.

For the past 21 years that the Rev. Charles Howard Graf has been the rector, real estate operators have been unsuccessfully trying to buy this choice property, to build another skyscraper apartment.

At a parish meeting, held on January 15th, Fr. Graf outlined the planned renovation of the church. A renovation budg-

Continued on page 17

Publishers' Choices for Lent Reading

Every once in a while, somebody gets more or less steamed up on the proposition that the observance of Lent should be more a matter of "taking something on" than of "giving something up." But one thing that Churchpeople have "taken on" as Lenten discipline for years is the reading of books — devotional books, books of ascetic and moral theology, inspirational books, and even, sometimes, books about Lent.

So firmly entrenched is the custom — and we suggest that the reason it has flourished is that it is a good custom — that publishers frequently single out some particular book or books, or get some distinguished person to do so, for their special recommendation for reading during Lent. Here five priests and one woman assess the publishers' choices for this Lent. Reviews of an assortment of other new books appear elsewhere in the issue.

Key Words for Lent. By George W. Barrett. Seabury. Pp. 133. \$2.75.

Many of us do not like to think too hard, but we enjoy *having thought*. The Rev. Dr. George Barrett's book, *Key Words for Lent*, which might well be called *Key Words for All Time*, makes us think, and when we have thought we are glad, for we find ourselves with a new promise and new hope. We have grown up a little in the faith. Our shibboleths were challenged and examined with honesty. Brought out of the museum cases where we keep them into the daylight of penetrating thought are our much-prized

words, *commitment* and *freedom*; our glibly-used words, *grace* and *suffering*; our disturbing (perhaps out-of-date?) words, unpalatable to modern Christians, *repentance* and *obedience*. There is a meditation on each of them in the first section of the book.

The second section is devoted to meditations for Good Friday, based on the Scripture lessons assigned for reading on that day.

Even if we did not know at the outset that the author is a wise and compassionate parish priest of long experience*, we would soon discover him to be just that, and we would find to our delight that he has the rare faculty of not only trying to teach his people; he *listens* to them. Therefore he speaks to the questions they are asking, and to the deeper questions they want to pose but do not know how to express. The book is real. It meets us in the setting of a contemporary, competitive, bewildering culture, in daily work, in families, in social and political life in all its compromise and danger and opportunity. It does not minimize our difficulties.

An ever-recurring obstacle in the life of a Christian is faced squarely (p. 60 ff.):

"The suffering of the Christian is sharpened by his need to reconcile pain and misery with the goodness of God. . . . We do not know why an almighty God of love has created a world where suffering is permitted, nor can we probe the path by which pain and evil came into the world or, by strange misuse of freedom, the structure of the universe may have been corrupted until all nature now represents a very wonderful thing, somewhat spoiled. Yet even here *we know enough about the love of God to trust Him.*"

This is the underlying theme, deepened by a wide understanding of human beings,

*And elected to be Bishop of Rochester — see page 9.

illustrated by episodes in national and international life, in drama and literature, and from various scholarly sources. It is both profound and simple, and there is a refreshing absence of "pulpit-worn metaphors."

The Good Friday meditations lead us into new dimensions of worship and thought, pointing toward action and renewal. Priest and layman will find lasting treasure here.

DORA CHAPLIN, S.T.D.

Mrs. Chaplin is associate professor of pastoral theology at General Theological Seminary, where Dr. Barrett was professor in the same field until he became rector of Christ Church, Bronxville, N. Y., in 1955.

The Compassion of God and the Passion of Christ. By the Very Rev. Eric Abbott. McKay. The Bishop of London's Lent Book for 1963, with a foreword by him. Pp. 96. Paper, 95¢.

The dean of Westminster, Eric Abbott, is acknowledged today as one of the masters of the spiritual life in the Church of England. In *The Compassion of God and the Passion of Christ*, a small but compact volume, prepared as the Bishop of London's Lent Book, the dean has woven a rich texture of biblical phrase and allusion, with occasional threads of his own comment and illustration. For each week of Lent a meditation is offered on a phrase from Hebrews 13:20-21, and for each day of Holy Week a shorter one based on one of the paradoxes of II Corinthians 6:8-10.

The brevity of the book is deceiving. It is not a manual for beginners in the art of meditation. Nor will it be attractive to those who cannot respond to a technique of letting Scripture make its own com-



National Gallery of Art, Widener Collection

What do you do on a day when your Friend is dead?*

ment upon itself. There are also many technical theological terms introduced without explanation. The values of this form of devotion increase with repeated reading, while the recurrence of the same phrase in slightly different contexts provides direction of emphasis. Especially striking are the expositions of God as the "God of peace"; the insistence that Jesus did not raise Himself, but was "raised up" by the Father; the meaning of covenant; and the joy that comes from doing God's will.

Perhaps the most original meditation is the one for Holy Saturday — a day that tends to be deficient in devotional excitement. "What can you do on a day when your Friend is dead? and particularly when you are in a real measure responsible for His death?" Judas' answer was suicide; Peter's was "an expectant waiting." For we cannot be risen until Christ is risen. It will take a little time for insights such as this to sink in, but they are worth the concentrated effort.

MASSEY H. SHEPHERD, JR. Ph.D.

The Rev. Dr. Shepherd is professor of liturgics at the Church Divinity School of the Pacific.

Ground of the Heart. A Commentary on the General Thanksgiving. By W. W. S. March. Foreword by the Archbishop of Canterbury. London: Faith Press; New York: Morehouse-Barlow. Pp. 119. \$1.25.

The General Thanksgiving (Prayer Book, pp. 19, 33) is one of the best known parts of the Book of Common Prayer; it is also one of the great prayers of Christendom.

It is this prayer that W. W. S. March, vicar of Eastbourne and prebendary of

Chichester, uses as the basis of his *Ground of the Heart*, the Archbishop of Canterbury's Lenten book for 1963, to which the Archbishop himself contributes the foreword.

After placing the prayer in its historical setting — it was compiled for the 1662 English Prayer Book — the author analyzes it phrase by phrase, drawing out its implications regarding such matters as the nature of God, the significance of suffering, and the relation between praise and work. There are frequent references to other parts of the Book of Common Prayer and to Holy Scripture.

The author seems steeped in the writings of the compiler of the prayer, Edward Reynolds (1599-1676), Bishop of Norwich. He makes frequent reference to these and tells us that the word "inestimable," which appears with such force in the middle of the prayer, is found nowhere else in the bishop's writings (p. 68).

Ground of the Heart is a superb commentary on a superb prayer. It is scholarly based, yet devotionally slanted. If there is a certain want of clarity in spots, the reader who nevertheless perseveres with the book will be richly rewarded as he reviews important aspects of Christian teaching and learns to pray the General Thanksgiving with deepened understanding.

FRANCIS C. LIGHTBOURN

Fr. Lightbourn is librarian of Seabury-Western Theological Seminary, Evanston, Ill., and a resident of Milwaukee, where he spends his weekends, assisting at St. Mark's Church. For the current winter quarter he is also a student at the Graduate Library School of the University of Chicago.

The Dying Lord. By the Very Rev. Walter C. Klein. Morehouse-Barlow Co. Pp. 80. \$1.75.

These meditations on the seven words of Our Lord on the Cross are really different.

Touching briefly on the three principal methods of approach to the contemplation of the Passion: the historical, the theological, and the dramatic, Dean Klein, in his book, *The Dying Lord*, chooses the third, though without neglecting the other two. He seeks to "trace in the Passion the tangled strands of man's universal interests. In the light that Christ sheds on them we may be able to discern a pattern to which we have been blind before. Let us search for the recurrent dilemmas of our existence. Every day we are obliged to choose between alternatives that seem to us equally cruel and evil. Have the perplexities of our freedom any parallels in the Passion? Will the harassed Christ guide us without making up our minds for us? Will He deliver us from the excruciating conflicts of duty and loyalty that torment us in our ignorance? We come to Him torn and baffled, sure only that He has something to say to us. He will say

it to us in the seven words of His Passion, and in saying it He will offer us the knowledge and assurance that we seek."

After this note struck in the introduction we expect much of this series of addresses, and we shall not be disappointed. The preacher formulates clearly and poignantly the questions that spring from our hearts amid the turmoil and tragedy of our human existence, and lets the Saviour give the answers. He does not get in the way so as to obstruct our vision or our hearing — and that is a rare merit in addresses of this sort. There is a complete absence of maudlin or morbid sentimentalizing, combined with a direct thrust that penetrates to the heart of our self-deception and self-love. What he says will surely enable many of us to gain fresh self-knowledge at the foot of the Cross — something which may be very painful but is very necessary — and make us the more ready to look up and see light — inextinguishable light — in the face of Jesus Christ.

WILLIAM H. DUNPHY

Fr. Dunphy is chaplain at Margaret Hall School, Versailles, Ky.

Hurdles to Heaven. By Brian Whitlow, Dean of Christ Church Cathedral, Victoria, B. C. Harper's. Pp. 155. \$3.

A while back, there was loose in the Church another Lenten book about sin. It was accompanied by one of those excruciating catalogs of pre-cooked sins on which the supposed penitent dutifully checks off the appropriate details. As many will recall, this unhappy combination pushed the panic button of scrupulosity in a good many places. The multiple-choice checklist was so convenient many felt obliged to sign up for every sin in sight.

If there is fault in Dean Brian Whitlow's book, *Hurdles to Heaven*, it is in the opposite direction. His purpose is to examine sin as a broad, common fact of life. The presentation is absolutely first-rate. But it is perfectly possible to read the book through to the final chapter without (a) realizing the seriousness of particular sins or (b) seeing clearly the difference between Christian penitence and moral self-renewal. The last chapter does much to set these matters straight. But I wish the sense of "The Way Back" appeared earlier in the book, and with greater emphasis on the role of grace and the radical nature of absolution. As the book now stands, there is a deceptive over-attention to what the jacket blurb calls "a practical program for developing contrary virtues."

The author is at his best in laying bare the "roots" of the seven root sins, and examining the ground they grow in. His style is clear, vigorous, and manly. It is not unlike C. S. Lewis — with the added value of Dean Whitlow's long pastoral experience underlying the approach and

Continued on page 18

*Painting, "Descent from the Cross," by Rembrandt Van Rijn.

A GUIDE TO BOOKS ON CHURCH UNITY

A Review by Powel Mills Dawley

and Alden Drew Kelley

The Rev. Drs. Dawley and Kelley are members of the Subcommittee on Ecumenical Literature of the Joint Commission on Approaches to Unity.

In the past two decades few problems have been the object of more devoted prayer, serious study, and earnest effort at solution than those of divided Christendom. Each year past has seen an increasing number of books, pamphlets, and articles published to meet this growing interest, until today the mass of literature on the ecumenical movement has reached formidable proportions.

At present there is a bewildering array of books from both the Protestant and Catholic points of view; clergy and lay leaders seeking materials for use by study groups find it impossible to become familiar with every publication. This summary review is made as a partial guide to selected books and materials on Church unity. The books mentioned here form a significant group, and further reference should be made to the reading list suggested by the Joint Commission on Approaches to Unity and published in the Christmas Book Number (November 25, 1962) of THE LIVING CHURCH.

