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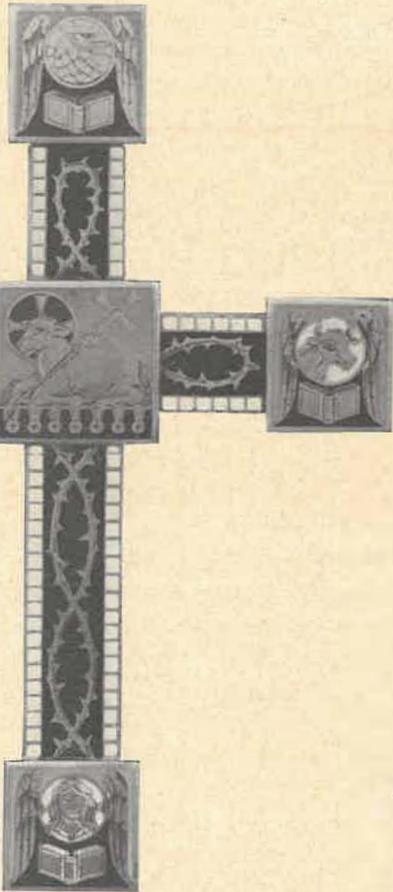
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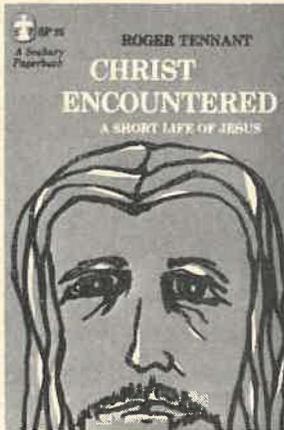
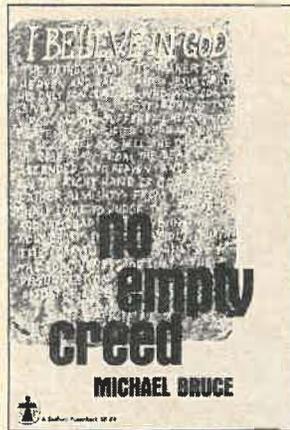
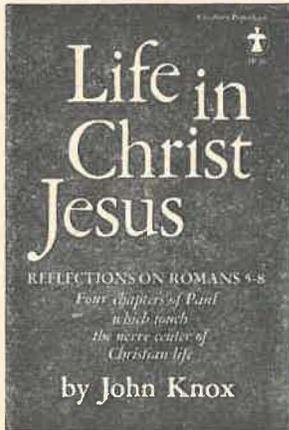
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THINGS TO COME

February

13. Sexagesima Sunday
15. Thomas Bray, P.
20. Quinquagesima Sunday
23. Ash Wednesday
24. St. Matthias, Ap.
25. Friday after Ash Wednesday
27. First Sunday in Lent (George Herbert, P.)

March

1. David, B.
2. Ember Day
Chad, B.
3. John and Charles Wesley, PP.
4. Ember Day
5. Ember Day

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

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

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FREDERICK C. GRANT, Professor Emeritus, Union Theological Seminary, New York City.

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BOOKS

Meditation and Doctrine

The Magnificent Defeat. By Frederick Buechner. The 1966 Seabury Lenten Book. Pp. 144. \$3.50.

Called to Serve. Ministry and Ministers in the Church. By Michael Green. Westminster. Pp. 94. Paper. \$1.25.

Of books especially written for Lent there is no end; inevitably some lack depth and fire, but this one is particularly fine.

Frederick Buechner, distinguished novelist and Presbyterian minister at Phillips Exeter Academy, has given us in *The Magnificent Defeat* a rare and much needed book for our modern, over-activist age. It could hardly be simpler and yet it is very profound, for it consists of eighteen meditations on brief selections from the Bible.

"Meditation" — that is a strange word for many modern laymen. It suggests something medieval; perhaps a spiritual exercise for monks and nuns. But what is a meditation? It is simply reading a passage from Scripture and then quietly reflecting on what it means to us today. This is something that anyone can do unaided, but the merit of Buechner's book is due to the fact that he is a guide with a profound knowledge of the Bible who is able to express his reflections in the simplest everyday words and with a poet's feeling for language. Consequently the fire and the meaning of the passages leaps from the pages and touches our hearts and minds.

The title of the book comes from the first meditation — the story of Jacob's wrestling at the ford of the river Jabbok (Gen. 32: 22-31). Words torn from their context may be somewhat misleading but, to gain some idea of Buechner's style, listen to the last two paragraphs:

"Power, success, happiness, as the world knows them, are his who will fight for them hard enough; but peace, love, joy, are only from God. And God is the enemy whom Jacob fought there by the river, of course, and whom in one way or another we all of us fight — God, the beloved enemy. Our enemy because, before giving us everything, he demands of us everything; before giving

On the Cover

Pictured is the pectoral cross presented to the Rt. Rev. William T. Manning upon the tenth anniversary of his consecration as Bishop of New York (May 12, 1931), by the clergy and laity of the diocese. One of the symbols of our Lord is to be found in the center, while the symbols of the four evangelists may be seen at the four extremes of the cross.

us life, he demands our lives — our selves, our wills, our treasure.

"Will we give them, you and I? I do not know. Only remember the last glimpse that we have of Jacob, limping home against the great conflagration of the dawn. Remember Jesus of Nazareth, staggering on broken feet out of the tomb toward the Resurrection, bearing on his body the proud insignia of the defeat which is victory, the magnificent defeat of the human soul at the hands of God."

The book is broken into three sections: 1. The Challenge to Surrender, 2. The Triumph of Love, 3. The Mystery and Miracle of Grace. A particularly vivid and trenchant meditation in the second section is entitled "The Tiger" and in it occurs this sentence: "Despite all the profound differences between Hinduism, Buddhism, Judaism, and Islam, they agree with each other by and large and with Christianity on one very general but very basic point: that human beings as they usually exist in this world are not what they were created to be."

It is no doubt a sign of our ecumenical age that Seabury has chosen for its Lenten Book one written by a Presbyterian minister. One can only thank God that we are discovering the riches that we have in common.

Called to Serve by Michael Green is a short book, scholarly and irenic in tone, although it deals with a controversial subject that causes much pain in our current ecumenical encounters. It will be of considerable interest to clergy and well-informed laymen, but not to others.

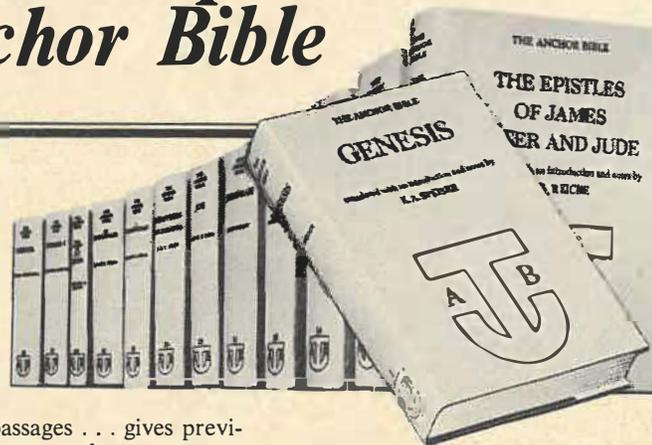
The author, an ordained Anglican priest, is tutor and registrar of the London College of Divinity, and the book is one of a series entitled *Christian Foundations* under the auspices of the Evangelical Fellowship of the Anglican Communion.

Green comments that "in the current ecumenical discussion it is over the doctrine of the ministry that there is the sharpest disagreement." Then, drawing carefully on the New Testament and the writers of the Patristic period, he discusses the ministry of Jesus, the ministry of the early Church, priests or presbyters, bishops, deacons, barriers to reunion — apostolic succession, barriers to reunion — sacrificial priesthood. He emphasizes the ministry of all Christians, ordained or unordained, "to serve and bear witness" but likewise recognizes the need for specialization within the Christian community. He quotes Ephesians 4:11-12 as indicating that the "teaching function is the main purpose of the Christian ministry, which is that part within the Body expressly charged with the duty of equipping the 'saints' for their service in the world." If this be true, this aspect of the ministry is strangely missing from the parishes this reviewer has known.

Later on he says that "the office of bishop is scriptural, primitive, and of

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abiding value in the Church. . . . Mon-episcopacy is clearly the only form of Church government that can command universal consent in the reunion of Christendom." Disagreement for many readers will arise over his firm conviction that apostolic succession is good for the Church rather than essential for the Church (or, in theological language, *bene esse* rather than *esse*).

THEODORE M. SWITZ

This-worldly and Other-worldly

Sacred and Secular. By Arthur Michael Ramsey, Archbishop of Canterbury. Harper and Row. Pp x, 83. \$3.

The Archbishop of Canterbury values, in his new book, *Sacred and Secular*, the balance of the New Testament and of the Fathers. The wisdom of St. Augustine and the mysticism of St. Bernard of Clairvaux guide him in his analysis of the antitheses of modern theological thought. He tells us that through the ages there have been interpretations of Christianity which have stressed the other-worldly to the detriment of the this-worldly and the this-worldly to the detriment of the other-worldly. Thus the Thomistic system overstressed the other-worldly at the expense of humane values as the Renaissance humanism overstressed the this-worldly at the expense of the other-worldly. Because of their lack of balance, both these systems of thought failed.

With the equilibrium of the other-worldly and of the this-worldly ever before his mind, the Archbishop approaches the problems of the modern theologian. First, he stresses the authentic role of contemplation of God as the orientation of the life of the Christian. Without it human service lacks an unselfish center of reference. Although he does not mention it by name this seems to be his critique of the "Gospel without God," or what is sometimes called "the secularization of Christianity."

Second, as the this-worldly life of man needs contemplation of God for its orientation, so the contemplation of God needs the life of this world for the expression of its meaning. Thus the mystic needs the sacraments and the institution of the Church. This is the Archbishop's critique of "religionless Christianity," or God alone without civilization.

The Archbishop invites us to share the full life of the Christian, and his book is a persuasive invitation to this fuller life.

JOHN S. MARSHALL

For a Wide Audience

First and Second Clement. By R. M. Grant and Holt H. Graham (Volume II, *The Apostolic Fathers: A Translation and Commentary*, edited by R. M. Grant). Thomas Nelson & Sons. Pp. 138. \$4.

The Didache and Barnabas. By Robert

A. Kraft (Volume III of the same). Thomas Nelson & Sons. Pp. 188. \$5.

The Nelson Commentary on the Apostolic Fathers, the first volume of which was reviewed in *THE LIVING CHURCH* [February 28, 1965], is brought by these two volumes just half way toward completion. Each volume reflects the vast difference in the materials treated. In *First and Second Clement*, Dr. Graham provides lucid translations of both epistles (only the first is really an epistle, the latter is a homily) which have traditionally been attributed to Clement of Rome (ca. 95 A.D.) and the commentary on the second; Dr. Grant provides succinct introductions to each of the two works and the commentary on the first. The merit of this volume is that both commentaries take the reader directly to the text of the works with a minimum of introduction and give him the brief and illuminating explanation necessary to read the text intelligently. So seldom does one get the opportunity to correct Dr. Grant that the reviewer is compelled to remind him that he has incorrectly cited the first name of William Wrede in the Introduction (p. 9).

The complex character of the origin of and relation between the two works dealt with by Mr. Kraft accounts for the quite long and involved introduction to volume III. Occupying almost half of the book, this introduction sets forth all the critical problems surrounding the *Epistle of Barnabas* and *The Didache* together with the best current opinion on those problems. The commentary on the documents is most helpful, again, in taking the reader to the text, while the arrangement of the material shared by the two works is as instructive as it is simple.

One should be reminded that these translations and commentaries, relating to early post-biblical Christian literature, are intended primarily for *students* whose command of the Greek in which they originated is insufficient to be useful. In preparing the series for such an audience, however, the commentators have made this historically important literature readily available to a much wider audience. We shall look forward with anticipation to the remaining three volumes scheduled for the coming year.

(The Rev.) JULES L. MOREAU, Ph.D.

Technical, Learned, and Profound

Finding the Historical Jesus. By J. F. Peter. Harper and Row. Pp. 222. \$4.50.

The dust cover (displaying the exterior wall of an ancient Near Eastern building) suggests that *Finding the Historical Jesus* by J. F. Peter might be yet another popular life of Jesus for popular consumption. That illusion is quickly dispelled by the opening chapter. The book must be yet another review of the quests of the

historical Jesus, old and new, for the parochial clergy and "the intelligent layman." But again we are wrong. For the core of the work, chapters II and III, is a discussion first of the nature of historiography and its role in Christian Faith, and then of the problem of the relation of faith and history as raised by Bultmann and Gogarten in the demythologizing debate. In short, it is the work of a systematic theologian addressed to his fellow theologians and to New Testament scholars, highly technical, learned, and profound.

Briefly, the thesis is that Christian Faith is a legitimate presupposition to bring to the quest of the historical Jesus. It is wrong to suppose that the picture of Jesus established by the unbeliever, or by the Christian critic who deliberately lays aside his faith in the course of his investigations, is the picture that is true to history, rather than the picture drawn by the believer. For faith provides the clue to the true uniqueness of Jesus as he was in history.

This is not the place to discuss the issues raised, which are highly technical in nature. Suffice it to say that there are many problems which the New Testament exegete still has to face — above all the relation between the earthly Jesus who proclaimed the kingdom of God and the risen Christ whom the Church proclaimed since Easter, for which this kind of systematic discussion is only *prolegomena*.

(The Rev.) REGINALD H. FULLER, S.T.D.

The Muffling and the Uproar

The Comfortable Pew. By Pierre Berton. Toronto: Anglican Book Centre. Philadelphia: Lippincott. Pp. 130. Cloth, \$3.50; paper, \$1.95.

Just Think, Mr. Berton. By Ted Byfield. A Reply to **The Comfortable Pew.** Morehouse-Barlow. Pp. 149. Paper, \$2.25.

Let God Go Free. By Ernest Harrison. Seabury Press. Pp. 78. Paper, \$1.50.

We hear much these days about the need of the Church to listen, particularly to the world outside. Taking this call with a seriousness not always intended by those making the plea, the Anglican Church of Canada invited Mr. Pierre Berton, an author and journalist of some note, to write a book about the Church from the perspective of one outside it stating frankly what was wrong with the Church and where it was failing.

