

THE LIVING CHURCH

February 28, 1965

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Contemporary cross, St. Mark's Church, La Grange, Ga., from the street (left) and (above) from the church door [page 11].



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The Living Church

Volume 150 Established 1878 Number 9.

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

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DEPARTMENTS

Angels and Angles	4	Letter from London	18
Around the Church	19	Letters	6
Books	8	News	10
Deaths	30	People and	
Editorials	17	Places	28

FEATURES

The Book of the Faith	J. R. Brown	14
Where Can I Borrow that Book?	Francis C. Lightbourn	16

THINGS TO COME

February

28. Quinquagesima

March

- 3. Ash Wednesday
- 7. First Sunday in Lent
- 10. Ember Day
- 12. Ember Day
- 13. Ember Day
- 14. Second Sunday in Lent
- 21. Third Sunday in Lent
- 25. The Annunciation
- 28. Fourth Sunday in Lent

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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by Thomas Van Braam Barrett

The Archangel Jubal Beadle, having risked Tubal Bogle-Bray's disfavor at the Little Gallery of Ultra Modern Art for being so liberal in the face of Tubal's conservatism, spent several moments of the bright day surveying a supermarket, which was a new invention since his last mission among earth creatures. He was greatly impressed, and wrote down a full account on a sheet of meteor paper so that he could make an accurate report to his superior officer.

At ten instants before five he headed for Zion National Park, whizzing by Pike's Peak, and making a cursory loop over Bryce Canyon. The sky was painted a cerulean blue filled with puffy clouds,

and Jubal felt like a carefree cherub. He took out his cloud-plastic flute and played "Fairest Lord Jesus," which he considered another important song, almost if not quite the equal to "Holy, Holy, Holy."

He banked over Angels' Landing rather inattentively at an instant before five, started to land, and almost crashed into a veritable convention of angels of all ranks. Jubal pulled up, gained altitude, circled the rock, and at last spotted Bogle-Bray near the west edge. Almost delicately he dropped down then, precisely at Bogle's wing side.

Jubal felt jubilant. He considered himself to be gregarious by nature and loved a convention. Even a conference.

"Has the meeting started?" he asked, looking brilliantly at Tubal Bogle-Bray.

"It's not really a meeting," Tubal said brusquely. "Just an outing. Sort of a picnic. Very informal." Jubal sighed.

"I know it's wrong to be discontented," he said, "but sometimes I wish we could have an eating picnic. They always smell so good."

"I don't know why you have to embarrass me by being the last one to arrive," Tubal complained.

"Whoops!" exclaimed Jubal. "I'm not the last. Move over. Here comes Jabal."

Jabal Wandercooken landed with a bump beside Jubal and grinned rustically.

Continued on page 26

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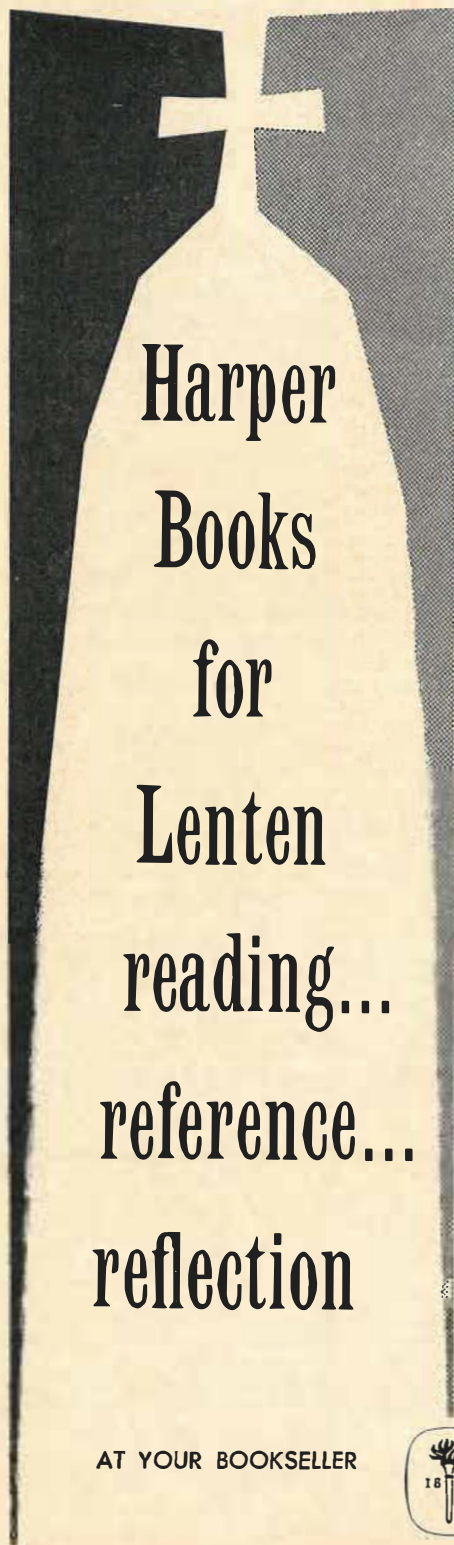
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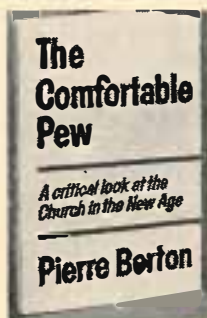
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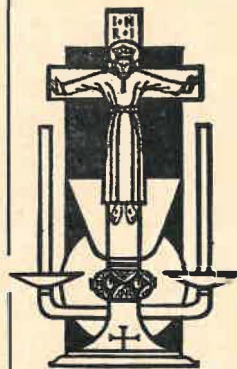
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LETTERS