Roman Catholic writings on ecumenism are numerous today, nearly all of them illustrating the present concern of the Roman Catholic Church with the reunion of Christendom. A few years ago Gustave Weigel, S.J., well known as a participant in ecumenical dialogue, published a brief introduction to the subject entitled, *A Catholic Primer on the Ecumenical Movement* (Westminster, Md.:

Newman Press, 1957. Pp. 79. 95¢). A newer book of the same popular character and irenic spirit is *Christian Unity* by Charles Boyer, S.J. (New York: Hawthorn Books, 1962. Pp. 131. \$3.50). Fr. Boyer surveys briefly the present situation in the divided Christian world, and presents an apologetic for the conviction that the visible Church, as Roman Catholics know it, is an indispensable condition for the ultimate achievement of unity.

Norman Goodall's admirable history of all the phases of the ecumenical movement in the last 50 years, *The Ecumenical Movement: What It Is and What It Does* (New York: Oxford, 1961. Pp. 240. \$4.50), has its Roman Catholic counterpart in George H. Tavard's *Two Centuries of Ecumenism* (Notre Dame, Ind.: Fides, 1960. Pp. 239. \$4.95 and just published as a Mentor-Omega paperback by the New American Library. Pp. 192. 75¢). Fr. Tavard gives an extremely interesting survey of the development of ecumenical thought and action in the 19th and 20th centuries from the Roman Catholic point of view. He shows the same sensitivity to the scandal of Christian division, and appreciative understanding of those who differ from him in their ecclesiastical allegiance, that marked his earlier work, *The Catholic Approach to Protestantism* (New York: Harper's, 1955. Pp. 160. \$2.50).

One of the most important Roman Catholic essays in self-criticism is Hans

Küng's *The Council, Reform and Reunion* (New York: Sheed & Ward, 1961. Pp. 208. \$3.95). It is already widely known for its challenging call for a renewal of all phases of life in the Catholic Church, and for its frank advocacy of new attitudes among Roman Catholics toward ecumenical issues. Only slightly less forthright is *Progress and Perspectives: The Catholic Quest for Christian Unity* by Gregory Baum, O.S.A. (New York: Sheed & Ward, 1962. Pp. 245. \$3.95). Fr. Baum seeks to arouse Roman Catholics to a sense of urgency concerning Christian unity, as well as to a new understanding of the holiness that should mark the Catholic life and the charity with which Catholics should approach the Protestant world. However distant the final goal of unity may be, yet through prayer, by charitable and sympathetic understanding of others, by increased cooperation and continued ecumenical dialogue — in all these ways, he asserts, Roman Catholics have a significant vocation now.

On the Protestant side, a number of recent books will be found informative and stimulating. In addition to Goodall's survey of the ecumenical movement, already mentioned, Samuel M. Cavert in *On the Road to Christian Unity* (New York: Harper's, 1961. Pp. 192. \$3.75) provides a succinct summary of the accomplishments of the last half-century, and an appraisal of the present state of ecumenical activity which includes a discussion of the kind of unity Christians seek. This book is particularly useful for discussion groups, for it examines the attitudes toward unity held in the younger Asian and African Churches, by Eastern Orthodox, Roman Catholics, and that segment of Protestant Christianity which has thus far taken little or no part in the movement. An excellent selected bibliography is provided for each topic.



**To help Churchmen
through the array of books
on the ecumenical
movement, *The Living Church*
presents a summary
review of materials, both
new and old**

Two older books are still very valuable. Albert C. Outler's *The Christian Tradition and the Unity We Seek* (New York: Oxford University Press, 1957. Pp. 165. \$3.25) is a volume that perhaps has received less attention than its insights deserve: *The Pressure of Our Common Calling* by W. Visser t' Hooft (New York: Doubleday, 1959. Pp. 90. \$2.50) presents a personal interpretation of the already existent unity among Christians and how it grows into "the unity we seek." Here is a perceptive discussion of the theology of the ecumenical movement as it now manifests itself through witness, service, and fellowship.

A distinctive Protestant viewpoint is represented in Matthew Spinka's *The Quest for Christian Unity* (New York: Macmillan, 1960. Pp. 85. \$2.50). After reviewing briefly the difficulties in finding agreement among Christians on matters of doctrine and polity, the author presents a "realistic approach" to the quest for unity on the basis of "essentials" as he sees them. Many will differ from him and the essays will stir lively comment in discussion groups. Dr. Spinka's approach to the problem of healing Christian divisions might well be complemented by *Visible Unity and Tradition* (Baltimore: Helicon Press, 1962. Pp. 138. \$3.50), a hopeful examination of the present situation by Max Thurian, sub-prior of the famous Protestant religious community at Taizé in southern France. The author believes that Christians have the kind of basic unity in their baptismal incorporation into the Church, their assent to the historic Creeds, and their appeal to the Scriptures which gives promise of greater unity in the future. [See review, p. 6.]

Among the Anglican books there is much to be learned still from Theodore O. Wedel's *The Coming Great Church* (New York: Macmillan, 1945. Pp. 160. \$2.50). Though published more than 15 years

ago, Dr. Wedel's treatment of the problems of Church order and of what he calls "the Protestant-Catholic chasm" is still useful to stimulate thought and discussion. Also provocative is the more recent *Christian Community* by J. V. Langmead Casserley (London: Longmans, 1960. Pp. 174. 21s). The sections of this book on the nature of Anglicanism contain a number of interesting observations on the role of Anglicanism as itself an ecumenical movement.

A theological approach, more for scholars and students than for popular reading, is contained in E. L. Mascall's *The Recovery of Unity* (London: Longmans, 1958. Pp. 242. 25s.) Dr. Mascall's conviction is that theological unity is a necessary condition for the achievement of reunion. His discussions of the Church's ministry (including the papacy) and the liturgy of the Church, will be extremely suggestive for those who have some considerable background of theological and historical knowledge.

The story of the participation of the Episcopal Church in the ecumenical movement is told by Charles D. Kean in *The Road to Reunion* (Greenwich: Seabury, 1958. Pp. 145. \$3.50). Dr. Kean begins with the Chicago Quadrilateral, issued by the American bishops in 1886, and carries his survey down to the termination of negotiations with the Presbyterians in 1946, adding a postscript describing subsequent conversations with representatives of the Methodist Church. The book is an indispensable aid to understanding the background of our present participation in the "Consultation on Church Union," as the "Four-Way Conversations" inaugurated last year are more properly termed. Literature dealing with the Consultation has not yet appeared, for these ecumenical conversations have not progressed to the point where significant reports may be made. The Joint Commission on Approaches to

Unity, however, in preparation for the conversations, has published a group of statements with which every Episcopalian should be familiar, called *Documents on Christian Unity* (Greenwich: Seabury, 1962. 24 pp. 65¢)*. The pamphlet includes forms of the Chicago-Lambeth Quadrilateral, the Statement on Faith and Order approved by General Convention in 1949, and the Convention resolutions of 1961 whereby our participation in the Consultation on Church Union was authorized.

In *The Anglican Communion in Christendom* (London: S.P.C.K., 1960. 144 pp. \$2.00) the late Bishop of Derby, A. E. J. Rawlinson, who was long identified with approaches to Church unity, gives his impressions of the ecumenical encounter of Anglicanism. After setting forth some characteristics of the world-wide Anglican Communion and a brief sketch of the unity concerns of Lambeth Conferences from 1867 to 1958, he considers several immediate issues facing the Church of England, viz., plans for union of the Churches in North India, Ceylon, and Nigeria, and conversations with the Church of Scotland, the Presbyterians in England, and the Methodists in Great Britain.

One of the best books for popular reading is Peter Day's *Strangers No Longer* (New York: Morehouse-Barlow, 1962. Pp. 174. \$3.95). In it the editor of *THE LIVING CHURCH* has provided a sketch of the Church in the New Testament and in its credal definition as One, Holy, Catholic, and Apostolic; of the character of its ministry and sacraments; of the authority and place of tradition; and of some of the implications of Christian commitment — all within the framework of reference to the problems of Church unity.

Equally appropriate for popular reading are the brief paperback volumes in a new series called "Star Books on Reunion" (New York: Morehouse-Barlow, 1962. \$1 each), issued in England under the general editorship of the Bishop of Bristol and specifically intended to provide study materials related to the Unity Statement issued by the New Delhi Assembly of the World Council of Churches. Six titles at present constitute the series: *Roman Catholics and Unity* by MacDonagh, pp. 98; *Baptists and Unity* by L. G. Champion, pp. 93; *Presbyterians and Unity* by J. K. S. Reid. *Methodists and Unity* by Rupert E. Davies, pp. 100; *Congregationalists and Unity* by Erik Rontley, pp. 94; and *Anglicans and Unity* by David M. Paton, pp. 115. Though concretely related to the Christian scene in Great Britain, these books present their material with a simplicity and clarity that makes them readily applicable elsewhere. They will do much to open some of the beliefs, principles, and practices of their respective Communion to a better understanding on the part of others.

*Five or more copies, 50¢.

Pending Automation

Of making many books there is no end," said the wise man in Ecclesiastes, adding, "much study is a weariness of the flesh." But even if the ancients recognized the problem of the literary verbosity of mankind, the most was yet to come.

Recently, according to the New York *Times* News Service, a professor at the University of California, Berkeley, warned that historians are in danger of being smothered by printed material created by the "information explosion." The professor suggested a "note pool" with an electronic index to printed material and unprinted notes and data. The January 28th *Publishers' Weekly* reported a "staggering number" of books scheduled for spring publication, and observed, "If this sort of thing keeps up at its present pace, American book publishing in 1963 will go well over the 21,904 record set in 1962."

Religious books increase along with the rest, and one publisher alone (Scribner's) reports a 17% increase in sales of religious books last fall.

Fortunately, nobody has to read all these books. If you want, you can read none, and this is exactly what some people do. People like readers of THE LIVING CHURCH, however, not only want to be well informed, they enjoy reading; so the problem, amidst all this embarrassment of riches, is: Obviously you can't read them all! How do you choose? If historians and scholars are in danger of being smothered — or drowned — in the flood of printer's ink, how about the man in the pew? Does he have to give up in dismay, besieged by titles, and wondering which books are ones he would like to read?

No indeed! In this Book Number of THE LIVING CHURCH, experts, who have read many of the most important books of the season, tell the reader what these books are about, and how they are written, and how competent — in their opinion — the authors are.

Many Churchpeople have long had a similar problem with the Bible — where does one start reading in this whole library of varied subject and treatment? The answer to this is a bit different. By creating the canon of the Old and New Testaments, the "experts" have already passed on the value and competence of the writers of this shelf-of-books-in-one-volume. If Churchmen need help in knowing where to start — and there are books to tell you this — even more they need help in understanding and deriving the most from what they read. Oxford University Press has come up with one of the best aids to Bible reading we've yet heard of: the *Oxford Annotated Bible*, with the commentary right there on the page you are reading [see review page 8].

If you want to know about books on Church unity, there is on page 14 an article devoted to a discussion of them. If you want to choose a book for Lenten reading, you can find out what this year's crop is like by reading a round-up of Lent books on page 12. Throughout the

enlarged book review section you will find descriptions and evaluations of recent books in many fields.

And now there is soon to be not only the help of THE LIVING CHURCH's reviewers, but also four books a year picked and published for you by the Living Church Book Club [see below].

Of the making of many books there is still no end, and if much study is a weariness of the flesh, no study can be an emptiness of the mind. But if the vast array of tomes and titles bewilders you, don't be discouraged. Let THE LIVING CHURCH help!

Two Book Clubs

Preparations for the new Living Church Book Club are going forward steadily, and details of the membership plan will soon be announced. We expect to send out the first selection in the latter part of June.