The result is *The Comfortable Pew* which has now sold more than 150,000 copies and has created an uproar in the Canadian Church comparable in some respects to that touched off in England by *Honest to God*. The book has now been published in this country and the American edition contains a valuable introduction by Mr. Berton telling how he came to write the book and giving his reactions

Continued on page 22



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Edited by G. P. Mellick Belshaw

Selections from the writings of William Temple, chosen for their appropriateness to the present day and for easy reading during the Lenten season. The late Archbishop of Canterbury, William Temple, is one of the best known religious leaders of this century. **Probably, \$1.95**

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By Austin Farrer

"God-is-dead" is the label recently given to a new school of theological thought identified with a group of serious clergymen and laymen. Austin Farrer firmly states that not only is God evident in the world around us, but most surely in our humanity and common life. (*An Episcopal Book Club Selection*) **Probably, \$3.50**

THE OFFICE OF A WALL

By Jonathan Graham

This is the Archbishop of Canterbury's Lent Book for 1966. The story of how the Hebrew people changed from a nomadic race to a settled nation which loved and extolled the virtues of the walled city of Jerusalem. **Probably, \$1.75**

CRISIS FOR BAPTISM

Edited by Basil S. Moss

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Both within and without the Church there is great ferment on the theological, liturgical, and pastoral aspects of Christian Initiation. This volume is the result of a recent ecumenical conference on the whole subject planned and addressed by Baptist, Methodist, Presbyterian, Congregational, Roman Catholic, Orthodox, Quaker, and Anglican leaders. **Probably, \$3.00**

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Archbishop of Canterbury

"Prayer is not a kind of pious chatter — indeed it is neither pious nor chatter — but a realizing of ourselves and God in right relation." For people interested in Prayer, especially those who want direction. Prayer groups, devotional groups, and individuals interested in Prayer. **Probably, \$4.45**

MIRACLES

Edited by C. F. D. Moule

Professor of Divinity, University of Cambridge

"In most of the recent books on miracles, little or no attention is paid to the comparative study of ancient writers on the subject outside the Bible, or even to a comparative study of the Old Testament alongside the New." This book is a step in such a direction. The papers are philosophical, biblical (both Old and New Testament sources and viewpoints explored), historical (especially in the writings of the early Church), and literary (especially ancient literature — Herodotus, Plutarch, Josephus).

Contributors: C. F. D. Moule, G. F. Woods, M. Hesse, J. P. Ross, Barnabas Linders, A. H. McDonald, B. S. Mackay, J. P. M. Sweet, G. MacRae, M. E. Glasswell, G. W. H. Lampe, E. Bammel, M. F. Wiles. **Probably, \$6.95**

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February 13, 1966
Sexagesima Sunday

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CONVENTIONS

Western North Carolina

A record budget of \$182,236 was approved by the delegates at the annual convention of the diocese of Western North Carolina, at Grace Church, Morganton, on January 21st and 22d.

The Rt. Rev. Bernard Markham, Bishop of Nassau and the Bahamas (sister diocese of WNC), spoke on conditions in his diocese and compared them with those he found in Western North Carolina.

In his annual address, the Rt. Rev. M. George Henry, diocesan, spoke of the Church today and the Christian witness of those who are the Church. He said that one's outlook is no longer limited to section, state, or even nation; that one's racial ideas for the local community are closely connected with the rebellious white government of Rhodesia, and with the policies in South Africa. He said, "If you are a Christian, you are called upon to make your decisions on the basis of your Christian values. . . . You are the Church." The bishop gave criteria for Christian witness: 1) A Christian recognizes his finiteness and his sins, making possible, tolerance and interest in an opinion other than his own; 2) A Christian witnesses in love . . . even with an adversary; 3) A Christian acts not for personal benefit, but for the benefit of the whole of God's creation; and 4) A Christian witnesses in the character of God as revealed in Christ Jesus.

Tennessee

The annual convention of the diocese of Tennessee was held at St. George's, Nashville, January 19th-20th.

Two parochial missions were accepted as parishes — St. Elizabeth's, Raleigh, and St. David's, Nashville. St. Paul's, in the Frayser area of Memphis, was accepted as an organized mission. Mr. Arthur S. Seymour, who has served as chancellor of the diocese for many years, has retired, and his service was noted with thanks.

The convention was addressed by the Rt. Rev. William Evan Sanders, Bishop Coadjutor, on the mission work of the diocese: 1) the co-operative work of six dioceses in the Appalachian region; 2) work of the Church in the small communities; and 3) work of the Church in the cities.

The Rt. Rev. John Vander Horst, diocesan, spoke on the necessity of a third

bishop in the diocese, and referred to the article, "Won't Somebody Please Lead." [L.C., January 2d.] "What makes John Tennessee run is not providing leadership, or even being the chief pastor, which is the chief function of a bishop. No, what makes Apostolic John run is the sheer task of making and meeting schedule," he said. The bishop also spoke on the danger of becoming mired in projectitis . . . "that after the last project has been fulfilled . . . very little will have taken place for the Kingdom of God, unless the dross in your life and mine has been burnt away by the searing heat of God's Grace and we more deeply and clearly represent the light, love, and compassion of Christ in our lives."

Action taken at the convention consisted of approving the request of the bishops, for the election of a suffragan; denied the right of women to seek election to parish vestries; and abolished assessments and apportionments, and to begin in the fall of 1966, the system of voluntary giving consistent with Christian stewardship, with the diocese and each parish and mission using as a goal for giving beyond itself, an amount equal to that spent upon itself. An administrative budget of \$134,067, and a program budget of \$574,886 were approved. An excess of \$30,000 accrued in the main by receipt of 1964 apportionment arrears, is being used as part payment of obligations to the Episcopal Church Center; the pilot diocese program; the airplane the diocese

will purchase for the bishop of Liberia; and the Episcopal Radio-TV Foundation in Atlanta, Ga.

Mexico

The annual convention of the diocese of Mexico was held in the Cathedral of San José de Gracia, Mexico City, January 19th-23d.

The diocesan budget of 190,000 pesos (\$15,200) was adopted. Non-delegate women met in session to discuss planned parenthood, as statistics predict that the Mexican population will have doubled in 20 years, and that it will have increased to 160 million by the end of the century.

The former Madre Dolores, a former Roman Catholic nun, who left her order in defense of a school for children of poor families, was a speaker at the convention. The convention voted to take over the sponsorship of the school, and also the responsibility of an orphanage for 80 children outside Mexico City.

Five new missions were recognized by the convention. New North American clergy were introduced.

A service, including the Eucharist, an ordination, the dedication of two women into religious education work, and adult confirmation, was held on the closing day.

Mississippi

At the annual council of the diocese of Mississippi, the Rt. Rev. Duncan M.



In Mississippi, a church becomes a cathedral.

Gray, announced that he was planning tentatively to retire on June 1st, at which time the Rt. Rev. John M. Allin, Coadjutor of the diocese, would become the diocesan. Earlier in the council sessions, the Rt. Rev. John E. Hines had formally seated Bishop Gray in the cathedra of the newly created St. Andrew's Cathedral, Jackson, which was host to the convention, January 18th-20th. The Rev. Christoff Keller, Jr., rector of St. Andrew's, was installed as dean of the cathedral.

The diocesan development fund's goal of a half-million dollars, was exceeded by \$10,000. The fund is to be distributed in eight fields: a revolving loan fund for missions; needed facilities at the diocesan conference center; further work on the state's major campuses; financial aid to All Saints' School, Vicksburg; provide a married students' building at the University of the South and financial assistance for seminarians; for the diocesan share of the church center in New York; and provide funds for active participation in MRI. The sum of \$7,500 is to be sent for each of four years to the bishop of Argentina, to establish a Spanish-speaking congregation in his diocese under MRI.

Bishop Hines preached at the service in the cathedral, and also spoke at the luncheon following the service. Special guests at both were from the Roman Catholic and Greek Orthodox Churches, from the Temple Beth Israel, and from ministerial associations and denominational boards. Also present were Governor Paul B. Johnson and members of his staff.

Alabama

Clerical guests from the Roman Catholic Archdiocese of Mobile-Birmingham, the Greek Orthodox Church, and from Protestant Churches were in the procession for the opening service of the annual convention of the diocese of Alabama, held at St. Luke's, Birmingham, January 20th-22d. All sessions except executive sessions were open to the guests.

The Rt. Rev. John E. Hines who preached at the opening of the convention said, "It is clear that the Church is living in a fragmented and scared world of change, and we are beginning to see that God is limited by institutionalism. In this respect God is dead. And I believe that the 'God is dead' theorists may have a valid point." He added that "at this point in our history, it is conceivable and inevitable that only a visible encounter is necessary to bring differing people to a greatly enlarged idea of God. . . . The world in which religion once formed and framed the morals and morality has disappeared and we are now in a world of science." The Presiding Bishop concluded, "We can look, not to our stars, but within ourselves and our commitment to God for the answer to our problems."

The convention voted to adopt the complete budget, including the \$142,491 requested by the Executive Council. Debate arose over opposition to \$1,476 earmarked for the NCC. Opposition was based primarily on actions and participation of the NCC in the civil rights movement. Ten percent of the Advance Fund was designated for MRI aid to the Church in Chile, Bolivia, and Peru.

Also adopted was the marking of April 24th as a special day for prayer and study of the ecumenical movement. The central theme of most of the special sessions of the convention was ecumenicity.

Oklahoma

The annual convention of the diocese of Oklahoma was held at Lake Texoma Lodge, January 25th-27th. St. Luke's, Ada, and St. John's, Durant, were the hosts.

The Rev. Adrian Caceres, rector of Santiago Apóstol, Guatemala City, represented the missionary district of Central America, and spoke at the convention.

The budget of \$333,371 was adopted. This did not include a quota of \$101,000. St. Raphael's, Yukon, and St. Matthew's, Sand Springs, were admitted as diocesan missions. The convention voted



down resolutions concerning the permitting of women delegates to the convention; the appointment of a committee to investigate the purpose and actions of the NCC; and concerning the calling upon the Executive Council to counteract and publicize disagreement with any statements made by the NCC which are not in line with the policies of this Church. The convention did vote to have their own department of Christian education gather information on the NCC, and to present it to the delegates of the 1967 convention prior to the opening of the sessions. A resolution was passed commending the President of the United States and assuring him of support in his attempt to maintain the course of peace and freedom throughout the world.

The new central facility to be built at St. Crispin's Conference Center is to be named for the Rt. Rev. Chilton Powell, diocesan.

Florida

The annual convention of the diocese of Florida was held at All Saints', Jacksonville, Fla., January 25th-27th.

The Most Rev. Joseph P. Hurley, Roman Catholic Archbishop of St. August-

tine, spoke on the Vatican Council and on Christian unity.

The Rt. Rev. Hamilton West, Bishop of the diocese, and the Rt. Rev. Paul Axtell Kellogg, Bishop of the Dominican Republic, the companion diocese for Florida, announced the exchanges for 1966.

The convention adopted a budget of \$402,543, with \$118,811 for the Executive Council, \$116,283 for mission work within the diocese, \$40,867 for college work, and \$17,810 for Christian education work within the diocese. Resolutions were passed to establish a deacon in training program which will give a deacon at least nine months under a seasoned priest; to establish a committee on architectural matters in the diocesan canons. An announcement was made that construction of Cathedral Towers, a non-profit retirement structure in Jacksonville, with 250 apartments for persons over 62, would be completed in July, 1967.

A resolution was passed that Canon 16, Section 4, be read during the course of every public worship service at every parish and mission in the diocese of Florida, on the first Sunday in Lent 1966: "Every communicant or baptized member of this Church shall be entitled to equal rights and status in any parish or mission thereof. He shall not be excluded from the worship or Sacraments of the Church, nor from parochial membership because of his race, color, or ethnic origin."

Southwestern Virginia

The annual convention of the diocese of Southwestern Virginia met at Christ Church, Martinsville, Va. The Rev. Harold Frankham, vicar of Luton, England, addressed the convention. He, with two other clergymen, will conduct a preaching mission in the diocese during November.

Deaconess Margaret Binns was guest of honor at the diocesan dinner. She has worked in the mountain missions in the western part of the diocese for 50 years.

The convention approved of a \$327,913 budget, which included increased salaries for the bishop and all mission clergy, and a new health, accident and major medical and life insurance policy for all diocesan clergy and lay workers. Also passed were resolutions urging continuation of peace efforts and approving the principle of voice and vote for all congregations. An effective presentation on the extent of poverty in the area concurrent with the diocese, and the Church's responsibility for it, was made.

PENNSYLVANIA

An Award

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, has been named re-

recipient of the 1966 Philadelphia Fellowship Commission award.

A spokesman for the Commission which gives the award each year, said that Bishop DeWitt was selected for his personal example of religion at work on issues of vast moment to the community, for keeping a sharp focus on the moral issues involved in human rights struggles, for helping to unite the community in support of the human rights efforts, and for enduring contributions to peace and community building among persons of all races, religions, national origins and socio-economic backgrounds.

Bishop DeWitt is chairman of the citizens advisory committee to the superintendent of schools on integration and intergroup education. [RNS]

NEW JERSEY

A Consecration

The Rev. Canon Albert W. Van Duzer was consecrated Bishop Suffragan of New Jersey, in Trinity Cathedral, on January 24th. He served as curate of Grace Church, Merchantville, N. J., from 1945 to 1947, rector of the Church of the Advent, Cape May, N. J., until 1949, and then back to Merchantville, to be rector of Grace Church. He has held



Bishop Van Duzer

many positions on diocesan commissions, boards, and foundations.

The Rt. Rev. John E. Hines, was consecrator, and the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, and the Rt. Rev. Jonathan G. Sherman, Suffragan



LAYING ON OF HANDS AT BISHOP VAN DUZER'S CONSECRATION: (Clockwise): Bishops Donegan (program in right hand), Banyard, Hines, Sherman, MacLean, DeWitt, Persell, Boynton, Swift, Rath, and Stark.

February 13, 1966

Bishop of Long Island, were the co-consecrators. The sermon was delivered by the Rt. Rev. Albert E. Swift, assistant to the Bishop of Pennsylvania. Six other bishops and numerous priests and laity had part in the consecration, which was the first such in the diocese in 20 years.