Most letters are abridged by the editors.

Wrong Church?

I am presently enrolled in a confirmation class of the Episcopal Church. One of the main reasons why I left the Methodist “Society” was because I felt a need to be a part of the “one, holy, Catholic, and apostolic Church.” I was under the impression that “closed” Communion is the rule of such a Church.

Last month the visiting President Lyndon Johnson received Communion in an Episcopal church in Texas. If this is permissible, perhaps I wouldn’t have to be confirmed to fully enjoy and participate in the Mass. However, last week, President Johnson visited a Roman Catholic church which did not serve Communion to him. Is this because they stick to the idea of closed Communion—or because their Mass is more valid than the Episcopal Eucharist? Maybe I chose the wrong Church. . . .

TERRY MEINHARDT

Muskegon, Mich.

Pro Report

As an exponent of “contemporary” typography, I find the logo used on the cover of THE LIVING CHURCH to be very attractive. Artistic type designs are often used to good effect in layouts which utilize only lower-case letter characters. THE LIVING CHURCH has an eye-catching and appealing nameplate.

Anyone who criticizes such layout because it does not use capital letters is unaware of modern trends in typography. In my opinion such design indicates that the magazine is indeed for the *living Church*.

BRUCE McNAB

Managing editor,
Student newspaper,

The AUSTIN COLLEGE KANGAROO
Sherman, Texas

Editor’s comment: For a different look, see this week’s cover.

Unimportant Bible

It seems to me your editorial concerning “Bible Christians” in your issue of December 6th, quite misses (avoids?) the point at issue. For “Bible Christians” the ultimate source of all authority is the Holy Scriptures, as interpreted by the individual Christian and, hence, “Bible Christians” of necessity must pore and ponder and “sweat” the Scriptures, while in the Church the ultimate sources of all authority are such Scriptures as interpreted by the Church in the light of tradition and other aids. “Bible Christians,” as the term is commonly used, means Christians who regard their own interpretation of the Holy Scriptures as final and binding on their consciences.

Such is not true of Churchmen. We Churchmen are, essentially, “Church Christians,” and normally we read the Scriptures, or they are read to us in a Prayer Book setting. We read the Bible, most of us, if we read it at all, through the Prayer Book, that is, the Creeds, the Offices, and the like, and, I suppose, through the Constitution and Canons, *ancient and modern*, of the Church. We need not know the Bible, as such, at all

The Living Church

since it is not, *de facto*, important to us what the Bible says, but it is vitally important to us to know and respect what the Church says the Bible says.

The distinction is very real and singularly obvious, but it is a distinction we often avoid meeting face to face. I suggest we are all a little ashamed of it when put to the test by our Protestant friends. For my own part I glory in it. *I don't care what the Bible says, but I care with all my heart and soul what the Church says it says.* One should never forget that the Church, that is, *our* Church, decided upon the canon of the Scriptures in the first place. If the Church had the right to decide what went to make up the Holy Scriptures it seems passing strange to me to contend that the Church cannot now, as from the beginning, interpret the Scriptures. The greater should certainly include the lesser.

BLAINE S. HOLLIMAN, JR.
Manila, Philippines

Less Flipping Please

Having steadily read and sometimes smiled at the remarks of Tubal Bogle-Bray and of Jubal Beadle in "Angels and Angles," and read your editorial, "Humor and Healing," I feel inclined to approach this matter from a different "Angle."

Believing, as I emphatically do, that God's angels, and their former companions, the "fallen angels," are invisible to us but very really existent, I am in favor of regarding Tubal and Jubal from the scriptural point of view, instead of from imaginary remarks attributed to them by their creator, the Rev. Thomas Van Braam Barrett.