As most LIVING CHURCH readers know, an excellent Episcopal Book Club already exists. Some have written to express concern lest the starting of the new club be injurious to the older one, which sends books four times a year to from 8,000 to 10,000 subscribers.

There are many reasons why two book clubs can serve the Church better than one. Indeed, over the long run, both are likely to benefit from the stimulation they give to each other and to the book-reading habits and interests of the Church public. With each club distributing only four books a year, neither one will saturate the reading capacities of the book-reading Churchman. And each will have its special characteristics. For example, the Episcopal Book Club's selections are generally based on a book that sells for three dollars. The Living Church Book Club's selections will be generally based on a book that sells for four dollars. It will be an unusual occurrence for both clubs to be seeking the same book, and it will probably never happen that both choose the same book. For the convenience of readers who belong to both clubs, we intend to avoid even having the selections of the two clubs mailed out in the same week.

Within the broad framework of selecting books that are interesting, literate, and religiously helpful, the two clubs will undoubtedly have somewhat different "personalities." The Episcopal Book Club's own capsule description of its book selections is "positively sound" and "entirely interesting," a description that has been well exemplified in the books that it has chosen over a ten-year period. Our aim is to select "the books that make news, the books that influence thought, the books that help the Church to be truly a living Church." We shall not labor the advantages and disadvantages of these respective lines of approach, but rather suggest that Churchpeople will do well to read four books a year chosen by the Rev. Howard L. Foland and four books a year chosen by the Rev. William H. Crawford, Jr.

The first selection of the Living Church Book Club has already been made, and we are confident that for Churchpeople it will be one of the most interesting and important published in 1963. Watch for the announcement!

NEWS

Continued from page 11

et of \$20,000.00 per year for a period of at least five years was voted for work in the church and parish house, work that had been waiting for the necessary funds [L.C., April 1, 1962].

Fr. Graf told THE LIVING CHURCH'S reporter that early records indicate that the cost of building this church in the year 1846 was about \$15,000 — "now we shall have to spend over \$100,000 just to restore it."

The architectural firm of Adams and Woodbridge have been engaged to plan and supervise the details. Some of the things planned are the reproduction of the original wineglass pulpit, removal of a stone reredos now in the church, lowering of the altar and moving it forward about 12 feet. The entire chancel will become the new sanctuary, only one step above the nave level. The organ console and the choir will be moved to the back balconies. A great Christ the King crucifix will appear above the free standing altar, with altar rail and pews around three of its sides. Eight classical columns will add their strength and beauty to the support of the balconies. New lighting is planned, with the addition of a great central chandelier. New translucent glass will occupy the 16 great windows and a repainting job is planned. Two rooms will also be created in what is now the cellar of the church. Underpinning of the church foundation must be done and duct work for a future air-conditioning system will be built in. Afterwards attention will be directed to the parish hall.

St. John's was erected first as a Presbyterian church in 1846, later became a Congregational church, and then a Baptist church. Classical in design, almost square in proportions, St. John's in the Village has been designated by the Landmarks Commission of the City of New York as a city landmark, to be preserved.

FRANCE

Various Arts

The Very Rev. Sturgis Lee Riddle recently dedicated a new altar for the children's chapel of the Pro-Cathedral of the Holy Trinity, Paris, France. Dean Riddle is dean of the pro-cathedral.

The hand-carved altar is of Gothic style, and is the gift of U.S. Senator Claiborne Pell, of Rhode Island, in memory of his father, Herbert Pell, who was for many years associated with the Paris church.

The pro-cathedral was the site recently of a concert of Russian religious music, given by the Kedroff Quartet for the benefit of St. Sergius' Orthodox Seminary in Paris. An overflow crowd attended. The concert was under the patronage of Archbishop George, Exarch of the Ecumenical



Convention ordinands: From left, Bishop Wright with the Rev. Michael Malone, Dean Trotter, and the Rev. Messrs. Howard Cutler, Edward Jordan, and Wesley Lucas.

Patriarch; Bishop Cassian, rector of St. Sergius'; and Dean Riddle.

Another event of interest at the pro-cathedral lately was an exhibit and sale of antiques, presented by the church's Junior Guild in coöperation with the Société d'Antiquaires and under the patronage of Mrs. Charles E. Bohlen, wife of the American Ambassador to France. The parish house was transformed into an art gallery for the occasion, the walls being hung with tapestries and decorated with art objects. Friends of the parish bought, and presented for installation in the parish hall, a life-size figure of the Christ, made in the 16th century by wood carvers of the Touraine school.

ENGLAND

Together, With One Voice

Canterbury Cathedral, England, took a leading part in activities of the Week of Prayer for Christian Unity last month.

The cathedral joined with other churches and Churches in the Province of Canterbury in using and distributing Week of Prayer pamphlets prepared by Péré Michalon of Lyons, France, and issued with the authority of the French priest's archbishop. These leaflets had been prepared in consultation with the World Council of Churches, and were used by Anglicans, Roman Catholics, and Free Churchmen, so that Christians of different Churches were following the same pattern of prayer.

Each day during the Week, special prayers were said at all liturgical services at the cathedral, and on the Sunday (January 20th), unity was the sermon topic. The next day, four hours were devoted to silent prayer in the cathedral crypt, one of the oldest parts of the building, in the undercroft of the Lady Chapel. Christians of many traditions took part in this. The

last day of the observance (January 22d) was marked by an ecumenical service arranged by the Canterbury Congregation of Christian Churches. The preacher was the Rev. Ernest Payne, secretary of the Baptist Union and vice chairman of the Central Committee of the WCC.

Excitement Ahead

by the Rev. DEWI MORGAN

The Rev. Canon Max Warren, general secretary of the Church Missionary Society since 1942, has resigned, effective the end of August.

Dr. Warren, 58, was born in India of parents who were CMS missionaries. He has resigned because he feels that he has given the society all that is in his power, and that he must now go elsewhere. He intends, however, to remain a member of the society.

What his next step will be, Dr. Warren does not know. He said, however, in a recent letter to CMS missionaries, "It is sure to be exciting."

EAST CAROLINA

Conventional Priests

The ordination of four deacons to the priesthood was the climax of the convention of the diocese of East Carolina, held in St. John's Church, Wilmington, N. C., January 16th-17th. The four men were Edward Bruce Jordan, Howard T. Cutler, Michael T. Malone, and Wesley B. Lucas. Bishop Wright of East Carolina officiated, assisted by the priests of the diocese and visiting presbyters.

The Very Rev. Jesse M. Trotter, dean of the Virginia Theological Seminary, was the preacher. Using as his topic, "The Call to the Ministry," the dean charged the new priests to "learn to accept and re-accept, time and again, your great com-

mitment — until over the years your life is formed about it and centered in it.”

In his address to the convention, Bishop Wright stressed the need for more young men to enter the ministry and outlined main objectives of the diocese in the coming year. These included the advancement of missions and aided parishes to full parish status, and the founding by urban churches of a “second church in their town.”

The bishop recommended that the departments of Christian education and of evangelism jointly sponsor a conference on the ministry for young men of East Carolina. “My suggestion would be,” he said, “that this conference be directed toward college men of junior and senior years, and that they be gathered together some place in the diocese, at a time that college schedules will permit, and that top-flight speakers be secured to present adequately, fairly, and objectively the ministry to our young men.”

ELECTIONS. Standing committee: clergy, Edwin Moseley, Roscoe Hauser, George Holmes; laity, Stanley Woodland, A. H. Jeffress. Executive council: Rev. Edwin Kirton, Rev. Hunley Elebash; Will Gaither, Ed. Borden, Jr. Delegates to provincial synod: clerical, John Drake, Manney Reid, Edwin Kirton, Edwin Jeffress, Daniel Allen, A. Heath Light; lay, Ed. Borden, Jr., John Graham, Frank Wooten, Sidney Christian, J. C. Jackson, Thurman Williams. Delegates to Anglican Congress: Rev. Richard Ottway; Wallace Murchison.

WORLD RELIEF

Appeal for Assistance

Goal for 1963's One Great Hour of Sharing appeal has been set at \$16,846,140, up more than one and a half millions over the 1962 figure.

The appeal is conducted by Church World Service, a department of the National Council of Churches, on behalf of several Protestant, Anglican, and Orthodox Churches. The Episcopal Church participates through the Presiding Bishop's Fund for World Relief.

Money sought through the appeal is to go toward support of individual denominational programs of assistance, joint projects of aid carried out overseas through CWS and the World Council of Churches, and programs of related interdenominational organizations. Assistance made possible through the appeal includes emergency help in time of disaster and long-term projects of aid to needy people. Recently, 46,000 blankets were flown to victims of the Algerian disorders as protection from winter cold. An additional 100,000 blankets were sent by ships. In addition, about \$50,000 worth of serums and drugs were sent to the area to help children suffering from whooping cough and other illnesses.

An increasing emphasis is being placed on long-term efforts to help people help themselves. The appeal supports self-help loans to refugees, vocational training, medical and dental clinics, and agricultural projects.

LETTERS

Continued from page 4

ful effect of the constant repetition of the assertion that our Church, though Catholic, is Protestant. In our world that we are living in here in the United States, “Protestant” designates a grouping or classification, and it really has, for the public (and the majority of our Churchpeople), no other significance. The other classification is “Catholic.” All Christian bodies are the one or the other. The Protestant classification consists of Presbyterians, Methodists, Baptists, etc., etc. All of these bodies repudiate priesthood and deny the apostolic ministry and deny the real Presence and in various other ways form a classification impossible for us to belong in.

Notwithstanding this, the Protestants generally (not the Baptists who mostly regard us as wretched Papists) consider us as of their classification and (what is the serious thing) so do most of our Churchpeople except “high Church.” Our people classify our Church as Protestant. Many of them become angered if told that our “Holy Communion” and the Roman Mass are the same thing. They used to say the “clergyman” always but now half of them call him “the minister.” I could expand this specification, but will refrain.

If you, like me, had been brought up by low Church New England parents who regarded Trinity Church, Boston, under Phillips Brooks as the *beau ideal* and the Advent as beyond the pale, you would know this. Our people think we are Protestant. Very many of them despise “high Church.” They are, or a very great part of them are, in a state of pitiable confusion and ignorance as to what their Church really is. Of course the constant talk about our precious “Protestant tradition” perpetuates and adds to the confusion.

Perhaps you will now perceive why the talk about our “Protestant tradition” distresses me and others. It is weakening not to know who we are or what we are. It keeps us divided among ourselves. And in this age of “oecumenicity,” how can we take our proper useful part when we do not know who we are or what we are?

EDWARD N. PERKINS
New York, N. Y.

What a way to treat a “good friend and critic” and your readers in general! I did not subscribe to *THE LIVING CHURCH* expecting to find expositions of Protestant Principles in its editorials. Luckily we are not living in the days of Elizabeth I, who might have imprisoned you for quoting from the Articles only partially, thus ruining her equivocal gems.

Will you kindly elucidate your opinion that the Episcopal Church espouses “denial of the dogmatic character of certain opinions about the Blessed Virgin”? I wonder what you have in mind and whether I am believing wrongly.

(REV.) PAUL D. COLLINS
Peekskill, N. Y.

Editor's comment: We were referring to the dogmas of the immaculate conception of the Blessed Virgin and her bodily assumption. The Virgin Birth of Jesus is, of course, explicitly affirmed by both the Creeds and the Thirty-nine Articles.