The cathedral choir and trumpeters were under the direction of Mr. Albert Ludecke. The *Missa Secunda* by Hassler was used for the Communion service.

Following the service, a reception for Bishop Van Duzer was held at the Cedar Garden, Trenton.

SEMINARIES

Philippines Professor to Nashotah

Announcement has been made of the appointment of the Rev. W. Roland Foster, Ph.D., as Associate Professor of Ecclesiastical History at Nashotah House. Dr. Foster has served as Professor of Church History at St. Andrew's Seminary in Quezon City, Philippines, since 1952. He received his B.D. from Union Seminary in 1949, his S.T.M. from General in 1957, and his Ph.D. at the University of Edinburgh in 1963. He is the author of the S.P.C.K. volume, *Bishop and Presbytery: The Church of Scotland, 1661-1688*. A distinguished scholar and an experienced teacher, Fr. Foster will also bring to his seminary students first-hand knowledge of the work of the Church overseas. He is expected to come into residence at Nashotah, with his wife and four children, in September of this year.

Fr. Foster will replace the Rev. Imri M. Blackburn, Ph.D., who is retiring after 6 years' service as Professor of Ecclesiastical History at the House. During his years of service at Nashotah House, Dr. Blackburn earned the respect and affection of his students as a thorough scholar, a faithful priest, and an interested and wise pastor. He and his wife, the former Louise Brown, plan to retire to Atlanta in the late summer.

ECUMENICAL RELATIONS

Western Massachusetts

Representatives of the Episcopal, Orthodox and Roman Catholic Churches took part in a service at St. Paul's Roman Catholic Cathedral, Worcester, Mass. It was one of three services sponsored by the interreligious committee for the promotion of Christian unity in Worcester. The other services were held in St. Cyprian's Greek Orthodox Church, and in the Chestnut Street Congregational Church.

Indianapolis

Services were held in eight different churches during the week of Christian

unity. Most of the services were conducted by two clergymen, and two laymen, all visitors in the particular host parish. However, at the service at St. Mary's Roman Catholic Cathedral, Bishop Gallagher of the Cathedral, the Rev. Benjamin W. Tinsley, rector of St. John's, and Pastor Kreuger conducted the service.

Washington

The Holy Eucharist was celebrated on the Sunday of Christian Unity week at St. Stephen and the Incarnation Church, Washington, D. C., by the five Episcopal clergy and the Presbyterian and Baptist ministers who make up the staff of the parish. The principal celebrant was an Episcopalian. The concelebrating clergy wore surplices and stoles and read some of the minor prayers. Also included in the service were pastors of the local Baptist, Presbyterian, and Methodist Churches, who read and commented on an Old Testament lesson, the epistle and the Gospel.

Quincy

On the Sunday of Christian Unity Week, a procession led by ministers of the First Evangelical United Brethren Church and the Morning Star Baptist Church walked from their churches to the Morning Prayer service of St. Stephen's, Peoria, Ill. For St. Stephen's, it marked the first service in their building recently acquired from a Lutheran congregation that had moved to the suburbs. A cornerstone marking the relocation of the mission was unveiled and blessed by the Rt. Rev. Francis William Lickfield, Bishop of Quincy.

The Rev. Canon George C. Stacey, vicar of St. Stephen's, told the congregation that "we take over these facilities from a congregation that leaves this neighborhood with a reputation for being cold, unfriendly, segregated, and completely unrelated to this neighborhood; we, St. Stephen's Church, come here with much the same reputation from our old neighborhood. God grant that by our action today and in the future we may demonstrate that we are a repentant Church." There were clerical and lay representatives from the Greek Orthodox, Roman Catholic, Methodist, and Christian Churches at the service. St. Stephen's was moved into the new property in three days by volunteers from area churches, at a cost of \$27 for truck rental.

San Joaquin

A "Celebration of Prayer for Promoting Unity of Christians" was organized by the Roman Catholic diocese of Stockton, California, for the Sunday during Christian Unity week. Five hundred Episcopalian, Roman Catholic, Methodist, and Christian Church members attended the service held in the auditorium of a



Roman Catholic high school. The Most Rev. Hugh A. Donohoe, Bishop of the Roman Catholic diocese, spoke on "Vatican II and Ecumenism." The Rev. Harry Leigh-Pink, rector of St. Stephen's, Stockton, and frequent contributor to *THE LIVING CHURCH* was among those taking part in the service.

TEXAS

Operation Understanding

Episcopal churches played a key role in *Operation Understanding*, a unique religious event, which took place in Houston during the last three Sundays in January. An Episcopal clergyman, the Rev. Arthur Knapp, rector of Trinity Church, served as vice-chairman of the project which called for afternoon open house in some 40 churches and synagogues.

The churches involved welcomed visitors from 2 p.m. to 6 p.m. on each of the three Sundays. No services were held but visitors were given an opportunity to learn about the faith and practices of each church, in a manner decided by each participating church.

"The aim of *Operation Understanding* is to open doors to understanding and coöperation . . . to enable us to experience first-hand the spirit of the doctrine, tradition, and liturgy of the Servants of God who are our neighbors," commented the Rev. J. E. Christensen, Roman Catholic pastor of the Sacred Heart Co-Cathedral, and chairman of the project.

On January 16th all six Houston Jewish synagogues were open; on January 23d, 14 Roman churches, and on January 30th, 26 churches from the other Christian branches including 6 Baptist, 5 Episcopal, 7 Methodist, 2 Christian, 2 Lutheran, 5 Presbyterian, and 1 Greek Orthodox.

The event had the official approval of the mayor and city council of Houston, who announced it at a kick-off breakfast.

SOUTH FLORIDA

A Dedication

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, dedicated and marked the completion of the first semester of St. Ann's School, Boca Raton, Fla.

The school, under the sponsorship of the Episcopal School Foundation, has an enrollment of over 100 girls, the majority of whom are boarding students from the east, midwest, and south. Facilities may

accommodate 200 girls, and a full enrollment is hoped for, for 1966-1967. A post-graduate year for 25 girls will open in September, 1966. The Rev. Hunter Wyatt-Brown, Jr., who was the founder of St. Andrew's School for Boys, also in Boca Raton, is headmaster.

NEW ZEALAND

Prayer Book Revision

A Church commission presided over by the Rt. Rev. G. R. Monteith, dean of Auckland, is completing the revision of the service of Holy Communion, ordered by the Anglican General Synod of New Zealand in 1964. An intermediate step was taken toward alteration of the Prayer Book some years ago when a General Synod authorized the use of a revised edition prepared in England in 1928, but which was rejected by the English Parliament.

Bishop Monteith said that the commission, at the very least, would recommend the removal of archaic words and expressions of the service, and will recommend greater participation by the laity in the service. A stated period of time for use of the revised service, would be suggested. [RNS]

BRAZIL

Latin American Consultation

The second Latin American consultation of the Anglican Communion has been held in Sao Paulo, Brazil. The Most Rev. Frederick Donald Coggan, Archbishop of York, was chairman. Many clergy and laymen from Britain, Canada, the United States, and Latin American countries were present for the sessions.

Plans of the Anglican Church in Latin America were discussed for the next 10 year period, in detail and for the next 50 years, in general. In 1963, at the first Latin American consultation in Cuernavaca, Mexico, plans were announced for the establishment of the Episcopal Church of Brazil. The 19th Church of the Anglican Communion which was established last year under the Rt. Rev. Edmont M. Krischke, Bishop of Southern Brazil, is known as the Episcopal Church of Brazil. It embodies the former dioceses of Southern, Central and Southwestern Brazil, which had been overseas missionary districts of the Church in the United States. [RNS]

The American democracy is not founded upon the emancipated man but, quite on the contrary, upon the kingdom of God and the limitation of all earthly powers by the sovereignty of God. — Dietrich Bonhoeffer, *Ethics*, 40. (The Macmillan Company, 1955.)

Letter from London

Just over five years ago the then Archbishop of Canterbury, Dr. Fisher, paid a courtesy call on Pope John in the Vatican. It is beyond question that this face to face relationship was symptomatic and its influence on Church relations will be permanent.

No less important is the visit of the present Archbishop of Canterbury, Dr. Ramsey, to Pope Paul VI in the Vatican scheduled for Wednesday, March 23d.

Commenting on the proposed visit, Dr. Ramsey said "My visit to Pope Paul will be one of courtesy, made in the spirit of the renewed fellowship between all the Christian Churches. Since the time when my predecessor, Archbishop Geoffrey Fisher, took the first step of visiting Pope John XXIII in 1960, observers from many different parts of Christendom have been welcomed at the Second Vatican Council as brothers in Christ though separated from the Roman Communion. I greatly welcome the increase of friendship and theological understanding now evident among the Churches of Christendom in spite of the divisions between us. It is my hope that my meeting with the Pope will afford opportunity for speaking of some of the matters which emerge from the Vatican Council. I pray that in the new atmosphere our meeting may be blessed by God, and I ask that Christian people will remember us in their prayers."

It is significant that Dr. Ramsey will be accompanied by the Executive Officer of the Anglican Communion, the Rt. Rev. Ralph Dean, and his visit, therefore, has a more than Church of England meaning. Also in the party will be the bishop of Ripon (the Rt. Rev. John Moorman), who was the senior Anglican observer throughout the Second Vatican Council; and the Rev. Dr. J. N. D. Kelly, principal of St. Edmund Hall, Oxford, and chairman of the Archbishop of Canterbury's Commission on Roman Catholic Relations. Also in the Archbishop's entourage will be Canon J. R. Satterthwaite (general secretary of the Church of England Council on Foreign Relations) and the Rev. John Andrew (a resident chaplain to the Archbishop of Canterbury). They will be joined in Rome by Canon John Findlow, who is Dr. Ramsey's representative there. Full details of the Primate's programme will be announced later.

On his return flight from Rome, Dr. Ramsey will call at Geneva where he will visit the new headquarters of the World Council of Churches.

Another appointment which has been created with wide approval is that of the Rt. Rev. Kenneth Sansbury, Bishop of Singapore and Malaya, as general secretary of the British Council of Churches.

60-year-old Dr. Sansbury has had a varied experience and has distinguished himself at all points. He has been a theological teacher in England, a missionary in Japan, principal of St. Augustine's College, Canterbury, and in Singapore and Malaya has been the Archbishop of Canterbury's personal representative in S.E. Asia in addition to his diocesan duties.

The British Council of Churches embraces all the main stream non-Roman Catholic Churches in this country and also has keen participation from Roman Catholic observers.

Last year the Church of England followed up the Toronto Conference with the biggest organized study campaign ever under the title "No Small Change."

Last week an even more ambitious scheme was announced on a much wider level sponsored on this occasion by the British Council of Churches and the Conference of British Missionary Societies, in both of which the Church of England fully participates. The project is intended to "involve local congregations in the process of ecumenical and missionary re-thinking."

All the lessons learned from the "No Small Change" exercise have been absorbed. The title of the new campaign "The People Next Door" emphasizes that it is intended to reach not only Church-people but everyone in the country. The Rev. David Wardrop, rector of the country parish of Broadclyst, Devon, has been seconded by the bishop of Exeter from his duties as ecumenical officer in that diocese to be the national organizer of the campaign.

1966 is to be a "Pastoral Year" in the diocese of Chelmsford which includes both the heavily populated overspill from north east London and country areas of Essex. Announcing the fact, the diocesan Bishop, the Rt. Rev. John Tiarks, describes it as a determined attempt to increase personal relationships between clergy and laity.

Says Bishop Tiarks: "I do not believe in the dictum that a 'house-going parson' makes a church-going people; but I am very sure that it guarantees that the par-

son remains a pastor. The most significant effect is upon the man himself. So let the clergy be relieved of all but the most essential administrative tasks (not forgetting that St. Paul included 'administration' among the 'gifts allotted by God's grace'). Let them cut deanery and diocesan committees at which they have no special contribution to make. Let them have the chance of tasting the joy of a ministry founded on person-to-person relationships."

Bishop Tiarks, 62, condemned as "utterly wrong" a widespread assumption in Anglican circles that a pastoral ministry based on visiting the homes of the people is no longer possible or useful. "The truth that all Christians have pastoral responsibility is as old as the Church itself but it is easily overlooked in the pressure of 'keeping the show going,'" he said. "I know the pressure under which clergy and laity are working, but I still believe that to give priority to personal relationships is the best way of running the machinery. I ask therefore that 1966 be regarded throughout the diocese as a Pastoral Year."

An amusing story is recalled by yet another exhibition at Westminster Abbey to mark the 900th anniversary. The subject of this exhibition is the Abbey treasures, the oldest exhibit being a charter dated about 785, written in Anglo-Saxon, and the most recent the robes worn by Queen Elizabeth II at her coronation. One document records the gift of £6.13.4d. given by Richard Whittington, "thrice Lord Mayor of London."

The story hangs round the effigy of Nelson. It appears that soon after it was installed in the Abbey round about 1806, a visitor asked permission to re-arrange the hair because it was not — she said — as Nelson wore it. The Abbey authorities refused the request, but later relented when the visitor added: "Would it make any difference if I told you I am Lady Hamilton?" The admiral's curls were pulled over his forehead, and there they remain to this day.

Nearly every item at the exhibition belongs to the Abbey but some of outstanding interest have been added. One is the Prayer Book used by the sub-dean of Westminster at the coronation of Queen Victoria. It is inscribed with the sub-dean's note that the service was brought to a premature conclusion when the bishop of Bath and Wells accidentally turned over two pages of the service and informed the Queen that the service was over. When the Queen was informed of the mistake she returned and insisted that the service be concluded properly.

DEWI MORGAN



The word "dialogue" is currently enjoying a great vogue, along with "reform" and "renewal." Much of the credit for this accomplishment — and it is an accomplishment — must go to Pope John XXIII whose example made the values behind the catchwords come alive and assume a reality beyond the pleasant day dreams of idealists and dreamers. Along with the popularity of this new attitude came a flood of published materials, a flood at once so all-engulfing that even to keep up with what is published (much less to read it all) leads to exhaustion! One dry little island remains uninundated in the sea of ecumenics, and that island is the specialized ecumenical concern of Christian-Jewish relations.