PUBLISHERS' CHOICE

Continued from page 13

content. Discussion is perked up considerably by the use of sharply lit, highly pertinent illustrations. And the whole book is refreshingly free of jargon. Only one term (“accidie”) should be unfamiliar to most readers, and an entire chapter is given to explaining that.

The book's structure and brevity commend it to general use as a reader for Lenten discussion groups. Adults and young people can both profit from it. Of the ten chapters, seven are devoted to one deadly sin each. There is ample material for anywhere from seven to twelve lively evenings. For me, the most provocative chapter was the one on sloth, with gluttony a close second. Both have special sting in store for those in the burgeoning “upper middle class” of our society.

Hurdles to Heaven doesn't pretend to be a total exercise in moral theology. The title admits the limitation. But if you are looking for a broad-gauge book about the beginning state of penitence (awareness of sin and how it stands between us and heaven) — this is a good one. Those who already share this beginning of wisdom will undoubtedly want some additional fare in the areas of penitential discipline and grace.

ROBERT A. MACGILL
Fr. MacGill, National Council's Editor of Publications, was previously a parish priest.

A Book of Lent. By Victor E. Beck and Paul M. Lindberg. Fortress Press. Pp. 197. \$3.25.

My Body Broken. By Melvin A. Hammarberg. Fortress Book for Lent, 1963. Pp. 138. Paper, \$1.75.

The Royal Way of the Cross. By Ray Cecil Carter. Fortress Press. Pp. 98. \$2.

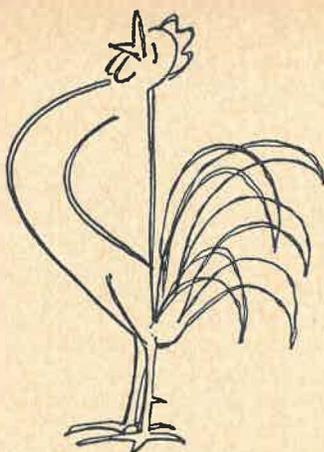
A Book of Lent, My Body Broken, and The Royal Way of the Cross are the introductory offering of the combination of two Lutheran publishers, the Muhlenberg Press and the Augustana Press, to form the Fortress Press.

Of the three books, Victor Beck's and Paul Lindberg's *A Book of Lent* is, in my opinion, the best. It provides a Scripture passage, a “message,” a stanza of a hymn, and a brief, liturgical prayer for every day from Septuagesima through Holy Saturday. The reason for beginning with *Pre-Lent* is because the authors have already put out similar books for Advent and for Christmas-Epiphany. Presumably they intend eventually to cover the full Church year.

The book is designed primarily to be used for family devotions. Two forms of a family service into which the material of this book could be fitted are suggested. The “messages” deal mostly with Christian living. They develop logically out of the Bible passage on which they comment

BOOKS

Continued from page 8



THE CROWING COCK

Illustration from *A Book of Lent*, by Beck and Lindberg, © 1963, Fortress Press.

and the concluding collect well summarizes them. The devotions are prefaced with explanations of the Lenten (really Passion) symbols, and of Lent itself.

My Body Broken, by the Rev. Melvin A. Hammarberg, pastor of Gloria Dei Lutheran Church, St. Paul, Minn., is a similar book designed for personal, not family, use. It is highly subjective. It consists of a theme, Bible lesson, prayer, and brief exposition for each weekday, and a sermon for each Sunday, from Ash Wednesday through Holy Week. The prayers are long and didactic, the interpretations hortatory, and the sermons inspirational. This may be only a personal impression, but I did not find much of value.

The Royal Way of the Cross is a collection of essays. Ray Cecil Carter, an elder in the Presbyterian Church, is a retired director of English in the Albany, N. Y., public schools. Titles of his essays are phrases from the *Imitation of Christ*, but there is little relation between the two books. The text is pedantic, displaying more worldly wisdom than spiritual insight. In the final climactic chapter, "the perfection of sanctity" turns out to be — you guessed it — social service.

What I miss most in all these books is any sense that contact with the Risen Christ is available to the Christian in this life. Admittedly these are books for Lent, a time of self-discipline and meditation on the Passion. Still Lent is a preparation for Easter, as the authors of the first book point out in their introduction. Unfortunately they, from then on, and the two other authors entirely, forget about the Resurrection. As a result, it is difficult for them to avoid the impression that they are giving directions for spiritual self-culture, rather than for surrender to and life in the Risen Christ.

BONNELL SPENCER, O.H.C.

Fr. Spencer, of Holy Cross Monastery, West Park, N. Y., is a noted missionary and author.

could write history on Latourette's scope but few have dared to emulate the achievement of the one Church historian who has been honored as the president of the American Historical Association.

Almost the first half of volume I is devoted to the background of Christian history to the time of the French Revolution and this is followed by a more detailed study of the period of transition from the revolution through the Napoleonic wars. The author is convinced that in some respects the Church has been the cause of the age of revolution and goes on to show the effects of the age of revolution, from 1815 to our time, on the Church.

The major half of this book is devoted to a study of the Roman Catholic Church in Europe from 1815 to 1914, with an occasional comparison of Protestant reactions to the same issues and problems. The canvass here depicts in clear perspective the great popes Leo XIII and Pius X, the emergence of the Roman dogmas of the Immaculate Conception and Papal Infallibility, the gains of missionary expansion, the losses of the Papal States and the Old Catholic separation, the Oxford Movement and the conversion of John Henry Newman, the deepening of religious intensity in the devotion to the Little Flower, and to the Sacred Heart of Jesus, the emergence of new monastic orders, the suppression of Modernism and the social conservatism of the Syllabus of Errors. The reader constantly feels that we are still living in an age of revolution which touches all of life including the Church. Roman Catholic historians have attested the fairness of Latourette's interpretations in this and the later volumes of this series, counting it even "a major contribution to mutual understanding."

The second volume begins with the setting and scope of Protestantism in Europe and its social and theological movements. Here are introductions to Kierkegaard, Schleiermacher, Harnack, Newman, Maurice, Kropotkin, and Berdayev, and many others whose ideas molded Christian thinking in the last century. The struggles with Darwinism and Marxism are described graphically and are related to emergent modernism and the appearance of reactionary sects. One of the most significant and helpful areas of this volume is the account of the development of Christianity in the individual nations from Iceland, Finland, and the Scandinavian countries through the Lowlands, central Europe to Italy, and the Orthodox nations in eastern Europe.

Volume III accomplishes an integration of all the Christian Churches in the non-European area in an encyclopedic panorama. With a sure hand the author traces the missionary developments in Africa, the Far East, and the Islands of the

Pacific. But this volume, because of necessary compression, is an example of the occasional thinness of the great story. Important smaller Churches and their founders are omitted from the story and in each volume, especially III and V, there are inaccuracies which probably follow from the fairly wide use of secondary and tertiary sources.

The fourth and fifth volumes are devoted to the 20th century; the fourth describes the Roman Catholic, Protestant, and Eastern Churches in Europe, and the fifth treats their development in the other areas of the world. In the former, Latourette records the contacts of the Churches with the more radical corrosive forces of the age often called "post-Christian" (which he does not accept). Here is Church-craft *versus* state-craft, trade unionism and worker-priests, renewed biblical interest and reoriented theology. In far eastern Europe there is the struggle with Communism and throughout the main body of Europe, perhaps more than anywhere else in the world, the effects of the two world wars bring to focus the struggles between theological liberals and conservatives and emerging neo-orthodoxy.

The last volume of the series (published last fall) is the author's opportunity for appraisal, as well as the completion of the history of current Christianity in the non-European scenes. After 130 pages devoted to the United States his chapters range over the entire face of the globe. Even though 500 pages seem scarcely sufficient to begin to tell much more than the statistical story of the advances made since 1918, Latourette succeeds admirably in depicting, here and throughout the series, the theology, organization, and devotional life of the Church and their combined influence on the social, political, and educational movements of our time.

The last chapter is Latourette's attempt to "discern the meaning of history" and is the summary evidence of the author's unquenchable faith which gleams through the earlier pages intermittently but clearly. A true realist is this author who senses the perils Christianity is facing. But he is so very much more than this; he is at the same time a universal observer, who in his zeal to see the total picture sees also the cumulative evidence for the confident hope of the Christian faith. Fortunate are those comparatively few students, among the thousands who have attended his lectures, who have come to see this living faith at its most vivid best in those smaller and more intimate circles when the distinguished historian became simply "Uncle Ken."

RAYMOND W. ALBRIGHT, Th.D.

The Rev. Dr. Albright, now on sabbatical from the Episcopal Theological Seminary, where he is professor of Church history, has just been elected president of the American Society of Church History.

More reviews on page 20

Out of the Mists, Heroism

Caesars and Saints. The Evolution of the Christian State 180-313 A.D. By **Stuart Perowne**. Norton. Pp. 190. Thirty photo-illustrations; endpaper maps. \$6.

Are you one of the scores of thousands of Churchpeople who are fascinated by the drama of the early centuries of the Church, but are weary of the roaring Hollywood spectaculars and bewildered by the flood of "martyr novels" which twist Christian history and doctrine inside out for sensational effect? Then let us introduce you to Stuart Perowne, M.A., F.S.A., and his latest book, *Caesars and Saints*.

Quietly, and with modesty, a new force has arrived in the realm of Christian literature, a master writer whose skill in research and flawless command of vigorous phraseology put him in the front rank of modern historians. Of *Caesars and Saints* this brilliant scholar says, "It is my hope . . . that it may serve as a guide to those ordinary folk who may be wondering where to start their study" of those misty ages when heroism walked the earth in the guise of Church members.

Theme of the book is the evolution of the Christian state — how, between 180 and 313 A.D., did a pagan monarchy centered in Rome become transformed into a Christian theocracy directed from Constantinople, a force to influence all future epochs? Gibbon offered his famous theory, but Gibbon's buckets, says Stuart Perowne, do not hold water — a tantalizing start for any book on Imperial Rome!

Many of us have wanted for years a book which would "bring to life" the early bishops, those great Fathers of the Church. Here they stride before us onto the vivid stage of the crucial third century — Origen, Irenaeus, Tertullian, Clement, Cyprian, and the rest. The author pulls no punches in describing alike the sins and scandals of Roman emperors and heretical bishops, such as Paul of Samosata.

Powerful writing; character vignettes that gleam like gems; research done in Libya, Jordan, Lebanon, Syria, Palestine, Italy, England — this is rich fare, and six

ACU CYCLE OF PRAYER

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

February

17. St. Andrew's, Cottage Grove, Ore.
18. Church of Christ and St. Barnabas, Troy, N. Y.
19. St. Michael's, Fort Worth, Texas; All Saints', Winter Park, Fla.
20. St. Philip's, Philadelphia, Pa.; Trinity, Logansport, Ind.; St. Augustine's Church of the Covenant, Philadelphia, Pa.; St. Philip's, Coral Gables, Fla.
21. The Rt. Rev. Charles F. Boynton, New York, N. Y.; Grace, Hartland, Wis.
22. St. Francis', Chicago, Ill.
28. Trinity, Bridgeport, Conn.; Sisters of the Holy Nativity, Santa Barbara, Calif.

dollars well spent by those who wish to be well-informed Churchpeople, clerical or lay. You will read it again, and again.

HARRY LEIGH-PINK

Fr. Leigh-Pink, now an associate rector and college chaplain in California, spent 10 years in Fleet Street (as managing editor of the London Press Bureau) before becoming a priest 20 years ago. He is an authority on Roman coins of the first three centuries.

Man Is Not Enough

Books With Men Behind Them. By **Edmund Fuller**. Pp. 240. Random House. \$3.95.

"A man . . . is one who has ripened some ordered, rational, and balanced vision of life and of the nature of his kind," says Edmund Fuller in the first chapter of this stimulating and enlightening survey of seven modern writers. In *Man in Modern Fiction* Mr. Fuller pointed out the serious lack of such "ordered, rational and balanced vision" in many of the most widely praised writers of our time; now he deals with some who are "men" in this sense: Thornton Wilder, best known for the plays *Our Town* and *The Skin of our Teeth* and one great novel *The Bridge of San Luis Rey*; Gladys Schmitt, the author of the powerful and vivid *David the King and Rembrandt*; Alan Paton, whose *Too Late the Phalarope* Fuller regards as true tragedy in the great tradition; C. P. Snow, author of the *Sirangers and Brothers* sequence; and three notable writers of fantasy, who though quite diverse in imaginative creation share a Christian viewpoint and profound knowledge of the literary tradition of Christendom — C. S. Lewis, J. R. R. Tolkien, and Charles Williams.

What are the insights that these writers share? What links C. P. Snow's sober Oxford dons, Wilder's ordinary American townfolk, and Paton's 20th century Africans to remote figures from the 9th century B. C., Williams' half-imaginary heroes of Arthurian romance, and the wholly imaginary talking beasts of Lewis' children's stories and the hobbits, elves, and wraiths of Tolkien's tales? Strangely, it may appear at first glance, it is their profound realism, their truth to the complexity of the human situation, their relation to the good and evil in that which some, but not all, of their authors would call our *fallen* nature. Remote or familiar, sheer invention or biographically true to fact, they belong to a universe in which man's longing for truth and righteousness exists together with his physical desires, and beauty and joy side by side with fear and frustration. In this lies their value; and Mr. Fuller has demonstrated this value admirably.

THOMAS DALE

Dr. Dale is head of the English department at Milwaukee Downer College, Milwaukee, Wis.

Too Cheerful?

The New Testament in Current Study. By **Reginald H. Fuller**. Scribner's. Pp. 147. \$2.95.

In *The New Testament in Current Study*, Professor Reginald Fuller of Seabury-Western gives an admirable survey of study results on which many (perhaps even most?) New Testament scholars recognized as such by their colleagues would be likely to agree. It is clear, theologically penetrating, and interestingly written.

Unfortunately the situation in New Testament studies is not really as promising, nor is the progress as obvious, as Dr. Fuller's cheerful treatise suggests. To put the matter very simply, while the New Testament scholars discussed herein have been coordinating their results with the kinds of theology they want to coordinate with, it has become increasingly obvious that the results themselves are based on methods inadequate to bear the heavy loads placed upon them. Professor Fuller likes the word "demonstrate"; but this word does not have the meaning in New Testament studies which it has elsewhere. What New Testament studies need at the present time is a thorough-going criticism of criticism, not so much from a standpoint explicitly theological as from one logical and historical.

It is interesting and important to know what Bultmann and others think about various subjects more or less directly related to the New Testament. New Testament studies possess very little *theological* relevance, in my opinion, as long as the method or methods employed in them are not made clear and given rigorous criticism. In other words, before discussing "demythologizing" (etc.) why not analyze the meaning of exegesis? What is it? How is it done? Why is it done?

ROBERT M. GRANT, Th.D.

The Rev. Dr. Grant is professor of the history of early Christianity, Divinity School, University of Chicago.

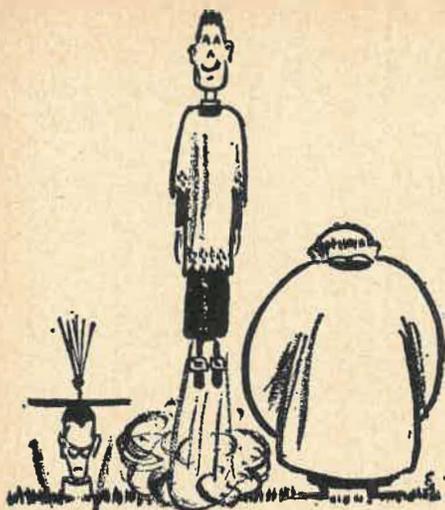
Goat-Getters Deflated

Orders in Orbit. By S. J. Forrest. Illustrated by E. W. Forrest. Mowbrays. Pp. 62. 7/6d.

If you need an excuse for buying a joke book, call this one "laugh therapy" for ecclesiastical tension.

Deftly deflated here in 32 rollicking verses is nearly every goat-getter in Anglicana — comprehensiveness and few-but-frozensness; officialdom's multitudinous reports, its occasional pomposity and sometime lack of dignity; modern oviform architecture; stewardship campaigns and the dark Protestant fear of mitre-olatry; the ultra-orthodox intransigent and "the bishop's blue-eyed boy, sir." The lance is not barbed, only well aimed.

Two of the verses are limply mediocre, one privately British, and one too topical



... A STRANGE PHENOMENON

I know a merry clergyman
Who's very very high,
It's hard to tell if he's on earth
Or orbiting the sky.

I know a gentle clergyman
Who's very very low,
But if he's here or underneath
It's difficult to know.

I know a kindly clergyman
Who's very very wide,
We cannot judge if he's within
Or somewhere far outside.

Illustration and verse from *Orders in Orbit*,
copyright, Mowbrays, by permission.

for general American appreciation. The others are funny enough to send you seeking an appreciative listener. Except for the ones about nuns. The final thrust on page 62, with hyper-exuberant cartoon, is saved from bad-form only by its verse-form — everybody expects a limerick to be flip-pant. As for the one on the Mother Superior who permitted abbreviation to "Hank," well, she asked for it. In any event, we should regret to be numbered among those unfortunates who failed to see this Forrest for the tease.

SISTER MARY HILARY, C.S.M.

In addition to her other duties at
Kemper Hall, Sister Mary Hilary teaches.

Lost in the Grass

John Donne: Preacher. By William R. Mueller. Princeton University Press. Pp. 264. \$6.

I must say at the very beginning of this review of *John Donne: Preacher* that I am not competent to make a critical appraisal of this book. My knowledge of John Donne is limited largely to his poetry, and I know nothing about the work that other scholars have done in this field. All that I can do is to put down some of my own impressions of the book.

The author, William R. Mueller, divides the book into five chapters. The first gives a brief account of the life of the great preacher. It reminds us that only 16 of his 59 years were spent in the ministry. He was ordained when he was 43, and before that he had been trained for a life in law and public affairs. He married Anne More, secretly and without either her father's consent or knowledge. He was 29 and she was 17. Before she died, 16 years later, she bore him 12 children. Their life was never easy; lack of money and health followed them all the way.

The second chapter is an analysis of Donne's view of the ministry and the Church. The third is a careful study of his sermons from the point of view of structure, style, and imagery. One admires the meticulous care with which each sermon was prepared, while at the same time one is made vividly aware of the fact that, while the Gospel never changes, the ways and means of communicating it do. Donne preached for an hour; not many of us could or should. Donne used ingenious analogies which today would fall on deaf ears. The sentences, though beautifully put together, are long and involved and the modern congregation accustomed to the brisk style of *Time* and Ernest Hemingway would be lost in their labyrinthine ways.

The fourth chapter deals with Donne's interpretation of the Gospel from the Anglican point of view. All his forbears, including his parents and immediate family, were Roman Catholics, but he was strongly in favor of the *via media* of the Anglican approach. One thing that is made unmistakably clear is that the Anglican version of Christianity was greatly influenced by the Reformers. Sin and Redemption, Grace and Free Will are themes that keep recurring again and again.

The last chapter is an evaluation of John Donne as a preacher. Not only the author's point of view is expressed, but others which are quite contrary to his. The author himself is the head of the English Department of Goucher College. He not only knows the sermons inside out, but he also has very definite ideas as to what a sermon should be. A sermon, in his opinion, is an exposition of a biblical text. By and large, he is right; and yet, in my own case, some of the most effective preaching that I have done has not been an exposition of a biblical text so much as it has been a revelation of a biblical idea. The day when it was in order to take a text and squeeze it until every drop of life had been wrung out of it is over, and I, for one, am glad.

No one who reads the book can doubt either Dr. Mueller's knowledge or his ability to handle the material with which he is dealing; neither can there be any doubt of his devotion to it.

In my own case, the very thoroughness with which he pursues his task weighs heavily upon me, and I am bold to con-

fess that if I had not already learned to enjoy John Donne, I would not have learned it from this book. It is a book for the expert and the scholar. For those who are neither experts nor scholars, but interested in what was happening religiously in the early 17th century as it was brought to a focus in the pulpit of St. Paul's Cathedral, this book, may do more than lead to other investigations of the period in which the blades of grass are not so scrupulously examined that the field is sometimes missed.

THEODORE P. FERRIS, D.D.

The reviewer, rector of Trinity Church, Boston, and a famous preacher in his own right, is currently on sabbatical at Union Theological Seminary.

The Man to Come

From First Adam to Last. A Study in Pauline Theology. The Hewlett Lectures of 1961, by C. K. Barrett, D.D., professor of divinity, Durham University. Scribner's. Pp. 124. \$2.95.

Although these lectures, delivered originally at three American theological seminaries, claim to do no more than present "a fresh approach to some of the problems of Pauline theology," they are in fact a *précis* of St. Paul's whole understanding of the Gospel seen from a particular vantage point.

Special perspective is that of "salvation history," although C. K. Barrett is not happy with the term since Paul sees God's dealings with men in history less as a continuing process than as one which concentrates at certain "nodal points" and crystallizes upon notable figures. The great Old Testament figures of Adam, Abraham, and Moses, as seen by Paul, are the subjects of the first three lectures, while the last two are concerned with Christ and "The Man to Come," who is both Christ and Humanity as redeemed by Him.

While the book advances no theories which are strikingly new, it will prove consistently interesting to the priest or layman of scholarly bent because of the way in which familiar material is arranged in an unfamiliar pattern. There is no attempt at popularization.

One fact which Barrett stresses, and which clearly emerges from his unusual organization of the subject matter, is that the "existentialist," "demythologizing" interpretation of Paul is possible only up to a certain point. Pauline theology contains a hard core of cosmic "mythology" which cannot be reduced to an anthropological essence. While one need not believe that the cosmic conditions "which actively engender sin, suffering, and death" are necessarily personal, one cannot be true to Paul without believing both in their objectivity and in the reality of Christ's victory over them. Neither Abraham nor Moses was able to mend the disorder which Adam introduced; that can

THE DYNAMICS OF CHURCH GROWTH

by J. Waskom Pickett

Stating the urgency of church expansion, Bishop Pickett declares that rapid growth through mass evangelism is not just desirable, it is essential. "Rarely have group spiritual needs been so apparent and never have group sins more rigidly controlled or more seriously threatened individuals than now." This book, a positive note of optimism and constructive dedication, is particularly encouraging to the mission field today. 128 pages.

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be accomplished only as those who are drawn into Christ's redemptive life are transformed into the new Humanity, the last Adam, "The Man who is to Come."

ROBERT C. DENTAN, STD

The Rev. Dr. Dentan, professor of Old Testament, General Theological Seminary, is author of The Design of the Scriptures (McGraw-Hill, 1961).