This is not to say that there is a lack of materials about Christianity and Judaism or about the role of each vis-a-vis the other, but that there is a lack of new publications written in and for the ever-growing climate of "reform and renewal" which gives impetus to the establishment of on-going "dialogue" between faith groups of our time.

Jews and Christians: Preparation for Dialogue (Edited by **George A. F. Knight**. Westminster. Pp. 191. Paper, \$2.45.) is a conscious attempt to produce materials which will fill the gap. In his foreword, Roswell Barnes explains that the book was intended to be a contribution to a biblical and theological study of the relations between the two faiths, with the purpose of providing a better understanding of the differences and the distinctions to be assumed in relationships. Robert Beach Cunningham, of the National Council of Churches, notes in the introduction that many clergymen stationed in areas of substantial Jewish population have been asking for help in understanding the relation of the Church and the Jewish people in the contemporary situation. Specifically, they have been asking about the missionary responsibility toward the Jews, and the nature of that responsibility. This, too, the book seeks to explore, and is, thus, an attempt to place in the hands of the Christian a book which will both stimulate his consideration of important questions in the Christian-Jewish ecumenical area, and possibly help to find answers.

The book starts with an article by Edmund Perry of Northwestern University. He treats of the peculiar sociological situation of the Jews in this country, tracing the history of their immigration from 1492 to the present day. In sketching for the reader the split from Orthodox ranks of the Reform movement, Dr. Perry helpfully includes a complete reprint of the Pittsburgh Platform of 1885, the classic statement of beliefs which formed the early basis for Reform Judaism. Further, the author helps the Christian understand the Reform Jewish movement by reminding him that the Christian Churches were being strongly influenced

by similar liberal ideas in the same period. Perry's treatment of the history of this important Jewish movement is remarkably thorough and clear for its brevity. The important reversal of trend, as typified by the 1937 revision of the Pittsburgh Platform, showed a return to a consciousness of the total nature of Judaism as opposed to the earlier insistence that Judaism was *merely* a religion. One might well question his statement (p. 35) that "on a week-after-week basis there is little social life for the suburban Jew outside of Jewish circles" as being rather overstated, but, in general, this is a most helpful and factual essay which should

While a pre-rabbinical student at Brandeis University, the Rev. Alfred T. K. Zadig became an Episcopalian largely through the ministry of the Church of the Advent in Boston, Mass. A graduate of the School of Theology of the diocese of Long Island, Fr. Zadig formerly served on the faculty of New York University in New York City. He is now vicar of St. Andrew's Church and administrator of St. Andrew's Parochial School, both in Mastic Beach, N. Y., and serves as chairman of the Long Island Diocesan Commission on Christian-Jewish Relations.

The first Anglican author, in order of appearance in the book, is the Rev. C. J. de Catanzaro, until recently of Seabury-

JEW S

and

CHRISTIANS



provide a sound basis for deeper understanding of the Jew in North America.

The editor of this volume, Dr. George A. F. Knight, is the author of the second chapter which deals with "The Mystery of Israel." To many Christians, the continuation of Judaism after the advent of the Saviour is, as the Rt. Rev. Stephen Neill put it, a "history in parenthesis." Dr. Knight's essay is not easy reading, but well worth the concentration it demands. His concluding paragraph, using the image of Siamese twins to describe Judaism and Christianity, is both apt and clever enough to stick in the mind. To a great extent, the same material is covered

Western Theological Seminary. Dr. de Catanzaro is well known as a scholar, and in this article he shows himself to be a fine writer as well. His essay succeeds in presenting the role of prophecies relating to the Messiah in such a way as to remain within the reach of most interested laymen. Of particular importance for the dialogue today is the understanding not only of the beliefs or lack of beliefs in others but the background and reasons for the same. So, Dr. de Catanzaro shows not only that there is a widespread abandonment of hope for any personal Messiah on the part of contemporary Jews, but that the cause can be

by the Rev. Alfred T. K. Zadig

by the Rev. James Brown of the faculty of Nashotah House in his article entitled "The One Israel of God." Where Knight is heavy sledding, however, Brown is very easy to read. The average layman will probably find the point more easily and thoroughly in Fr. Brown's essay, although those who persevere through Dr. Knight's article will be amply rewarded.

found, in great part, in the failure of the pseudo-messiahs of past ages and the often brutal repressions which they suffered. There is also a very helpful section concerning fundamentalist Protestant sects who look for a very literal fulfillment of Old Testament prophecies in our time, as well as a discerning treat-

Continued on page 25

Knowledge of oneself has been considered a virtue at least since the time of Socrates. In our own day experts in the human sciences are increasingly agreed in telling us that we cannot know ourselves by ourselves. There are aspects of ourselves only others can see; if we are to know ourselves to the fullest degree possible, we must depend on others.

Such was the structure of my anticipation when I began reading William H. van de Pol's *Anglicanism in Ecumenical Perspective*. (Trans. by Walter van de Putte, C. S. Sp. Duquesne Studies: Theological Series #4. Duquesne University

Reformed Church, attended services in the Lutheran Church and Salvation Army, was a confirmed member of the Church of England, and finally joined the Roman Catholic Church.

The disappointment I feel with the first part of the book springs from the fact that an argument is disguised as a description. The warning "that one should not try to force Anglicanism into a Catholic or Protestant corner" is perhaps a hopeful one, but the author does not heed his own words. From the fact that the English Coronation Service requires the sovereign of England to maintain "the Protestant Reformed Religion es-

taken as paradigmatic of all "moderate" and "evangelical" Anglicans.

Looking solely at Lambeth Conference resolutions dealing with the Old Catholic Church, Dr. van de Pol says that "we might be led to the conclusion that the Anglican Churches evidently range themselves among the Catholic Churches and not in the family of the Reformation Churches. But such a conclusion would rest upon a one-sided view." The question raised here is: Whose view is one-sided, Anglicanism's about itself or Dr. van de Pol's? Lambeth Conference claims that the English Reformation was essentially distinct from the Continental Reformation are brushed aside on the basis of the "true content" the author sees in the Book of Common Prayer and the Thirty-nine Articles.

"Traces" of Lutheranism and Calvinism are said to be found in the Thirty-nine Articles; the Articles "are in perfect agreement with the Reformation in rejecting certain Roman doctrines and practices." Of course they are! But does that make the Anglican Church non-Catholic? "Traces" is a vague word that requires definition; there are many kinds of traces. Certainly, however, *traces* of Lutheranism do not equal Lutheranism as a theological entity. There are serious historical omissions in the book; among them is the failure to mention the Thirteen Articles which resulted from an Anglican-Lutheran conference held in England in 1538. Those Articles contained statements from the Augsburg Confession found to be consistent with Anglican theology and subsequently formed the basis of the Lutheran phraseology found in the Thirty-nine Articles. "Perfect agreement" in rejecting "certain Roman doctrines and practices" does not disprove the Catholicity of a Church unless one equates medieval Roman Catholic practices with Catholicity, as Dr. van de Pol apparently does.

It seems impossible that a phenomenological description could contend that "the Church of England was completely on the side of the Reformation in regard to all essential points of faith, liturgy and life, that led to the break between Rome and the Reformation." In the light of such preconceived analysis, however, we are not surprised to find the author telling us that when Anglicans call themselves "Catholic" they "do not mean it in a pre-Reformation and Roman Catholic sense." Again the author's preconceived position is all too evident. Of course we can't mean that we are Catholic in *precisely* the Roman sense or we would have to claim to be Roman Catholics; we do mean the term "Catholic" in a pre-Reformation sense, but that in a way which cannot be equated with "Roman Catholic." We claim to be Catholic in the sense of the undivided Church, in the sense in which the Orthodox claim to

Continued on page 28

WHO



ARE

WE?

Press. Pp. 293. \$6.75.) My expectations were heightened when I learned that Dr. van de Pol is Professor of Phenomenology of Protestantism at the Catholic University of Nijmegen, Holland. Phenomenology has swept Europe the last few decades and is now the predominant philosophical orientation in Europe. Its purpose is to describe our most immediate experience of the world without employing any preconceived categories or theories.

Dr. van de Pol specifically states: "The intention of this book is strictly phenomenological. It aims at expressing, analyzing, and clarifying Anglican character-

established by Law" and the fact that the Anglican Church in this country is called the "Protestant Episcopal Church," the author argues "that there was a time when the Anglican Churches took it for granted and accepted without difficulty that they were looked upon as Protestant." One wonders what would happen to Dr. van de Pol's *argument* if he knew — or mentioned — the fact that the Anglican Church in Japan and China are called the "Holy Catholic Church?"

The statement is made that "concerning the nature of the Church, the ministry and the sacraments, originally there existed no difference between Anglicans

by the Rev. Arthur A. Vogel, Ph.D.

Professor of Dogmatic Theology, Nashotah House

istics . . . so far as they are ecumenically important and can be clearly deduced from official and authentic data." Judged in the light of his own criteria, I must say that the book is a mixed success, although, using a phrase some people apply to evolution, the book "gets better as it goes along." In evaluating the book it is not unimportant to know that Dr. van de Pol was baptized in the Dutch

and Presbyterians." The reason given for that statement is that both Churches "believe that medieval doctrine and practice . . . were degenerate and unscriptural" concerning those subjects. To turn a shared dissent of two parties into a unanimous assent is a trick no logician will allow. The statement of Stephen Neill, a bishop, that if he were not an Anglican he would probably be a Presbyterian is

The word renewal is on the lips of countless Churchmen. One might say there is emerging a "party for renewal" which cuts across both denominational and traditional lines. Inter-faith barriers, once apparently insurmountable, disappear in the commonality of theological language and worldly involvement characteristic of renewal forces engaged in mission in most of our great cities. It is almost as though a "radical Church" were appearing — a Church with new understandings of the meaning and content of mission. Whatever is happening, it is clear that the Holy Spirit is active in re-shaping and remolding the forms of the Church's mission as she moves into a revolutionary age.

This writer, who now may write only as a bishop in the Church of God, also is committed to the renewal of the Church as she seeks to be the visible vehicle of her Lord's ministry in the contemporary technocratic society to which we all belong. It is for this reason that I increasingly feel the need for guide-lines of some sort when moving into frequently unfamiliar terrain. The primary question here, for me, is, *How may I retain my identity as a Catholic Christian in a secular age?* There is, no doubt, no more important question for the Churchman

Orthodoxy

if he is to move freely and joyously into mission in today's world. The guidelines discussed here spring, of necessity, from my own history as a Catholic. I therefore offer no apology for the use of the personal pronoun in what follows.

I: Orthodoxy

I find myself attaching increasing importance to being orthodox as the content of mission appears as a radically cutting edge in an urban-industrial society. "Getting into the world" does not mean, for the Catholic, "getting a new theology." We should endeavor, however, to be as clear as possible at this point. The dogmatic content of our religion is a *given* dimension in the life of the Catholic Christian. That content is identical with the content of faith. Dogmas are not doctrines lowered, fully orb'd, in a kind of ecclesiastical basket from heaven. Dogmas are the Church's communal memories of the Lord — His life, death, resurrection, and ascension. Dogmas are living, operative memories because the Church is Spirit-filled and the Spirit always is contemporaneous. Dogmas are not frozen blocks of antique theological material. They are formative of the Christian mission in the world; they make a

man a Christian because their "life" is God, Christ, Spirit, Church. One is orthodox, then, when he accepts as total man the living history and tradition of the Catholic Church.

Not all the orthodox belong to a single school of theology. Theology is like a great house in which there are many rooms and to which additions are added in all ages and cultures. Not many Christians are trained in this science nor does the Church expect them to be. One does get the notion from many of the renewal people that in order "to get into the world" he must be a theologian. This is sheer nonsense. One "way-out" theologian whom I know is a constant defender of the Establishment in England! The enworlded Christian is one who freely and joyously permits the living dogmas of the Church to shape and form him. He knows who he is and moves in mission accordingly.

The great danger, as I see it, is that the New Theology and mission as the cutting edge in our society are becoming identified as *one* thing. It is said widely that if a Christian would move into the secular age he must celebrate "the death of God;" that unless he honestly joins in the celebration he has no chance whatever to communicate with secular man or understand the issues which secular man confronts. This, too, is nonsense because the man who celebrates the death of God however mournfully, no longer is a Christian; no more is he a participant in the memories of the Church which revolve about the One Who taught us to say Our Father. We may as well be clear at this point or else our devotion to mission will be weakened by torment and confusion. The renewal of the Church is imperiled gravely by the New Theology insofar as it places itself outside the memory of the Church. Only those fully within the Church share the memory. The memory of the Church, while understood and communicated in the thought-forms of successive ages, is historically indestructible. The nature of the communication of memory being what it is, only the Church may destroy the Church — and that is patently inconceivable.

The Catholic Faith is not complicated even though the theological exposition of it may well be difficult. Simple men have lived and died by it totally in the world. They have run their course by a faith which is given from outside the world although recognized and understood within it. They have looked at the world through eyes which are the gift of faith and therefore have understood that world with a clarity that is the accompaniment of grace. This is not to say that complicated men cannot live by the Catholic Faith or be formed by it. History attests to the fact of their presence in the past and in the present. We all are formed by that Faith as we move forward in mission which is *being Christ* in the world.

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by the Rt. Rev. C.

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II: The New Rome

Members of the renewal party must not forget that perhaps the chief source of renewal has been the Roman Church. There is a sense in which the renewal party is "The Pope John Party." This

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lmer Myers, S.T.D.
of Michigan

one saintly man set loose forces which, directionwise, are irreversible. No one knows where the powers released through him will lead us all. A guideline, then, which I am finding important is simply reminding myself of the presence of the New Rome. Not all, by any means, is to

is Catholic

my liking as an Anglican Catholic in this New Rome. But I like a great deal of what I see and experience. In fact I find myself more at home when in dialogue with renewalists in the Roman Church than with those in Protestantism. The chief reason for this, as near as I can discover, is that I think I understand and share their doctrine of the Church. The cornerstone of that doctrine is not the papacy. It is their recognition of the indissoluble unity between Christ and His Church. For them the Pauline phrase, "The Body of Christ," is no mere figure of speech. The Church *is* the very Body of the Lord. The Church is because Christ is. The Church's being is the reality of Christ Who *is* the Kingdom.