Religion Atlas

Historical Atlas of Religion in America. By Edwin Scott Gaustad. Harper's. Pp. xii, 179. \$8.95.

The *Historical Atlas of Religion in America* by Edwin Scott Gaustad has been widely acclaimed by many authorities as "indispensable" for the study of American Church history and the description can hardly be disputed. The author, who is professor of philosophy at the University of Redlands in California, has assembled a vast amount of material covering religion in America, which can hardly be found in any other one place.

Included in the volume are 15 short histories of major religious bodies, 59 charts, graphs, and tables illustrating the growth of individual denominations, and 71 maps showing their historical geography. The maps and charts are especially valuable, one example being the separate color map in the endpaper pocket of the book showing the distribution of Churches throughout the country in 1950.

Separate chapters cover such topics as religion and the Indian, the Negro, the sects, the Eastern Orthodox Church, Alaska, and Hawaii.

The book is supplied with excellent bibliographies, several useful indexes, and it is well produced.

There is a wealth of statistical and historical information clearly presented and attractively set forth in this atlas. It fills a real need and we can be grateful to the author and publisher for it.

WILLIAM R. HARVEY

Fr. Harvey is rector of St. James' Church, Manitowoc, Wis.

Story of a Struggle

Happy Issue. My Handicap and the Church. By G. Janet Tulloch in collaboration with Cynthia C. Wedel. Seabury. Pp. 144. \$3.

In *Happy Issue*, G. Janet Tulloch, a young woman with cerebral palsy, describes her struggle to receive a "happy issue" out of her affliction. This she begins to realize with the help of God and through the relationships with her many friends in St. Alban's parish. Her friends in this Washington, D. C., parish grow with her as they gain a greater understanding of the deepest meanings of Christian fellowship.

Particularly vital to the author is the counseling which is ably provided by one

of the clergy. She also suggests other ways in which the Church can play an important role in the life of a handicapped person. Emphasized is the need of the handicapped to contribute to the Church, as well as to their own independence, according to their individual talents. Janet Tulloch has made her own very worthwhile contribution by writing this book.

She writes with honesty and a sense of humor about the various problems brought on by her handicap, and thus gives the reader a greater awareness of the needs of this group. This book would be of special interest to family, teachers, and friends of the physically handicapped.

Cynthia Wedel, prominent Churchwoman and former national chairman of the United Churchwomen, introduces Miss Tulloch in the foreword and has collaborated with her in several chapters, contributing an added dimension to a very personal story.

NANCY MARTIN

The reviewer (Mrs. Carl Martin), as an interviewer for the Survey Research Laboratory, University of Wisconsin, and as the wife of an assistant professor of social work, has a broad awareness of human problems.

Two Necessary Activities

Science and Religion: An Interpretation of Two Communities. By Harold K. Schilling. Scribner's. Pp. 272. \$4.50.

The subtitle of a book is often more descriptive of the material to be found within its covers than is the title itself; this is true of *Science and Religion: An Interpretation of Two Communities*. Harold K. Schilling, the author, is professor of physics at Pennsylvania State University and dean of its graduate school. He shows that he is familiar with methods of research in the sciences, and undoubtedly he has personally traveled down the many devious pathways and roundabout avenues of scientific research and experimentation of which he speaks. Anyone who has ever done scientific research will appreciate the way in which he "debunks" the popular impression that there is a special "scientific" method by which a scientist travels down the straight and narrow pathway of observation, inductive generalization, deductive prediction, and experimental verification, in order to arrive at some new interpretation of a scientific truth.

In comparing the scientific community with the religious community, Dr. Schilling has come to the conclusion that the scientist and the theologian use the same methods of research. The theologian, whom he likens to the "theoretical physicist" of the religious community, arrives at a religious truth by using the same methods of inquiry as does the physicist or chemist when he finds some new way of explaining a natural law.

The author does not define what he calls the religious community as sharply as he does the scientific community. The latter consists of all those persons who have any one of the varied skills and abilities needed to conduct the work of science and who are actually engaged in work in the field. Using the same yardstick he does not make it clear whether he considers the religious community to be all men, just those who believe and who have religious feelings, all who subscribe to the Judaeo-Christian tradition, or members of the Church. It seems to me that had the author been writing a similar work a thousand years ago he would have been pressed at that time to define the scientific community and to separate such a community from the Church.

Are not both science and religion but two aspects of human nature? Religion is that facet of man's nature in which he attempts to explain the unobservable (unknown) and science his attempts to explain the observable (known) parts of his environment. I frequently wonder whether or not men really do believe in God when they separate life into various compartments such as science and religion. If one really believes in the all-powerful, creative God of whom we speak when we repeat the Nicene Creed — "I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible" — how can he conceive of life or man's activities as anything apart from God's Creation? Science and religion are both necessary activities of man's existence.

ROBERT K. LAMPTON, Ph.D.

The reviewer, a perpetual deacon, is head of the biology department, West Georgia College, Carrollton, Ga.

Religion: "A Happy Feast"

Christian Devotion. By John Baillie. Scribner's. Pp. 110. \$2.50.

Christian Devotion, a happy souvenir of a towering figure in Christendom in these latter years, is, as we would expect it to be, first-rate. It is a collection of 12 sermons, just plain sermons, not "addresses," from the pen of, and out of the heart and mind of, John Baillie (1886-1960). He was as helpful a mentor and guide to Churchpeople, clergy and laity alike, during his lifetime as perhaps any teacher and scholar, author and preacher, of his magnitude.

A warm and sympathetic biographical memoir by the author's cousin, Isobel M. Forrester, and a listing of books written by this scholar-saint of the Scottish Church completes the volume.

In the ninth selection the author speaks of the two contrasted guises in which religion always appears — as "austere and disturbing challenge" and then as "a glorious and happy feast"; as it is known to every man when Christ is outside the

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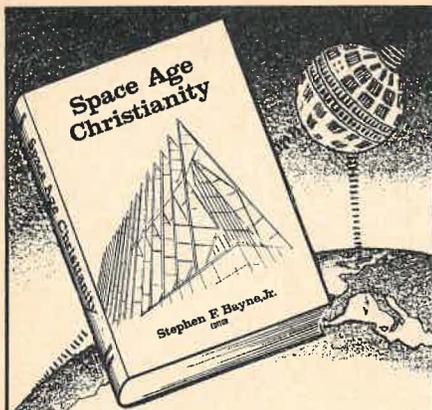
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This book will never approach *A Diary of Private Prayer* in popularity and in worth. It's a useful volume bringing to the reader insights that will help him in his spiritual growth, but it is not and never will be a classic. Several of the sermons are as excellent as one comes upon anywhere these days, while fully as many are noteworthy solely because John Baillie wrote them.

The sermon that hit me with the sharpest impact was "To Pray and Not to Faint" in which we read, "Prayer is for Jesus not nearly so much connected with resignation as it is with rebellion." In a most superior sermon entitled "The Pattern of Holiness" appears this definition: "Holiness is commitment to the service of God in Christ." The chapter (and sermon) on "The Spiritual Life" is alone worth the price of the book. "Our spiritual life is the only precious thing we possess."

John Baillie in his years of service on the front line of the Christian battle in our generation was well acquainted with religion as austere and disturbing challenge. This little volume enables us to discern how he found it also "a glorious and happy feast." As his life was a blessing, so is this book of John Baillie's sermons dealing with the spiritual life a boon. I am grateful for this book, and you, meditative reader, will be, too.

FREDERICK WARD KATES

Fr. Kates is rector of St. John's Church, Elizabeth, N. J. Frequently enlisted to be civilian preacher and missionary to USAF personnel, he is author of two devotional books recently published, Between Dawn and Dark, and Moments with the Devotional Masters.

A Rebel in Rome

Christ and the Modern Conscience. By Jacques Leclercq. Translated by Ronald Matthews. Sheed & Ward. Pp. 289. \$5.

For those who suppose that moral philosophy in the Roman Communion has no place for rebels, and who can read Christian ethics with critical appreciation, there is a rare treat in Canon Jacques Leclercq's book, *Christ and the Modern Conscience*.

As a professor of moral and social philosophy at Louvain, Leclercq began his revolt a dozen years ago with the publication of his *L'enseignement de la morale chretienne*. In that volume he openly attacked the "minimalism" of classical moral theology, which is satisfied with meeting the requirements of justice — not of love. The Church's discipline, he argued, is a law morality rather than a love morality. He was denounced in *L'Osservatore Romano*, the Vatican newspaper; and Ford and Kelley, American moral theologians, in their *Contemporary Moral Theology* say that his book ought to have been put on the Index, not

merely withdrawn from commercial distribution.

Now, in this new work, Canon Leclercq renews his rebellion. He reasons that most moral theology is an ethic of sin and duty (legalism), whereas the higher and truer Christian ethic is one of grace, i.e., love. It is, he insists, much closer to wisdom morality than to code morality, what historians of philosophy call "teleological" as contrasted to "deontological" (duty) ethics. His appeal is for more freedom and responsibility in making decisions as lovingly as possible in any and every situation, not merely obeying prescriptive laws. Students and clergy who read Canon Leclercq's book on *Christianity and Money* in the "Twentieth Century Encyclopedia of Catholicism" will do well to read this development of the theory behind his fiduciary and monetary ethics. He writes fairly simply as to his language, but the theologically untrained should be warned it will be hard going.

JOSEPH FLETCHER, STD

The Rev. Dr. Fletcher is professor of social ethics at Episcopal Theological School.

Marital Gamesmanship

Not All of Your Laughter, Not All of Your Tears. By Steven Allen. Published by Bernard Geis; distributed by Random House. Pp. 375. \$4.95.

The ostensible subject of Steve Allen's novel, *Not All of Your Laughter, Not All of Your Tears*, is a marriage between a Roman Catholic and a Protestant, with its resulting problems. Dan Scanlon, Hollywood songwriter, is a part-time Roman Catholic who has been for nine years untroubled by his marriage to a Protestant. His three children are being reared in his faith; his wife is a responsible and adequate person.

The tranquillity of the marriage and Dan's casual Catholicism are disturbed when Dan meets and falls in love with another woman. For her Dan leaves his wife and family. Women will wonder what he sees in her; I find her more interested in the pursuit than in the pursuer.

The real subject presented by Steve Allen is not that of a mixed marriage but of Dan's confused personality. He shows no evidence of religious training or discipline. His refusal to decide rightly, not his marriage to a Protestant, is the reason for his problems. He knows that his marriage should not and cannot be ended by divorce, but he feels no responsibility to maintain its integrity. Helen, his wife, and his children are less injured than Dan by his infidelity. That Dan is deserted by the woman for whom he left wife and family is both anti-climax and irony.

The morality presented in *Not All of Your Laughter, Not All of Your Tears* is negative: Leaving the narrow way of duty does not bring happiness. However, the basic weakness of the novel is the im-

plication that circumstances more than principles govern human conduct.

The characters are more manipulated than realized. Their words are facile, their judgments unimportant. The whole book lacks a sense of reality and understanding. Humorless and contrived, this is a masque of marital gamesmanship. The ending of the novel is inconsequential. Dan is said to have found peace. If so, it is a dubious calm that comes from ignoring responsibility.

ROBERT CONOVER

The reviewer is professor emeritus of English, Kansas State University.

For N.T. Students, Steep Advice

Roman Hellenism and the New Testament. By Frederick C. Grant. Scribner's. Pp. 216. \$3.95.