With the Protestant renewalists the Church is ambiguous. They never can make up their mind about the Church. They therefore do not know how to relate the Church to the world. The Church is, for many of them, one sociological entity among all the others. Since it has succumbed institutionally to the worst in the culture it becomes necessary for the modern Christian to leave the Church to be free to go in mission. Like God, the Church also is dead. This leaves only secularity, "the world." Relief is found by many Protestant renewalists in searching for new forms of the Church — the "lay Church," for example. But Christ alone is the form of the Church and there are forms of mission. They have confused the one with the other. The Roman renewalists, on the other hand, are quite sure in their faith that Christ is one with the Church, that He *is* Israel; they then are free to seek forms of mission appropriate to a new age. *And it does not matter how revolutionary such new structures may be.* They avoid the paralysis characteristic of the Protestant confusion. They are released to criticize the old forms and structures without profound guilt feelings because as participants in the Church's memory they know that Christ-Church is above historical criticism. They are *in* the Church and because they are they cannot attack its essential character. I find this way of thinking and acting congenial to the Catholicism which has nurtured me in the Anglican Communion. I believe it frees a man to go in mission.

III: Catholic Means Catholic

The word Catholic still needs rescuing from the sectarian meaning our tradition has given it. While less true today, the word has denoted a "party" in the Church. What a distorted use of the ancient and powerful word, *Catholic!* The depth significance of the word is that it is a *freeing* word. If you are a Catholic you are a free man! Certainly you are at home in the world which is one meaning of freedom. The freest people I know are either Catholics or atheists. So many in between seem blocked off from the world.

Perhaps they lack joy, the substance of freedom. They certainly appear unable to embrace the world; they are not in love with it. And yet, they desire to "get into" the world. They tell us that the Lord may be found only in the world, in the "secular" forms. They do not know that the meaning of the world is found in the Catholic Church.

Catholic means *Catholic!* It means that there is a profound sense in which baptism is being born into the human race and that Church baptism is a kind of shouting that this is true. *Catholic* means that when the Mass of Christ is offered its effects move through and beyond the Table and its guests into the cosmos, as Chardin suggested; that the movement of the Mass is the movement of life from its primordial beginnings to its end in God himself. *Catholic* means that the first and fundamental altar stone is the world itself and that the Church, the Body of Him Who fills all things, is the earnest of that event when the whole human family shall gather at the one Table. . . . The vistas opened up by the word *Catholic* are terrifyingly beautiful!

A guideline for renewal is remembering the meanings of this precious word at all times and especially in the moments of crisis in mission. The power of the

The New Rome

word-symbol causes the Catholic to reject the familiar equation, Gospel - Church - World. His equation is World - Church (Christ). But even here we do not move from the world into an understanding of and a living in the Church. The world itself is the throne upon which sits the Lord of the Church. No wonder a Catholic is at home in the world! As he affirms the world he simultaneously affirms Christ, the reality of the Church.

When a renewalist like Harvey Cox writes about the Church, I quite honestly do not know what he is talking about. It is as though he were saying to himself that since the Church has been so much a part of past Christian history we somehow have got to keep it in the picture in the city-world but it's rather a nuisance. Granted considerable oversimplification in this instance, it still must be said that instead of being the guts of the whole business of mission, for many Protestant renewalists the Church is expendable. But the Catholic's understanding of the Church is that it is God's Community, (men becoming Man). The very meaning of community in the world is the Church. And this is because Christ is the meaning of man.

Eating God's Words

Reading a book can be a pleasant experience if the book is a pleasant one. But the idea of *eating* a book, even a most pleasant one, makes an appeal which most of us find resistible. So we don't envy Ezekiel the experience with which his prophetic ministry was opened — his eating of the book God commanded him to eat (Ezek. 2:9-3:2). The book was not sugar-coated in any way, to either the bodily taste or the mental taste. Its words were of lamentation and woe for the nation.

The truth expressed by this fantastic bit of symbolism is valuable to recall at all times, and seems especially timely as Lent approaches.

The scroll which the man of God had to eat contained unpleasant words of unpleasant truth; but they were the words of God. They were words of judgment upon a sinful nation. Ill fares the man, or nation, or Church, that refuses to "swallow" a truth if it is bitter and distasteful. So long as man individually or collectively allows his own taste and self-interest to dictate to him what truths he will "eat" he keeps himself beyond reach of God's instruction, correction, and help. The sole test of a good book, or sermon, or word of any kind, is not whether it is pleasantly palatable but whether it is true.

In commanding Ezekiel, God said: "Son of man, eat what is offered to you." God's man is not to pick and choose from among the viands God sets before him. Don't all of us need this counsel about our use of the Bible? Everybody has his favorite Scriptures, under-

standably and rightly. But this must never be allowed to encourage by-passing one's non-favorite Scriptures, for through these also God would speak to the soul.

"Then I ate it," the prophet reports; "and it was in my mouth as sweet as honey." This is an unexpected and happy ending to the episode. Eating the book was sure to be an unpleasant experience; yet it proved not to be. We assume that an honest, obedient hearing of God's Word and Commandments will prove an unpleasant experience even if meritorious. Christ was the perfect hearer and obeyer of the Father's will, and paid for His hearing and obeying on the Cross. So the Christian, being a man of sentient flesh and vulnerable spirit, naturally shrinks from such eating of the words of God. Yet Ezekiel found the scroll unexpectedly sweet in his mouth; and of Christ it was truly written by the anonymous writer of the Letter to the Hebrews that He endured the Cross for the *joy* that was set before Him.

When Ezekiel had duly eaten God's Word to him, he became a doer of that Word, and he entered into the joy of the Lord. It is always so of any word God speaks to any man. It has not been heard until it has been acted upon in obedient deed. And in that action of obedience the anticipated bitterness is mysteriously and wonderfully transmuted into sweetness.

Revising our Book Department

Twice within the last ten years, the second time being only last summer, we have conducted surveys of our readership to try to find out, among other things, what most of our readers like best — and least — about THE LIVING CHURCH. It is always somewhat surprising to learn from the evidence how highly valued our book reviewing service is by so many readers. That "cues us in" to where our duty lies: to carry on this function as before, and to improve it wherever possible.

This Lenten Book Number is an appropriate time to tell our readers about some changes in policy and procedure which we are now putting into effect. Henceforth, most reviews will be somewhat shorter in length, so that we can cover a wider range of books, and more expeditiously. From time to time, beginning with this Lent, we will publish recommended reading-lists provided by some of our readers for others. We will make more use of "booknotes" — comparatively brief notices of new books which don't call for extensive review. We are enlarging our staff of reviewers, making a special effort to get more competent laymen into this act. We are broadening our working concept of what is a "religious" book, or a book of religious import; consequently there will be more novels, and books dealing with supposedly "secular" matters, under review. There will be more review-articles. And this year, for the first time we will devote one issue (that of November 20th) to children's books.

Since 1962, Mrs. Alice Kelley has served as Book Editor, and has done a splendid job not only of getting top-notch reviewers but of planning book issues and

BOOKSHELVES

Jacketed into a multicolored rainbow,
Silently they stand . . .
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Their thoughts imprisoned,
Their potential restrained.

Stately lined in resolute posture,
Each awaits . . .
Awaits the touch of curious hand,
the light of searching mind,
the warmth of human heart,
the breath of exegetic life.

Lord, I pray . . .
Guide my hand,
Enlighten my mind,
Open my heart,
That I may behold the presence of your living Word.

(The Rev.) CARL G. CARLOZZI

special book articles. Because she no longer lives in Milwaukee, it seems better to have all the literary-editorial work done here at the office; so the work that used to be assigned to the Book Editor will be done, until further notice, by the Editor and the Assistant Editor. This present issue was planned by Mrs. Kelley, and we think all will agree that it is a worthy valedictory to what has been a consistently high-level editorship.

Church Growth

We never know quite what to say editorially about how goes the Church at the turn of the year, until the new issue of *The Episcopal Church Annual* reaches us. Our copy of the 1966 *Annual* reached us today, January 31st; so now we can comment. But always we have to remind ourselves and our readers that the statistics reported in the *Annual* are those reported to headquarters last year (1965 in this case) for the Church's life and work the preceding year (1964); so it isn't until early in 1966 that we can see how the Church fared in 1964. Sorry, but there's no cure for this.

In 1964 — the last year we have figures for — the Episcopal Church grew. Not much, but some. Increase in over-all Church membership, including baptized members, was .68%, while the increase in communicants was somewhat better — 1.17%. These figures will hardly move anybody to set the air reverberating with a mighty cheer, but they are handsome compared to the corresponding figures for the previous year, so let's extract the juices of joy to the uttermost. In 1963 the increase in over-all Church membership was only .11%, while in that year there was an actual decrease of .72% in communicant membership.

No statistics can indicate growth or decline on the deeper level of the Church's being. Only God knows whether His people of the Episcopal Church are praying more, loving more, trusting more, giving of themselves more — or less. And a spectacular growth in nominal Church membership would not necessarily be a pure blessing. Unquestionably there was a colossal boom in Church membership in the days of Good Emperor Constantine, when the discomfort of being fed to the lions in the arena was legally removed from Christians and it was made positively profitable to belong to the Church. But serious Christian historians find few good things to say about that particular membership boom. Whatever the time or circumstances, we need to concern ourselves primarily with growth in grace — beginning with ourselves — rather than growth in membership and listed assets.

Having said that, we may say one thing more. Just as it would be wrong simply to equate the growth of the kingdom of God on earth with growth in the membership statistics of the Church, so would it be wrong to say that growth or non-growth in membership is not important. The Church is in this world to grow. Churchmen are called and sent forth to bring others to God in the Church. And these statistics for 1964 which we now have, though better than what we had for 1963,



should challenge and disturb Episcopalians. No conscientious Churchman can accept them complacently. Too many Episcopalians, at any rate as of latest report, are doing little or nothing to bring others into this fold; and the field is white unto harvest with people who are completely unchurched. Contemporary America is a mission field; and a Church which is willing in the midst of this field simply and literally to "hold its own" is a Church in disobedience of its marching orders and in danger of having its candle taken from it.

Here and There

It is hard to see how the recent concelebration of the Eucharist by five Episcopal priests and two Protestant (Presbyterian and Baptist) ministers on the Sunday within the Week of Prayer for Christian Unity, as reported elsewhere in this issue (page 12), can possibly have helped the cause of Christian reunion. That cause is never helped, and is always hindered, by acts which darken counsel by semantic confusion — as in this case. A press release by the parish concerned — St. Stephen and the Incarnation Church, in Washington, D. C. — explains that the two Protestant ministers who took part in this celebration are actually members of the clergy staff of the parish, originally engaged as "parish community organizers." Up to the time when this strange service was held, these two men "were sharing with the Episcopal clergy the leadership of the parish in every way except in the leadership of worship." Now, says the press release, "the Church has resolved the problem through the practice of concelebration. . . ." If the problem of reunion were as simple as that, it would be simple indeed. To call this procedure "concelebration" is to give that ancient term a very novel meaning. In both East and West, concelebration of the Eucharist has always been done only by priests (or bishops, or bishops with priests) in communion with each other. Historically, it has never been used as a device for sacramentally expressing an ecclesiastical unity which simply was not there to begin with; and whatever the good intentions of the participants in this service in Washington it seems that this is what they have done. Any concelebrant of the Eucharist acts as a celebrant — no matter how many others concelebrate with him. And Protestant ministers who have not been episcopally ordained may not lawfully celebrate and administer the Blessed Sacrament in the Episcopal Church. We hope that this misunderstanding and abuse of concelebration will not proliferate. It is just another of those false short-cuts to reunion.

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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

HYMNS FOR ALL SEASONS — The Choir of St. John's College, Cambridge; George Guest, director

London Argo RG 405 \$5.95
stereo London Argo 2RG 5405 \$5.95

Contents:

- Praise, My Soul, The King of Heaven — J. Goss
- Come, Thou Long-expected Jesus — J. Stainer
- O For a Closer Walk with God — Scottish Psalter
- Behold The Great Creator Makes — 15th Century English
- Brightest and Best — Himmels-Lust
- Let All Mortal Flesh — Trad. French
- The Strife is O'er — M. Vulpus
- When Morning Gilds the Skies — J. Barnby
- The Lord Ascendeth Upon High — M. Praetorius
- Spirit of Mercy, Truth and Love — S. Webbe
- Lead Us, Heavenly Father, Lead Us — F. Filitz
- Give Me the Wings of Faith to Use — O. Gibbons
- Immortal, Invisible — Trad. Welsh
- Jesus, Lover of My Soul — J. Parry

The number of hymn recordings seems to grow larger each year. Most of those which originate in England are well recorded, the only drawback being the strangeness of the tunes to those accustomed to the *Hymnal, 1940*. This particular disc, however, does contain many hymns using the tunes with which we are most familiar. It is also good to see a general up-grading of musical quality in the choice of tunes.

My criticism of this record, as with others by this choir, lies in the area of diction. It is just too fussy! It is probably not as noticeable in the chapel itself but on records it is irritating to say the least. Argo's careful engineering serves only to enhance the problem.

VICTORIA: Mass "O Quam Gloriosum"; Mass: "O Magnum Mysterium" — soloists; Choir of the Carmelite Priory, London; John McCarthy, conductor

L'Oiseau-Lyre OL 270 \$5.79
stereo L'Oiseau-Lyre SOL 270 5.79

Tomás Luis de Victoria (c. 1548-1611) based these two settings of the mass on his motets of the same names. Technically, they are known as "parody masses" in that the composer uses the motets to set the spirit of the larger compositions. He does not utilize the melodies of the motets throughout the mass settings but uses them as jumping off points.

"O Quam Gloriosum" is the antiphon to the *Magnificat* for All Saints. "O Magnum Mysterium" is the response at Christmas matins. The latter, in its motet form, is probably the composer's best known and most frequently performed work.

Mr. McCarthy's reading is a sensitive one. The choir is at ease in this genre and sings with great feeling. Victoria, of all the polyphonic writers, remains my favorite. His music, unlike some of the period, does not lack warmth.

The engineering is tops.