As countless worshipers were reminded at the midnight Eucharist on Christmas Eve, the birth of Jesus Christ took place in the world of "Roman Hellenism," as Dr. Frederick C. Grant calls it, the world in which Greek civilization and culture had been taken over, modified, and spread in the wake of the conquering armies of Rome. For a better understanding of Christian origins we must know something of that world, and this is what Dr. Grant sets out to provide in *Roman Hellenism and the New Testament*.

The first four chapters describe that world for us, its literature, its religion, and its philosophy, drawing on the very latest work of Hellenistic scholars. The last four chapters turn to the biblical world and to the early Church, demonstrating how the Greco-Roman setting throws new light and imparts a new understanding of our religion (I use that word advisedly, for Dr. Grant's approach is that of a historian of religion, for whom Christianity is an historical phenomenon, manifold in its varieties, and subject to constant development and change).

Given first in the form of lectures, this is a highly diffuse work, which nevertheless enshrines not only massive learning, but also the wisdom of a lifetime. We of a younger generation may have a very different theological outlook, but we cannot afford to neglect such advice as this:

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As the reader will gather from these quotations, this is the sort of book to put

into the hands of a young man just embarking on graduate study. Who else could steep himself year in and year out in all of Greek literature? Not the intelligent layman, not the parish priest, not the seminarian, not, I fear, even the seminary professor. And, of course, the world of the Old Testament (Dr. Grant might not agree) is even more important than Roman Hellenism for understanding, not the Christian religion as a historical phenomenon, but the Gospel of the living God. For such knowledge as we are likely to acquire of Roman Hellenism we shall have to rely on such books as Dr. Grant's.

REGINALD H. FULLER, STD

The Rev. Dr. Fuller is professor of New Testament Literature and Languages at Seabury-Western.

Reassurance about Qumran

Christ and the Teacher of Righteousness: The Evidence of the Dead Sea Scrolls. By Jean Carmignac. Translated from the French by Katharine Greenleaf Pedley, with preface by W. F. Albright. Helicon. Pp. viii, 168. \$3.95.

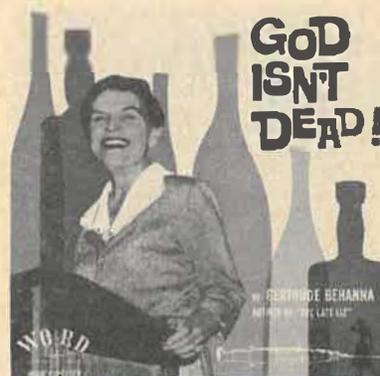
It is not at all surprising that the phenomenal discovery of the Dead Sea Scrolls, dating roughly to the time of the beginnings of Christianity, should raise the question: "Will these discoveries confirm or, on the contrary, will they change

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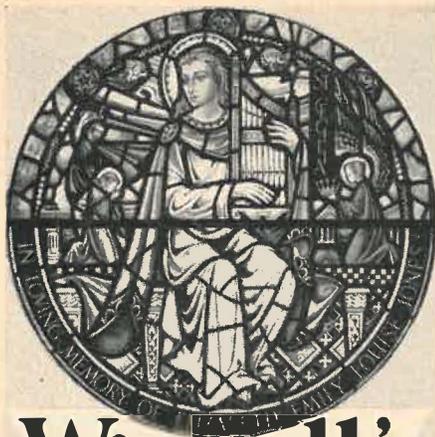
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the understanding we have heretofore had of Christ and His message?" It is this question that Jean Carmignac seeks to answer in *Christ and the Teacher of Righteousness*.

He considers point by point the extreme claims for a dependence of the figure of Christ upon that of the leader of the Essenes made by such popularizers as Edmund Wilson, A. Powell Davies, Charles Francis Potter, and the more scholarly statements of relationship proposed by John Allegro and Dupont-Sommer. For each of the alleged parallels the author has given in translation the relevant passages from the Dead Sea Scrolls themselves in order that the reader may see the actual evidence out of which the theories have been constructed. After considering both the resemblances and the difference he concludes that "these documents . . . are a precious support to the Christian faith."

Fr. Carmignac, a Roman Catholic, is a recognized scholar in the field of studies on the Scrolls. His translations of the texts and his judicial appraisal of their meanings have been rendered in excellent English by Mrs. Pedley, an Episcopalian, who is a librarian at the University of San Francisco. The book is not only of importance to scholars but it will serve to reassure those who have been alarmed by extreme claims made by more sensational writers.

For those who may wish to pursue further the study of the non-biblical texts from Qumran there is now available in paperback an excellent translation by Geza Vermes, *The Dead Sea Scrolls in English* (Penguin Books. Pp. 255. \$1.25).

JAMES B. PRITCHARD, Ph.D.

The Rev. Dr. Pritchard is curator of biblical archaeology, University Museum, and professor of religious thought, University of Pennsylvania.

A Crisis in Strategy

Ecumenical Beginnings in Protestant World Mission. A History of Comity. By **R. Pierce Beaver**, professor of missions and director of the Center for the Study of the Christian World Mission, Divinity School, University of Chicago. Pp. 356. Nelson, \$5.

When I received the request to review *Ecumenical Beginnings* by R. Pierce Beaver and first glanced at the book, I freely admit that I groaned inwardly — and, also, outwardly somewhat to my wife. I was willing to do the review as a matter of duty, and so had said I would, but I certainly did not expect to enjoy the task.

So now I can say just as freely and also honestly that I have thoroughly enjoyed myself on the assignment. What appeared to be a dry-as-dust assembly of dates, quotes, and facts turned out to be an extremely interesting and shrewdly written

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missionary history. Moreover, for any person concerned with the ecumenical movement, this presents a background which makes Edinburgh, in 1937 and following, the more intelligible; and the urgency of this Christian unity process the more pressing.

One learns that "comity," or the set of principles involved in missionary coöperation and fair play in the field has been from the early part of the 19th century (in organized missionary action) an accepted condition of things. But this the "field-soldiers" of non-Roman Christendom looked upon as the lowest form of coöperation. The "practical unity of the Church," or a genuine concerted effort to evangelize without denominational competition moved this coöperation a step higher. But the real end was organic union, and the foretaste of this has been experienced in the formation, e.g., of the Church of South India. Just so the World Missionary Conference of 1910 at Edinburgh was the spark, which when it grew to a flame, brought into being "Faith and Order" and "Life and Work" Conferences, then the World Council of Churches, then the final amalgamation of the International Missionary Council into the World Council of Churches organization in 1961.

The whole process is set forth in well chosen detail, in terms of personalities and quotations from pertinent written sources; and it is discussed mission field by mission field.

We learn that the author understands the Anglican position that members of our Communion are entitled to the sacramental ministrations of the Church in whatever field these people may be found. But we also learn that we have gone farther than this at times in the eyes of fellow missionaries and as they see it have violated the principles of comity.

We also learn of Robert Arthington of Leeds who gave £1,000,000 to the mission of the Church, the largest single gift on record.

We learn finally of the real crisis in strategy which now confronts the whole Church in its mission. The divisions and the divisiveness among Christians in Asia and Africa lead nationalists working for solidarity to distrust the Church's presence in their lands. This is already well enough known as a problem. Then the "exploding urban industrial complexes," to quote the author, of the new Asia and Africa strain mission resources beyond present capacity to handle these situations with adequacy. But above all, the startling and little recognized fact faces us that there are "now no regions beyond into which the missionaries can advance as they withdraw from lands completely evangelized. . . . The frontier lines run through every land in a single mission of the Church to all the unreconciled world" (pp. 325-327).

The author moved me to these conclu-



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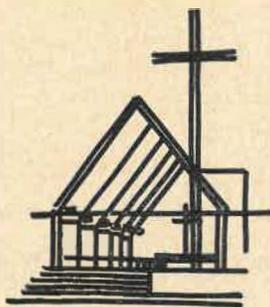
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sions: There are no more foreign or heathen lands in the old sense. The mission is one, as the author says, for young and old Churches alike. The young national Churches overseas from Europe and America cannot be left to struggle alone. At the same time, the missionary from Europe or America is no longer as welcome as once he was, among these now fiercely nationalistic peoples. Moreover, the whole old so-called Christian world is under sharp scrutiny by the whole old so-called pagan world. This world weighs us in the balance at many points and finds us wanting. The mission of the Church must turn back on itself — as well as at the same time pushing forward into the lands overseas from us in a new humility, a new spirit of sacrifice, and a new ecumenicity.

The book will naturally find its way to the shelves of theological school libraries, as well as to those of universities. But the public libraries should have it, too, as an important reference work. And every parish church which thinks seriously about ecumenical matters and the Church's mission should be studying it in a class this Lent.

WILLIAM W. LUMPKIN

The reviewer, rector of the Church of Our Saviour, Rock Hill, S. C., is a member of General Convention's Joint Commission on Ecumenical Relations.

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Altar Prayers for the Church Year. By Clemens H. Zeidler. Augsburg. Pp. 200. \$6.50.

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Our own seasonal propers are virtually the same as those of the Lutherans; hence these prayers help us to absorb their lessons and translate them into thanksgiving and supplication. The book is handsomely produced, as an altar book, in rich red binding. The author is president of the Northwestern Lutheran Theological Seminary in Minneapolis (United Lutheran Church).

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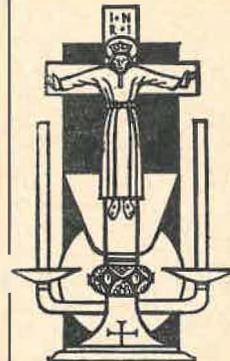
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Booknotes

Some 50,000 apron pockets carry copies of the book that Margaret Benson and Helen Smith wrote in 1958. Now these two, both homemakers and active in community affairs, have written a **Second Apron-Pocket Book of Meditation and Prayer** (pp. 93, \$1.50, published by Seabury Press, January 10th). This time the authors have permitted use of their names on the book. Fifty-nine brief chapters supply spiritual starch for such concerns as home, children, meetings, volunteer work. Authors observe in preface that a number of men have found some of the prayers in their first **Apron-Pocket Book** helpful, and that they have striven to increase the number of such prayers in the new book. Prayers, anecdotes, and proverbs in the book are original, notes the publisher, with some adaptations from classic and contemporary sources. Spiral-bound, the book is designed to fit in an apron pocket — but it had better be a capacious pocket; though slender, the volume measures 4¼" x 6½".

Included in new material in a fourth edition of **A Prayer Book Manual**, prepared by the Boston Clergy Group of the **Evangelical Education Society**, is a section on the liturgical movement and a section on healing services. In the preface to the fourth edition, the Rev. Gardiner M. Day notes that there is a continuing demand for the manual, first published in 1943. Price of the 132-page paper-bound volume is \$1. EES address is 215 S. Broad St., Philadelphia 7, Pa.

A list of recommended books for **parish libraries** has been drawn up by the Parish Library Committee under the auspices of National Council's Department of Christian Education. An interesting and practical feature is a breakdown of the list into sections for parishes having various amounts of money to spend, e.g., the Basic Parish Library, 21 volumes, \$78.60 retail. The Committee also puts out a *Parish Library Newsletter*, available upon request at no charge, from 28 Havemeyer Pl., Greenwich, Conn. After February 23d, the address (that of Seabury Press) will be 815 2d Ave., New York 17.

Muhlenberg Press, Philadelphia, and **Augustana**, Rock Island, Ill. merged on January 1st, to become **Fortress Press** (Philadelphia). These distinguished Lutheran publishers turn out many top-rate books of interest to Episcopalians.

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PEOPLE and places

Ordinations

Deacons

(New deacons are listed below with the churches they will serve, often as curate.)

H. Raymond Baker, Jr. (Pa.), St. John's, Huntingdon Valley, Pa.

William Hill Brown III (Va.), Grace and Holy Trinity, Richmond.

Frank Griswold, Jr. (Pa.), assignment not listed.

Merritt R. Harrison (Mont.), former Presbyterian minister, serving Church of the Holy Spirit, Missoula; college work at Montana State University.

William M. Hunter (W. Va.), St. Paul's, Williamson.

Edgar Ince (Tenn.), perpetual deacon, Holy Trinity, Memphis.

John Klawiter (Eau Cl.), student, Nashotah House.

Stanley Manwaring (Pa.), All Saints', Torresdale.

John Murdock (L.I.), Resurrection, East Elmhurst, N. Y.

Clarence Odell, Jr. (Ariz.), St. David's, Page.

William Van Valkenburgh (Newark), former Methodist minister, Grace Church, Madison, N. J.

Lewis Whitby (Pa.), perpetual deacon, Christ Church and St. Michael's, Philadelphia.

Armed Forces

Chaplain (Captain) E. William Lester wrote at the end of January that he planned to leave South Vietnam for a visit to his home diocese of Long Island. He will later report to Fort Gordon, Ga.

Seminaries

The Rev. Dr. Raymond W. Albright, who is the William Reed Huntington professor of Church history at the Episcopal Theological School, Cambridge, Mass., will be on sabbatical leave until the middle of September. He plans to do research in the Henry E. Huntington Library in San Marino, Calif., which has many Episcopal Church sources. Dr. Albright is writing a history of the Episcopal Church. Mail will be forwarded to him from 101 Brattle St., Cambridge 38, Mass.

Laymen

Mr. Thom Harvey Billington is now director of promotion and public relations of the diocese of Upper South Carolina, editor of the *Piedmont Churchman*, and executive secretary of the diocesan foundation. For the present he will continue to work part-time in the news department of WIS-TV. Mr. Billington is a vestryman, lay reader, and Church school teacher at the Church of the Good Shepherd, Columbia, S. C.

Mr. Charles R. Spooler is now the business manager for St. John's in the Village, Manhattan, New York City. As such he will be responsible for the management of St. John's Colony, the residential real estate owned by the parish. Mr. Spooler is also doing graduate work at New York University.

Church Army

Captain William G. Avery, formerly at St. Matthew's Church, Victorville, Calif., is now assigned to St. Timothy's House, Newark, N. J. Address: 81 Congress St.

Captain Kenneth Ballinger, formerly in Indianapolis, is now assigned to Trinity Church, Anderson, Ind. Address: 921 N. Madison Ave.

Lieutenant William Black Lance, formerly at Holy Name Mission, Dante, S. D., is now assigned to St. John's Mission, Onigum, Minn. Address: Star Route, Walker, Minn.

Sister Ada Clarke, formerly at All Saints' Mission, Bontac, Philippines, is now assigned to the Philippine Episcopal Church Supply House, Manila. Address: Box 655, Manila, Philippines.

Captain George M. Earle, formerly at St. Peter's Mission, Great Falls, S. C., is now assigned to Trinity Mission, Abbeville, S. C. Address: 11 Bowie St.

Captain Milton Gullage, formerly at the Bishop

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Smith Center, Sioux City, Iowa, is now assigned to Emmanuel Mission, Jackman, Maine. Address: Box 272, Jackman.

Sister Anne Harrison, formerly at St. Clement's Church, Woodlake, Calif., is now assigned to Epiphany Church, Corcoran, Calif. Address 1700½ Bell Ave.

Captain Henry Horn, formerly at Trinity Church, Detroit, Mich., is now assigned to Calvary Church, Utica, N. Y. Address: 308 South St.

Captain Henry Howard, formerly addressed at Raceland, La., may now be addressed at Box 386, Cut Off, La. He continues to serve the same mission field in that general area.

Cadet Joseph Kills Crow, formerly at Good Shepherd Mission, Little Eagle, S. D., is now assigned to Emmanuel Mission, White Horse, S. D. Address: Box 99, Timber Lake, S. D.

Captain Charles Mitzenius, formerly at St. Andrew's Church, New Haven, Conn., is now assigned to the Bishop Smith Center, Sioux City, Iowa. Address: 701 Rebecca St.

Sister Florence Nisco, formerly in Pawling, N. Y., is now in Dover Plains, N. Y.

Captain Kenneth Slater, formerly addressed on Cleveland Blvd. in Fayetteville, N. Y., may now be addressed at 322 Homewood Dr., Fayetteville.

Captain Robert Smith, formerly addressed at 820 S. Champion, Columbus, Ohio, may now be addressed at 36 S. Garfield Ave., Columbus.

Captain James Strachan, formerly in Ashland, Maine, is now assigned to Trinity Cathedral, Omaha, Neb. Address: 2103 N. Sixteenth St.

Depositions

Yates Calvert Greer was deposed on December 29 by Bishop Louttit of South Florida, acting in accordance with the provisions of Canon 60, Section one.

Edgar Farnum Staff was deposed on January 7 by Bishop Higgins of Rhode Island, acting in accordance with the provisions of Canon 53, Section one (8) and Canon 64, Section three (d), with the advice of the clerical members of the standing committee of the diocese.

Births

The Rev. Richard W. Hess and Mrs. Hess, of St. Christopher's Church, Oxford, Pa., announce the birth of their second child, Elizabeth Cates, on January 9.

The Rev. Douglas G. McCreight and Mrs. McCreight, of St. Augustine's Church, St. Louis, Mo., announce the birth of their sixth child, David George, on December 19.

The Rev. Robert C. Serna and Mrs. Serna, of the

Church of St. Stephen Protomartyr, Aurora, Colo., announce the birth of their second child and first daughter, Mary Katherine, on December 16.

The Rev. Benjamin H. Shawhan and Mrs. Shawhan, of the Church of the Messiah, Pulaski, Tenn., announce the birth of their third child and first daughter, Ruth Claire, on January 15.

The Rev. George C. Spratt and Mrs. Spratt, of St. John's Mission, Robertsport, Liberia, announce the birth of a son, Stephen George, on December 21.

Living Church Correspondents

Mrs. Bill Cherry, 5309 Tumbleweed, Amarillo, Texas, is now correspondent for the diocese of Northwest Texas.

The Rev. David J. Williams, 170 Remsen St., Brooklyn 1, N. Y., is now correspondent for the diocese of Long Island.

Other Changes

The Rev. Joseph Dickson, rector of St. Joseph's Church, Detroit, was recently elected program chairman of the Detroit Pastors' Union.

DEATHS

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

The Rev. Canon George William Barnes, canon at the Cathedral of the Incarnation, Garden City, Long Island, N. Y., died January 29th, in Downey, Calif.

Canon Barnes was born in Dubuque, Iowa, in 1894. He was educated at the Chicago Music College, the University of Chicago, and the Schuman Conservatory of Musical Arts, where he received the B.Mus. degree. He was ordained to the priesthood in 1932. For 16 years, he was an organist and choir-master, voice teacher, conductor and specialist in training unchanged boys' voices, as well as a composer. During this time, he served churches in Iowa, Kansas, and Michigan.

After his ordination, he served as curate and choir-master at St. Andrew's Church, Kansas City, Mo., from 1931 to 1935, and from 1935 to 1937, he was curate and organist at Christ Church, Houston, Texas. From 1937 to 1941, Canon Barnes was rector of St. Thomas' Church, Denver, Colo., and from 1941 to 1947, he was rector of Trinity Parish, Redlands, Calif. He was rector of St. Thomas' Church, Hollywood, Calif., in 1947 and 1948, when he went to the cathedral in Long Island.

Canon Barnes was a deputy to the 1940 General Convention. He was the author of *Common Sense in Choir Direction*, and the composer of "Benedicite Omnia Opera," and "Communion Service in E. Flat."

Surviving are his wife, the former Eva Brouard Crow, and three daughters.

The Rev. H. Rushton Bell, director of chaplaincy of the New York Protestant Episcopal City Mission Society, died January 12th, in a White Plains, N. Y., hospital of complications following pneumonia.

The Rev. Mr. Bell was born in Brooklyn, N. Y., in 1897. He attended Cooper Union Institute, and Nashotah House, where he received the B.B. degree in 1930. Mr. Bell was ordained to the priesthood in 1924, and served as priest-in-charge of St. Mark's Church, Beaver Dam, and St. Paul's Church, Columbus, Wis., from 1924 to 1929. He was an assistant chaplain on the staff of the New York Protestant Episcopal City Mission Society at Sea View Hospital and Farm Colony, in New York, from 1929 to 1931, when he became rector of St. John's Church, Cleveland, Ohio. He served the Cleveland church until 1937. He did graduate work at the School of Applied Religion in 1937 and 1938, and then returned to the chaplaincy corps of the Episcopal City Mission Society to serve at City Hospital, Welfare Island, until 1940. From 1941 to 1943, when he became director of the mission society, he served the Westchester County Institutions.

He is survived by his wife, the former Ruth Hewett Pember, a daughter, Carol, and a son, Christopher.

Charles F. Turbiville, 48, deputy to the 1961 General Convention, active Churchman of the diocese of West Texas, and member of St. Luke's Church, San Antonio, Texas, died at his home in San Antonio, on January 25th.

Mr. Turbiville, who went to San Antonio from Houston, Texas, was an automobile dealer. He served on the vestry at St. Luke's Church, and at one time was chairman of the church's Every Member Canvass. In the diocese of West Texas, he was chairman of the finance committee, and during 1960, he was co-chairman of the diocese's Advance Fund Drive.

For several years he served on the board of the Seminary of the Southwest, in Austin, representing the diocese of West Texas. He was also a member of the board of directors of the Texas Military Institute.

Mr. Turbiville is survived by his wife, and four sons.

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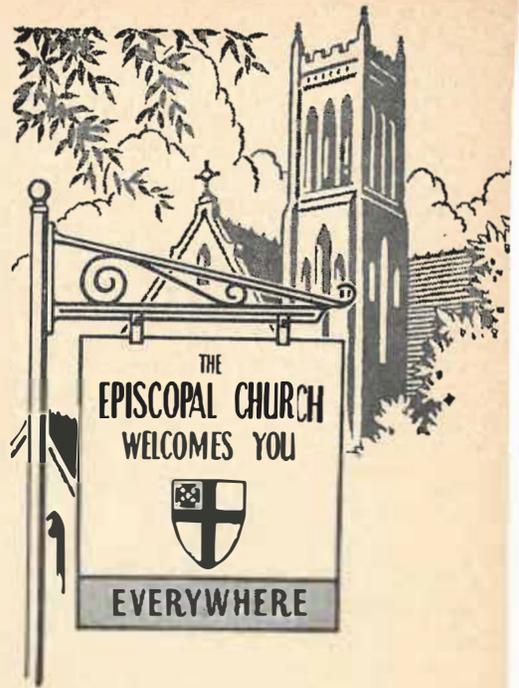
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& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer.

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
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 9 & 15 11, MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

Rev. Grief 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

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (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 (15), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed. 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (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. Open 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 min-
utes 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 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass
(MP 15 minutes before each Mass); EP daily 5

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

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

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 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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, Evenson; ex, except; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.