GOUNOD: Saint Cecilia Mass — soloists; Choeurs René Duclos; Orchestre de la Société des Concerts du Conservatoire, Paris, Jean-Claude Hartemann, conductor

Angel 36214 \$4.79
stereo Angel S36214 5.79

This is by far the best recording of this work now available. Completed in 1855 by the very religious Charles Gounod, it belongs to his late period and was to be followed shortly (in 1859) by *Faust*. The French musicians give a fine reading. Angel has provided excellent sound and the acoustical properties of the Eglise St.-Roch in Paris are ideal.

SING JOYFULLY — The Choir of St. Michael's College, Tenbury; Lucian Methsingha, director

London Argo RG 423 \$5.95
stereo London Argo 2RG 5423 5.95

Contents:

- If ye love me — Thomas Tallis
- Magnificat — Thomas Morley
- Laudote nomen Domini — Christopher Tye
- Sacerdotes Domini — William Byrd
- Rejoice in the Lord Alway — John Redford
- Nunc Dimittis — Orlando Gibbons
- Agnus Dei — Thomas Morley
- Sing Joyfully — William Byrd
- From the Rising of the Sun — F. A. Gore Ouseley
- Magnificat and Nunc Dimittis — Herbert Murrill
- Beati quorum via — Charles V. Stanford
- My soul, There is a country — C. H. H. Parry
- O taste and see — R. Vaughan Williams
- Antiphon — Benjamin Britten

St. Michael's is not, I gather, a college but a preparatory and choir school. The school chapel serves as the parish church. Founded and endowed in 1854 by Sir F. A. Gore Ouseley, it has supplied the English Church with organists and choristers in the past and today continues to do so.

This first recording by the choir is su-

perb. The level of performance, if it is typical, certainly places the group in the ranks of the very best male choirs in the world. The diction is precise but not fussy as is, for instance, St. John's, Cambridge. The voices are well balanced.

All admirers of the English choral tradition will most assuredly want to have this in their collections. The reproduction is faithful.

BRUCKNER: Mass #3 in F Minor ("Grosse Messe") — soloists; Choir of St. Hedwig's Cathedral, Berlin; Berlin Symphony Orchestra; Karl Forster, conductor

Angel 35982 \$4.79
stereo Angel S35982 5.79

This is probably Bruckner's finest setting of the liturgical texts. It was written after a long and serious illness in 1867 and completed late the next year. When, in 1872, it was first performed in public, it was greeted with popular acclaim and critical dismissal.

In style, it is a combination of the romantic and the baroque. The latter is seen in the great fugal choruses. Bruckner's romantic gifts are notable in the work's harmonic richness and melodic beauty.

The St. Hedwig's Choir is among the best of the larger European choirs and is well known for its recordings on Decca and Deutsche Grammophon. This disc is also good technically.

HAYDN: The Creation — Judith Raskin, soprano; John McCollum, tenor; Chester Watson, bass; Albert Fuller, harpsichord, Musica Aeterna Orchestra and Chorus; Frederic Waldman, conductor

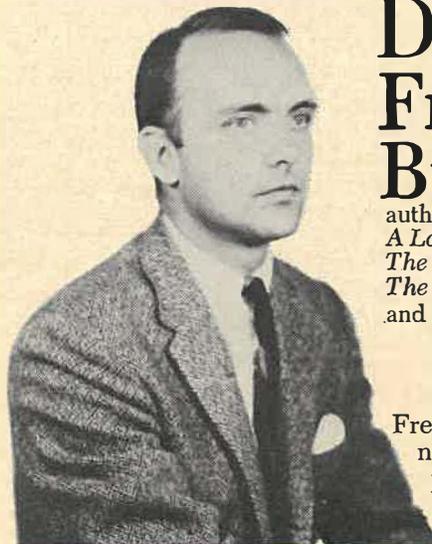
Begun in 1796 and completed two years later, *The Creation* fulfilled Haydn's desire "to write something which will make my name last in the world." The libretto by a now unknown author is based on Milton's *Paradise Lost*. Scripture also plays a large part. This big work was an immediate success throughout Europe. Haydn's stays in England in 1791-1792 and 1794-1795 enabled Handel's music to have a great influence on him. This is seen in the primary role played by the chorus and also the fact that the work appeared with both English and German texts. The Handelian influence can be seen also in Haydn's use of arias, duets, and trios.

This is very listenable music, one of my personal favorites. From the brooding orchestral introduction "representing chaos" to the magnificent choruses, this is superb drama. Mr. Waldman's musical forces are excellent. The fact that the oratorio is here sung in English adds immeasurably to its impact.

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BOOKS

Continued from page 7

some six months after its publication and runaway sales.

It is important to remember that Mr. Berton was asked to write the book by the Church and to pull no punches. The Church, or at least its Board of Religious Education, deliberately sought the criticism of an outsider. The book clearly reflects the perspective of one deeply affected by the processes of secularization and secularism. Mr. Berton does not believe in God in any traditional sense, is not interested in theology, and is frankly bored by "religion." The critique is carried through chiefly on a sociological and moral basis. It does not pretend to be an unbiased appraisal. Mr. Berton notes that "there are all sorts of good things about the Christian Church and most of them are self evident. . . . My job was to say what I thought was wrong, not what I thought was right."

The result is an extraordinarily effective book which has gotten under the skin of complacent Churchmen in Canada and should serve the same purpose among ourselves. To read it is an often painful but salutary experience if it leads to serious discussion and, perhaps, renewal. The temptation is either to dismiss the book as onesided, which it is; to say that we've heard much the same things before, which we have but have not heeded them; or simply to indulge in a further orgy of masochistic self criticism to which we have been particularly prone since the Anglican Congress of 1963. In spite of his posture as an outsider Mr. Berton cares about the Church and the book is intended to be constructive. It deserves to be read seriously and with respect.

Mr. Berton does not altogether escape what Camus called "lay pharisaism," the stance of one who pretends that Christianity is an easy thing and asks of the Christian more than he asks of himself. He is, I believe, naïve about the depths of evil as well as goodness in man and surprisingly unaware of the complexities of real history. There is a lamentable inclination to equate Christian morals with the goals of a secular society, surely a temptation to be avoided rather than a program enthusiastically to commend. The institutional Church comes in for stinging criticism of its complacency, conservatism, smugness, and irrelevance. An American cannot presume to say how much of this is fair to the Canadian Church but much of the critique is dead on target as far as the American Church is concerned. Those who most need to read it will probably be most annoyed by it. The book has become suggested reading in several dioceses involved in "pilot" projects aimed at deepening the Church's sense of mission and ministry in a secularized world. Congratulations are

due to the Canadian Church for a bold venture and to Mr. Berton for carrying through his assignment with such effectiveness.

Just Think, Mr. Berton is a reply to Mr. Berton by another writer, Mr. Ted Byfield, an Anglican layman. It is a more modest and less pretentious effort. Here we have another and decidedly positive account of the Canadian Church by a man who, like Mr. Berton, grew up in the Church, left it as an adult, and then found his way back to it on a quite different basis. Mr. Byfield has considerable intellectual vigor for which he credits C. S. Lewis and certain of the clergy he encountered as an adult. He is a man of moral seriousness and dedication, rather more skeptical of human nature, unaided by grace, than Mr. Berton, and delightfully realistic in his description of some of those whose lives have been transformed by Christian faith and of those with whom the Church failed. The Church Mr. Byfield describes is another side of the confused picture the Church presents in our day. It is a Church marked by intellectual honesty, commitment, and deep pastoral concern. While not aiming directly at being an instrument of social change, the Church Mr. Byfield describes is certainly socially concerned and relevant. The lay ministry and spirituality he describes have the ring of authenticity.

The Rev. Dr. William G. Pollard has written a valuable introduction making some astute observations about *The Comfortable Pew* and introducing Mr. Byfield's reply. With Dr. Pollard I regret the rather impassioned sarcasm Mr. Byfield allows himself in his opening and closing chapters. As a whole the book deserves reading, particularly in conjunction with Mr. Berton's critique.

Let God Go Free is a deceptively simple discussion of some of the more important issues facing the Church by the Rev. Ernest Harrison, the man chiefly responsible for inviting *The Comfortable Pew*. It is not intended as a reply but rather as an introduction to some of the theological issues with which laymen should be wrestling. While he lacks Mr. Berton's polish as a writer and Mr. Byfield's passion as an adult convert, Mr. Harrison's little book is wise, perceptive, and compassionate.

Like a good teacher he leads his reader into considering some of the key ideas of the so-called "new theology" as these affect the life of the Church and Christian people. It is Mr. Harrison's contention that we have been imprisoning God in our buildings, our piety, our little schemes of social betterment, our denominationalism. But, of course, the living God cannot be so contained. To teach us this He will even absent Himself from those places we have become overly accustomed to seeking Him.

Mr. Harrison's plea is to open our

The Living Church

minds and spirits to the God who is God, to let God go free. To be sure God is free. The real point then is to seek God where He is at work and to work for the renewal of those institutional forms which have been muffling God's call. All three books are well written and will make for lively reading and discussion. They are, moreover, symptomatic of genuine vitality in our sister Church in Canada and thus are doubly welcome.

(The Rev.) ROBERT J. PAGE, Ph.D.

For Deeper Understanding

Christian Sacraments and Christian Personality. By Bernard J. Cooke, S.J. Holt, Rinehart and Winston. Pp. 181. \$4.95.

This is not just another book on the seven sacraments! Its Jesuit author, Bernard J. Cooke, is chairman of the Department of Theology at Marquette University, Milwaukee. He received a doctorate in Theology from the Institut Catholique in Paris. His primary purpose is to provide a guide for people of college level that will enable them to have a deeper understanding of the sacramental actions which they perform; and of its part in the development of Christian personality. But he by no means stops there. Many non-professional but adult readers have received little or no explanation of the sacramental life. This book is intended for them also. He presents the sacraments not only as channels of grace, but as the meeting place of God and man. He bridges the gap between theory and practice. The book does not pretend to give a complete explanation, either historically or systematic of the Christian sacramental system. The object is not to provide a detailed understanding of all the aspects of the sacraments, but rather to explain the functions of sacrament in the actual living of the Christian Religion, and in the development of the Christian person. His thesis is that the outward and visible signs — words and deeds and external things — are filled with meaning: the inward and spiritual grace. In sacraments there is something to be touched or seen or said. Man's whole effort is directed toward making the words and deeds genuinely expressive — not form or show or sham. There is an inexhaustive bibliography at the end of each chapter, in well thought out groupings, that enables the reader to pursue a question further in source material, and on the problems mentioned. Not only would this book prove helpful in sermon material, but also as an outline for a study-group, etc.

(The Rev.) WILLIAM WARD, Ph.D.

Instant Rapture

Spiritual Breakthroughs for Our Time. By Marcus Bach. Doubleday. Pp. 162. \$3.95.

Like the Richard Haliburtons who make their living by wandering through

far away places with strange sounding names and then writing about them, Dr. Marcus Bach, ever since leaving the German Reformed Church, has been a vagabond through strange spiritual landscapes and, according to the publisher's note, has written 16 books about them. Most recent of those books is *Spiritual Breakthroughs for Our Time*.

Dr. Bach has made his personal pilgrimage from a conservative middle class Church to the pentecostal and back to an all-embracing eclecticism. About 20 years ago I reviewed one or two of his early books and was conscious of their searching quality, as if the author were desperately anxious to find a faith. In contrast, *Spiritual Breakthroughs for Our Time* seems more of a tourists' guide, written by the perpetual traveler, pointing out the interesting natives and the historical monuments.

For his purpose, faith-healing and Yoga equate with tongue-speaking and Zen Buddhism; psychedelics (the use of hallucinogenic drugs) equates with Karma and reincarnation, since each of his mixed bag of religious and semi-religious practices involves an instantaneous "breakthrough." These are "for our time" for two reasons: because it is now possible to talk seriously of these things without being considered a heretic or a pagan; and because each offers "instant-dipity" (his word) in religion.

He writes — with a straight face, one supposes — that Buddha had to meditate for six weeks under the bodhi tree and Christ had to go into the wilderness for 40 days but that, in a day of satellites and instantaneous communication, modern man has a right to expect a quicker breakthrough. He no longer need wait upon the Lord but takes LSD instead for instant rapture with whatever god he chooses.

(The Rev.) EDGAR M. TANTON, JR.

Readable by the Non-specialist

Daniel. By N. W. Porteous. Pp. 173. \$4.
Leviticus. By Martin Noth. Translated by J. E. Anderson. Pp. 208. \$5. Both published by Westminster.

The latest volumes in Westminster's *O.T. Library* are *Daniel* and *Leviticus*. Both originally appeared in German (although Dr. N. W. Porteous, author of *Daniel* is a Scot) in 1962 in *Das Alte Testament Deutsch*, a series which aims at providing scholarly theological commentaries which are readable by the non-specialist.

Von Rad's *Genesis* was a magnificent example of what might be achieved along these lines and, like it, each of these two books has a minimum of introductory material and concentrates on the exposition of the biblical text.

Porteous on *Daniel* hits the target of the series squarely, and brings out well

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the distinctive character and spiritual values of apocalyptic writing and of a book all too often left to the Adventists and hot-gospellers to expound.

Dr. Martin Noth, the brilliant and influential O.T. professor at Bonn, comments that Leviticus with its detailed prescriptions for sacrifice is one of the little read parts of the Bible, and he concentrates on a careful and illuminating study of the transmission of the material of the book, and its setting in the worship and social life of Israel. He dates the book quite late; most of the regulations, he thinks, come from Jerusalem in the 7th and 6th centuries B.C., while the Holiness Code (17-26) was originally a separate law code of the exilic period. There is not the concentration on theology that Porteous shows; e.g. something could have been said about the meaning of the ideas of sacrifice and atonement.

Each of these books is a substantial contribution to the study of the O.T.

(The Rev.) J. R. BROWN

Contemplation in Action

Spiritual Exercises. By Karl Rahner, S.J. Trans. by Kenneth Baker, S.J. Herder and Herder. Pp. 287. \$5.50.

In these pages, Karl Rahner, one of the most respected contemporary Roman Catholic theologians, offers a theological explanation of the *Spiritual Exercises* of St. Ignatius Loyola. Although he is the author, Fr. Rahner did not write this book; he gave it as retreat addresses to candidates for the priesthood. Several of them took verbatim notes, and from those notes the book was compiled.

The reader who wants to understand this book for what it is will do well to have a copy of St. Ignatius' *Exercises* at his side while he reads; those who read this book only to keep up with the work of Fr. Rahner will discover many of his characteristic insights and emphases, but they may lament his adherence to Ignatius' traditional format.

At times Fr. Rahner writes eloquently and penetratingly on such varied subjects as the Church, the Incarnation, grace, death, and the necessity of approaching God through the world. He gives repeated emphasis to the existential priority of deeds over words, of action and labor over abstract intentions. Rahner lays bare St. Ignatius' personal, existential emphasis and his continuing attempt to force retreatants to make concrete decisions in their lives.

A final element worthy of notice is Fr. Rahner's insistence that the official, liturgical acts of priests cannot be separated from their personal holiness. The uniqueness of Mary is at least partially discovered in the lack of separation that existed between her "office" and her personal life. In spite of traditional metaphysical terminology, Fr. Rahner insists upon the reality of Christ's fear of death and experience of Godforsakenness. In

conclusion, he pertinently recalls the essence of St. Ignatius' spirituality for his readers: "To find devotion in all things;" "finding God in all things;" "contemplation in action."

(The Rev.) ARTHUR A. VOGEL, Ph.D.

Primarily for Meditation

Arising from the Psalms. By Dewi Morgan. Mowbray. Paper. 10s 6d. (\$1.46).

In *Arising from the Psalms* Fr. Morgan presents 32 short meditations based on the Psalms. The title is accurate, for although some are direct commentaries (e.g. on Ps. 9) the thought usually moves immediately to applications — e.g. that on Ps. 136 is mostly about money, on Ps. 127-8 the population explosion. A diversity of subjects is mentioned, some of contemporary application, some on general principles.

Mostly the matter is good; sometimes it is very good, as in the section on Ps. 71, where the author makes a point about the necessity of some limiting of horizons which is not commonly appreciated. There are some unfortunate phrases, e.g. on Ps. 23 ("Shepherd, Guide and Host") where Our Lord is called a "tracer bullet" — which would be a reasonable modern version of the "two-edged sword" of the Epistle to the Hebrews but hardly fits in the context of "green pastures." A more unfortunate (because theologically misleading) paragraph is on p. 74 (Ps. 69 "God is Lonely"), where the impression may be given that not only is God lonely without man, but also that the Holy Trinity further compounded this loneliness by breaking itself up at the Incarnation.

The first 9 meditations have a recognizably similar type of opening, but this would probably be less noticeable if they were read one a day or so as is obviously intended. Used thus, this book will prove helpful to many in starting their thoughts moving and showing that the Psalms are not yet dead.

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Without Malice

Laughter in Church. By Reg Frary. Illustrations by ROD. Mowbray. Pp. 64. 8s 6d. (\$1.18).

Laughter in Church by Reg Frary is an amusing and too short series of character sketches and mild adventures in England's village churches. Both clergy and laity will chuckle at recognizing their friends, and also accepting the gentle digs at themselves as the author, without malice, discloses what makes the garden variety of Christian a bit difficult to endure and a challenge to love. It is a gentle laughing at human foibles and frailties. The book is an hour's pleasure: we wish it were longer.

(The Rev.) EDWARD POTTER SABIN

JEW S AND CHRISTIANS

Continued from page 14

ment of the relationship between the modern state of Israel and Old Testament prophecies. In this shortest chapter of the book, he manages to pack an amazing amount of information without overwhelming the reader with "too much-too fast." This article alone seems to me to be worth the price of the book.

On the other hand, Prof. Norman Gettwald of Andover Newton Theological School treats of "The Messianic Hope" in language so complicated and a style so difficult as to make it of little interest to non-scholars. Like St. Paul, Dr. Gettwald often writes long, involved sentences which almost defy immediate comprehension, but also like St. Paul, his work is well worth the effort required to understand it. A reader should have a dictionary handy and no immediate appoint-



ments before tackling this meaty but difficult piece of writing!

In the field of Christian-Jewish relations, the name Jakob Jocz needs no introduction. A priest of the Church, he has had extensive experience in work with the Jewish People and as a scholar of considerable reputation. In his chapter on "The Advantage of the Jew" (a most unfortunate title) he quotes St. Paul to show the preëminence of the Jews and clears up what at first glance seem to be inconsistencies in Pauline writings. The point of the chapter may be summed up in Dr. Jocz's words that "Israel remains Israel in spite of herself."

Jocz's chapter is followed immediately by one entitled "The Advantage of the Christian" by Dr. Harold Floreen. In one of the longer articles in the book, Dr. Floreen concludes that the Christian advantage is "Jesus" and the appeal of Christianity to all men, Jew and Gentile, as contrasted to the Jewish consciousness of "peoplehood," thus limiting the appeal of Judaism to one group. This particular chapter seems to be unnecessarily lengthy, particularly with regard to an irrelevant section on the state of Israel.

A. Roy Eckhardt of Lehigh University presents in forceful language the crime of Christendom known as anti-Semitism. Aside from an annoying (to an Episcopalian) split of all Christians into two sides, "Roman Catholics" and "Protestants," this is a most excellent and clear presentation. One may wish to disagree, as does this reviewer, with some of his conclusions, but in treating of the subject

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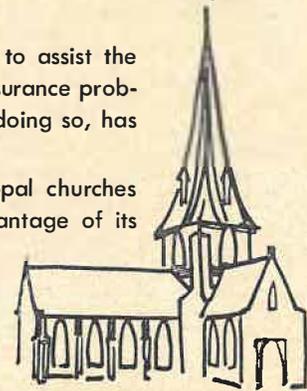
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itself, one will find only gain from having read and re-read it.

The balance of the book is by George A. F. Knight who also served as editor. Unfortunately, as noted before, Dr. Knight does not have the easiest style of writing to understand, and so while much of his material is of great worth, it may be lost to many laymen who would otherwise profit greatly by his insights. It is not being picayune to object, at the same time, to his habit of introducing each article with a short summary of what the author says, particularly since one may well disagree with the editor in his summarizing! However it is no easy task to be an editor of a volume such as this, and Dr. Knight is to be congratulated on the overall result. With all its faults, it is a major contribution to the field, and one can only hope that others will not be far behind. Those interested in this corner of the ecumenical arena would find themselves enriched by an acquaintance with such other fairly recent books as are readily available. A small selection follows. It neither claims to be exhaustive nor representative of all points of view, but should well serve any who desire to walk further along this twisting but exciting road.

**Recommended Reading on
Christian-Jewish Relation**

Baum, Gregory: *The Jews and the Gospel*. Newman Press, 1961. A re-examination of the New Testament references to the Jews.

Belford, Lee: *Introduction to Judaism*. Association Press, 1961. A primer giving in simple terms the history, beliefs and ceremonies of contemporary Judaism.

Flannery, Edward: *The Anguish of the Jews*. Macmillan, 1965. A review of 23 centuries of anti-Semitism, well written and fully documented.

Hedenquist, Gote, Ed: *The Church and the Jewish People*. Edinburgh House Press, 1954. A volume whose authors include both Jews and Christians, written at the instigation of the World Council of Churches. An important milestone of the last decade in the Christian-Jewish Dialogue. A study guide is also published.

Isaac, Jules: *The Teaching of Contempt*. Holt, Rinehart & Winston, 1964. A great classic concerning anti-Semitism. Painful at times for Christian readers, a most important book for any in the area of Christian-Jewish Relations.

Jocz, Jakob: *The Jewish People and Jesus Christ*. S.P.C.K., 1962. A scholarly and thorough study of the relationship and controversy between Church and Synagogue, from ancient times to the present. Not light reading, sometimes controversial in conclusions, but a "must" for the serious theological student who wishes to participate in a theological dialogue with Jewish thinkers.

Prinz, Joachim: *The Dilemma of the Modern Jew*. Little, Brown, & Co., 1962. A consideration, by a rabbi, of the problems posed by the State of Israel to the Jew, particularly the American Jew, of our day.

Rayner, John: *Towards Mutual Understanding*. James Clarke & Co., Ltd., 1960. Three lectures given in 1956 to the priests of the diocese of York dealing with Judaism and Christian-Jewish relations by a Liberal Jewish rabbi. Helpful in presenting a particular view of Christian-Jewish relations which may fairly be called typical of that held by many Reform Jews of our time.

Runes, Dagobert, Ed: *Concise Dictionary of Judaism*. Philosophical Library, 1959. Well described by its title, a valuable addition to one's Library workshelf. Christians involved in Christian-Jewish Dialogue will find little dust gathering on this small but important book!

Osterreicher, Msgr. John, Ed: *The Bridge*. Pantheon. A Yearbook of Judaeo-Christian Studies published for the Institute of Judaeo-Christian Studies of Seton Hall University, having scholarly but readable articles on subjects of importance in the Christian-Jewish Dialogue.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Abortion

After learning [L.C., January 9th, p. 16] that English bishops support legislative proposals designed greatly to facilitate abortion, I am impelled to suggest that they could expedite the results they desire by adopting resolutions to the following purport:

1. An unborn child is not "a full member of the human race" — that is to say, is not entirely human.

2. The statement that God the Son "took man's nature in the womb of the Blessed Virgin" should therefore be expunged from the Thirty-nine Articles, and

3. Commemoration of this supposed event, on March 25th or any other date, should be abolished.

CHARLOTTE I. CLAFLIN

Buffalo, N. Y.

Priests in Vietnam

I was partially delighted and dismayed by the article [L.C., January 2d] concerning the phase of my work here in Vietnam. My delight was that this is the first note I have seen in any national publication of the Episcopal Church that we had priests on active duty in Vietnam. I was dismayed that no attempt has been made thus far to present to the whole Church, the whole story of what we are doing here, as priests, pastors and chaplains.

There are approximately 400 Episcopalians in this area. However, since my arrival here in Danang in August, 1965, I have received only two letters from Churchpeople that expressed any interest in our ministry to Episcopal personnel serving with the U.S. Marine Corps in Vietnam. As I see it, my primary mission here is to represent the Episcopal Church and its ministry to its people here in this place. Currently, I am celebrating the Eucharist for Episcopal congregations in Danang (3 places) Chu-Lai, Phu Bai, and Hue. In addition to this I am chaplain for an entire Marine Infantry Battalion, and serve as visiting Protestant-type chaplain to another battalion and regimental headquarters.

The making friends business which your article described is important, vital and necessary in this conflict. But it is only a minor part of the total ministry I feel the Church expects us to be doing at all times and in all places.

(The Rev.) PETER D. MACLEAN
Chaplain Corps U.S. Navy

Vietnam

Upper Crust Church

Every so often reference is made to the alleged fact that Episcopalians as a group belong to the economically privileged class. Recently a LIVING CHURCH editorial mentioned this upper crust status, as did an article in a Sunday magazine section. This status could be something to be proud of,

but it seems to me we should instead consider it not only a source of embarrassment but a disgrace when balanced against the report of per member giving of the non-Roman Christian Communions. This is an area in which Episcopalians apparently are making no effort to correlate thank offering with blessings received.

There must be a moral, or at least a conclusion, to be drawn here, but so far it eludes me. It might be that lots of fingers are not only crossed during recitation of the creeds, but are also tightly grasping the purse strings.

DORIS STIVERSON

Hyattsville, Md.

On Celebrating New Year

I would, indeed, be glad to offer a "reader-comment" on Dr. White's suggestion [L.C., January 23d] for New Year's Eve Eucharists.

I heartily concur with the good doctor's assertion as to the need of having a Christian commemoration of the secular New Year. And I especially agree that the highest form of commemoration for the Catholic is in the context of the Holy Sacrifice of the Mass.

But I do not particularly see the necessity of having the secular New Year commemorated at Mass on the precise advent of the New Year. The New Year can, and should, be commemorated at the Eucharist on the January 1st celebration of the Circumcision. But I see no need in eliminating the "earthly celebrations and frivolity which typically characterize this hour."

Dr. White seems to assume that such celebrations are either useless or immoral. Perhaps he forgets that, as the Rt. Rev. Paul Moore, Suffragan Bishop of Washington, has pointed out, when our Lord appeared at the marriage feast in Cana he did not lecture, or scold, or preach to the couple entering into matrimony. Instead, he joined in the "earthly celebration and frivolity" and even made more (and better) wine when the need arose. He sanctified that celebration and celebrations in general by reminding us that God *wants* us to enjoy ourselves and to partake of the fruits which He created on this earth.

Many people seem to have the mistaken notion that the best way to make the secular sacred is to bring the secular into the Church. It would be far better to take the sacred out into the world and share it and give it away. Only then, perhaps, will the secular take on a true meaning. My suggestion, therefore, is to go out, enjoy the New Year's Eve "earthly celebrations," take part in the joy of holiness, and, thereby, show how joyous a life it is that we Christians lead.

JOHN E. LAWRENCE

Washington, D. C.

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

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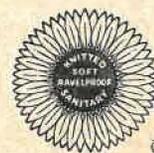


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WHO ARE WE?

Continued from page 15

be Catholic. In the light of the *Constitution on the Church* of Vatican II, Dr. van de Pol is going to have to qualify the exclusive way he wields the term "Catholic."

The quotation from Stephen Neill needs to be counter-balanced by some words of Geoffrey Francis Fisher: "We have no doctrine of our own — we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic Creeds; and those creeds we hold without addition or diminution." Dr. Fisher was Archbishop of Canterbury at the time of that statement and by Dr. van de Pol's own admission the Archbishop had no proclivity towards Anglo-Catholicism. (Anglo-Catholicism is generally condemned by the author as being non-Anglican; to the extent that some Anglo-Catholics have tried to equate Catholicism with the Post-Tridentine Roman Catholic Church, other Anglo-Catholics will agree!)

At this point, reflection upon Dr. van de Pol's own religious journeying may help us understand his "phenomenology." The only reason to leave a Church is the conviction that it lacks something essential. To have left one Communion and then to try to describe it as those who remain within it accept it without feeling that deficiency may be impossible; at least it seems to be impossible in this case. The author shows why he left the Anglican Church rather than why we stay. He misses not only the sense of our being Catholic and Reformed (as to our shame we are not more Evangelical) but our joy at being so. My remarks must not be taken to imply that the Anglican Church lacks nothing, but they do deny that it has ever lacked Catholicity.

Many of the later portions of the book seem almost to have been written by a different author — or at least an author who started his book before, and then was influenced by, the Second Vatican Council. Disappointment is so keen about the points I have previously mentioned because one wants so much to get help from the book.

The discussion of "The Appeal to all Christian People" issued by the Lambeth Conference of 1920 is thoughtfully carried out. The author is quick to give credit to the pioneering work in ecumenical relations done by the Anglican Church; the necessity of looking forward to the future, not just staring back at the past is an insight the author treats superbly. He realizes that the attempt to communicate the Gospel to modern man should not be divorced from the attempt to restore visible unity to the Church. Each of these activities can become a means to the other; each must influence the other. Our contemporary apologists could well question themselves on this

matter. Are they relevant to *all* the needs of the Church? Can the true needs of those "outside" and "inside" the Church be separated?

The credit side of Dr. van de Pol's ledger is not wanting. The discussion of what Catholicity has primarily meant to Anglicanism hits the nail right on the head. Anglican "comprehensiveness" is correctly compared with the "wholeness" intended by the word "catholic." Anglican ecumenical effort has been guided by the thought that nothing which has a rightful place in the fullness of Christ should be lacking from the wholeness of the Church; it is only when the fragmented Churches lose their one-sidedness that Christian unity can be achieved.

All Anglicans will wholeheartedly agree with the contention that Leo XIII's bull declaring the nullity of Anglican Orders should "be put out of the way as soon as possible." Dr. van de Pol thinks that the bull is a disciplinary one rather than a dogmatic one in the Roman Church and calls for Roman consideration (something Leo XIII did not do) of the Preface to the Anglican Ordinal, which expressly states the intention of the Anglican Church to continue the three historic orders of bishop, priest, and deacon. He also calls for an appraisal of the favorable judgments of the Old Catholic Church on Anglican Orders. A re-exami-



nation of the ministries of all the Reformation Churches is called for, and, although mention is not made of the fact in the book, many Roman Catholic theologians are already engaged in it.

Dr. van de Pol's concluding remarks are in complete agreement with the spirit of Vatican II; they are so well expressed that anything less than a direct quotation would do the author an injustice. "Unity will be born only from an encounter, a dialogue and reflection, in which all together pray for and submit obediently to the guidance of the Holy Spirit . . . those that meet are not errors and truths, but true, believing Christians. . . Christians and Christians Churches have positively the same rights when they meet in an ecumenical encounter that desires truth and not error, reunion and not separation. . . All of us without distinction should examine *ourselves*, and not the others, and ask ourselves if, behind beautiful and otherwise well-intentioned manifestations of desires for unity, there is not a secret unwillingness to engage effectively in what Christ demands of us. . . The way of ecumenism is for all Churches and all individual Christians a way of conversion."

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The Rev. Joseph S. Falzone, vicar of Christ Church, Forest City, Pa., will be rector of St. Stephen's, Catasauqua, Pa. Address March 1st: 534 Walnut St. (18032).

The Rev. Dan J. Gerrard, rector of St. Alban's, Wickenburg, Ariz., will be rector of Christ Church of the Ascension, Phoenix, Ariz. Address March 1st: 3741 E. Highland St. (85018).

The Rev. Charles L. Glenn, Jr., former assistant at St. John's, Roxbury, Mass., is staff assistant for poverty programs in the division of community services of the department of Christian social relations of the Executive Council.

The Rev. John Hedger, former assistant rector of St. Luke's, Des Moines, Ia., and chaplain to Episcopal students at Drake University, is priest in charge of St. Paul's, and chaplain to Episcopal students at Grinnell College, both in Grinnell, Ia. Address: Sixth and State Sts.

The Rev. David E. Heil, rector of St. Andrew's, Oak Hill, W. Va., will be vicar of St. Simon's, Miami, Fla. Address February 15th: 10950 S.W. 34th St.

The Rev. Gregory M. Howe, former curate at Christ Church, Dover, Del., is now rector of the Church.

The Rev. H. Ward Jackson, former rector of Ascension, Frankfort, Ky., is rector of Trinity Church, Swarthmore, Pa. Address: 305 College Ave. (19081).

The Rev. Peter Keese, former priest in charge of St. Anne's, Millington, and Ravenscroft Chapel, Brighton, Tenn., is priest in charge of St. James the Less, Nashville, Tenn. Address: 411 Due West Ave., Madison, Tenn.

The Rev. Ralph L. Masters, former rector of St. Philip's, Houston, Texas, is rector of St. Michael and All Angels', Lake Charles, La. Address: 123 W. Sale St.

The Rev. Andrew G. MacDonald is chaplain to medical and nursing students in the hospitals in Dallas, Texas. He has completed 3 years of clinical pastoral training at St. Luke's Hospital, Houston, Texas.

The Rev. Oliver Nixon, rector of St. Peter's, San Francisco, Calif., will be vicar of a new mission, St. George's, Carmichael, Sacramento, Calif. Address March 1st: 4813 Lola Way, Sacramento (95841).

The Rev. Canon Russell A. Smith, rector of Grace Church, Pemberton, N. J., will be rector of Christ Church, Bordentown, N. J. Address February 15th: 180 Prince St. (08505).

The Rev. James A. Reed, former vicar of St. James', Milton-Freewater, and St. Michael's, Condon, Ore., is priest in charge of St. James', Pulaski, and Grace Church, Mexico, N. Y. Address: 7868 Lake St., Pulaski (13142).

The Rev. Albert C. Walling II, former associate rector of St. John's, Fort Worth, Texas, is rector of Good Shepherd, Terrell, Texas.

The Rev. Robert F. Wollard, former assistant at St. Columba's, Detroit, Mich., is an assistant at the Cathedral Church of St. Paul, Detroit, Mich. Address: 4800 Woodward Ave. (48201).

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Indianapolis — The Rev. Charles Michael Patrick Annis, curate at Trinity Church, Indianapolis, Ind.; the Rev. Richard Hartwell Bancroft, vicar of St. Matthias', Rushville, Ind.; the Rev. Jack Eugene Sanders, by the Bishop of Western Massachusetts, for the Bishop of Indianapolis, curate at St. James', Greenfield, Mass.; the Rev. Kenneth L. Sherfick, curate at Christ Church Cathedral, Indianapolis, Ind.

Iowa — The Rev. Merrick Danforth, assistant at Trinity Cathedral, Davenport, address, 121 W. 12th St., Davenport, Ia.; the Rev. Michael J. Jackman, assistant at St. Luke's, Des Moines, and chaplain to Episcopal students at Drake University, address, 3424 Forest Ave.; the Rev. Michael Link, priest in charge of St. Paul's, Creston, Holy Trinity, Atlantic, and Trinity Church, Winterset, address, Adams and Broad Sts., Creston, Ia.; the Rev. Ronald Osborne, chaplain to Episcopal students at the University of Iowa, Iowa City, address, 320 E. College; and the Rev. Ronald Whitmer, priest in charge of St. Mary's, Oelwin, and St. James', Independence, address, c/o St. Mary's, Oelwin, Ia.

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Brothers Dominic, Philip, and John Baptist are novices in the Order of St. Francis.

Sister Mary Michael, P. C. representative, has made her life profession in the Poor Clares.

Sister Marianne, O.S.H., is on furlough from her work at the Holy Cross Liberian Mission, Bolahun, Liberia.

Sister Bridget, O.S.H., is spending several months at the Community of the Love of God, Fairacres, England.

Retirement

The Rev. Israel Harding Hughes, locum tenens at St. Christopher's, Garner, S. C., has retired.

The Rev. Robert L. Weis, O.S.J., who was rector of St. Thomas', Providence, R. I., for 17 years, retired from the active ministry on November 7th, at the age of 72. He continues to live in Providence.

Deaconesses

Dss. Olive M. Robinson, a member of the Parishfield community, is minister in charge of St. Stephen's, Hamburg, Mich. 48139.

Laymen

Rene Webb Cleveland, formerly with Seabury Press, is curriculum editor for the Episcopal Church Fellowship Series, Morehouse-Barlow Co.

Edgar O. Dodge, former production assistant with Morehouse-Barlow Co., is now production manager.

William Fitch Mann has succeeded the Rev. William V. Albert, as assistant editor of the Episcopal Church Annual.

DEATHS

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

The Rev. Jacob Clemens Kolb, S.T.D., died in Narbeth, Pa., on January 11th, at the age of 65.

Dr. Kolb was a graduate of Episcopal Theological School, and was ordained to the priesthood in 1929. He was rector of churches in Massachusetts and Michigan preceding his tenure as Boardman lecturer and chaplain at the University of Pennsylvania. He was chaplain at Episcopal Academy, when he retired in 1954, due to ill health.

He is survived by his daughter, Mrs. James R. Denman, a son, the Rev. John C. Kolb, rector of Holy Apostles', Penn Wunne, Pa., and others.

The Rev. Dr. George Clair St. John, former headmaster of Choate School, and father of the Rev. Seymour St. John, present headmaster of Choate, died in Hobe Sound, Fla., on January 19th, at the age of 88.

Dr. St. John was graduated from Harvard in 1902, and was ordained to the priesthood in 1929. He taught at the Hill School and the Hackley School, before he became headmaster of Choate. Fifty of the present buildings at the school date from his forty years of service there.

A service was held at the Hobe Sound Chapel, and memorial services were held at the school. Burial was in Simsbury, Conn.

Dr. St. John is survived by two sons, a daughter, and twelve grandchildren. His wife, the former Clara Seymour, and a son preceded him in death.

The Rev. Everett Grant Smith, retired priest of the diocese of Texas, died in Austin, Texas, January 14th, at the age of 71.

Fr. Smith was a graduate of Michigan State and Harvard; he was a retired Captain USA, having served in WW I. He was professor emeritus of the business administration department, University of Texas. He served as lay reader for several years in Burnet, Lampasas, and Belton. He was graduated from the Episcopal Theological Seminary of the Southwest in 1951, and ordained to the priesthood in 1952. He was vicar of Holy Trinity, Austin, and of the churches at Belton and Taylor, until his retirement in 1960. He was secretary of the diocese at the time of his death.

Funeral services were held in All Saints', Austin. He is survived by his wife, the former Helen Gertrude Perrin, a daughter, a grandchild, and others.

Mr. Harold F. Leslie, communicant of St. Mary's, Newton Lower Falls, Mass., died in his sleep, on January 10th, at the age of 79.

He served as choir member, acolyte, and vestryman. Requiem services were said at the Church of St. John the Evangelist, Boston, and at the Monastery of the Cowley Fathers, Cambridge, Mass. A memorial service was held at St. Mary's.

Mr. Leslie is survived by his wife, Dorothy Doane Fales Leslie, two sons, two daughters, eleven grandchildren, and ten great-grandchildren.

Ellen Jane Kenny May died November 19th, at the age of 79. The Burial Office was read in St. Columba's, Detroit, Mich.

She is survived by a son, the Rev. Charles W. May, rector of St. Paul's, Kennewick, Wash., and a grandson, the Rev. J. A. Frazer Crocker, Jr.

CHURCH DIRECTORY

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

PHOENIX, ARIZ.

TRINITY CATHEDRAL 100 W. Roosevelt St.
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

HOLLY HILL (DAYTONA BEACH), FLA.
HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY KOMMUNION 7401 Delmor Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS'

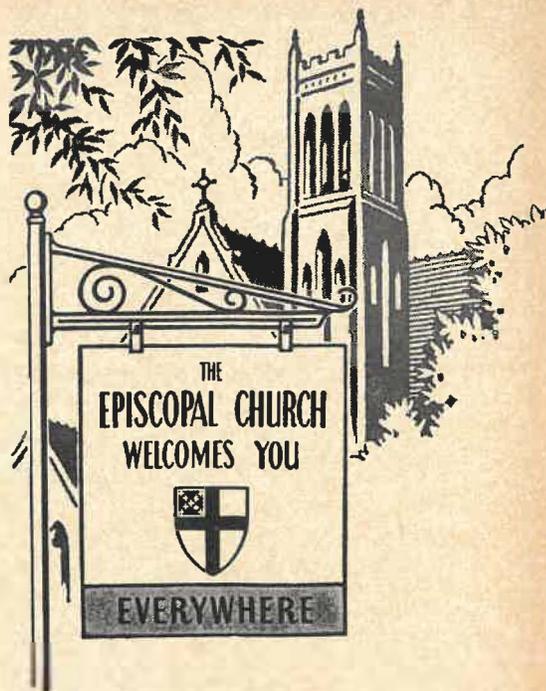
The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Woppler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30



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

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; the Rev. C. O. Moore, c; the Rev. C. L. Udell, asst
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15, Wed 5:30; Thurs 11; Noonday ex Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

RICHMOND, VA.

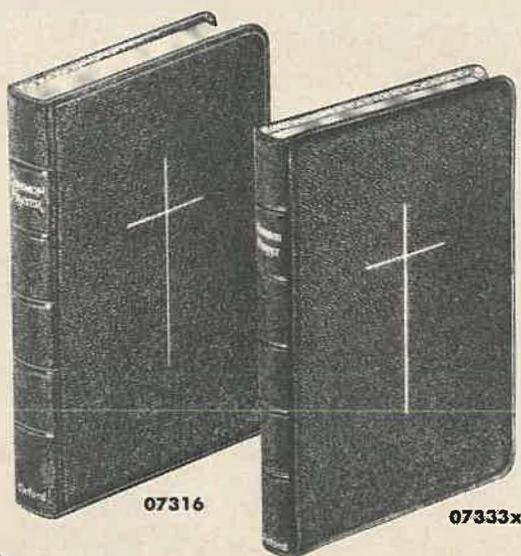
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex. except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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.

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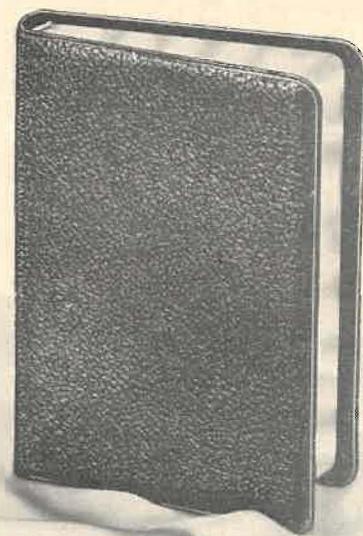
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