The Greek word *angelos* means "messenger." Angels, the Scriptures say, are messengers from God, sent to minister in many ways to repentant human beings, to help us onward and upward according to our response to their influences toward godliness and Christian living. As such, we who, as a psalm says, are created "a little lower than the angels," owe them respect and coöperation and determined resistance to the tricks and assaults of their fallen former companions, perverted into devils.

Tubal and Jubal seem to me to be flippant, though clever, observers of the PECUSA way of life, and so to need reëditing in the direction of a more respectful and constructive set of attitudes consistent with the loving, holy, and helpful beings which angels really are, instead of mere observers of our human churchly frailties. I admit that these frailties need the attention of angels, and we could very well heed Fr. Barrett's penetration of the said faults and sins. But we could do with a little less flipping and flapping, and with more angelic ways of speaking and acting.

Thank you heartily, Fr. Barrett, for your good intentions!

(Rev.) ARCHIBALD B. MOORE
Chaplain, St. Barnabas' Home
Gibsonia, Pa.

Total Rejection

I disagree with your editorial comment on the Rev. Warren Shaw's article of January 3d. You say that "he doesn't sound like an advocate of extricationist or escapist Christianity." On the contrary, he sounds

Continued on page 25

February 28, 1965



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THE FERMENT IN THE CHURCH

By Roger Lloyd

This book is a "must" for all clergy and lay people who want to make some sense of the controversy and debate, which, though it seems to stem solely from "Honest to God" really has deeper roots. It is an excellent book for study groups — to follow up "Honest to God" — and for clergy as sermon resource. The Coming Reformation; The First Blasts of the Trumpet; The Tray of Discard; The Burning Charity; Where Do We Go From Here?

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*Director of the Overseas Department, Executive Council
of the Episcopal Church.*

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Paper, Probably 75 cents

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By Malcolm Boyd

Drawing on his wide experience as college chaplain, and friend and counselor of many young people — on campuses, in large gatherings and small, from conventions to coffee houses — the author sets down the principal and typical questions and problems of the younger generation. His replies are sympathetic, understanding, critical and, most of all, helpful.

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Books

Fences Around Mysteries

From the Apostles' Faith to the Apostles' Creed. By O. Sidney Barr. Oxford University Press. Pp. 232. \$6.

If anyone wishes to measure the changes in theological outlook that have come about in the last 75 years, let him compare the stream of writings that began with those late 19th-century theologians of the liberal school—Hermann, Ritschl, and Harnack—with O. Sidney Barr's, *From the Apostles' Faith to the Apostles' Creed*.

From Harnack to our own day some of the questions have been the same, "What did the first Christians believe? How does the faith of the Creeds relate to the religion of Jesus?"

The late 19th century found great disharmony between Christ and the Creeds, the elaborate theologizing of St. Paul and the simple carpenter's Son. The Creeds corrupted the religion of Jesus, and Paul, the subtle theologian, transformed a beautiful ethic into an ugly dogmatism.

In contrast, Sidney Barr discovers a splendid harmony between the Christ of Faith and the Jesus of History. He demonstrated that Christ is most accurately known today in the Scriptures and the Creeds. In fact, to examine the Creeds is to enter most fully into the minds of the earliest apostolic witnesses.

What has brought about this change in outlook? Faithfulness to the biblical record, so ably demonstrated in this book, is the principal reason. With all of their brilliance and learning, Harnack and Ritschl had one fatal flaw—disregard of the scriptural sources. This is why the volumes of scintillating speculations produced by these men missed the mark by miles. Harnack, and not Paul, is seen as the spinner of theological webs.

This is why Dr. Barr's book is a solid contribution to an age of theological thought in which we can be proud to live and work. Here is a reverent study which does not purport to answer every question but which keeps the fences about the mysteries of the faith in remarkable repair.

WILLIAM H. BAAR, Ph.D.

A Crackling Caricature

The Collect'd Writings of St. Hereticus. Edited and introduced by Robert McAfee Brown. Westminster. Pp. 153. \$3.95.

Hereticus has a helping hand for everyone. To the local church he offers, in *Collect'd Writings*, schemes for undoing the pastor's work, an all-purpose

report form, ways to use trading stamps to build membership. The "editor," Robert McAfee Brown, includes a parody of *Life* magazine's account of the great religions which is an edifying series on Americanity, Lingoism, and Churchianity.

A crackling caricature of the modern churches, this book is an ecclesiastical *Screwtape Letters*. The author applies the same treatment on the churches that C. S. Lewis did on the person. Robert McAfee Brown, eminent Christian in parodist's clothing, hides behind the foible-flayer, St. Hereticus.

There are learned sections devoted to the need for more new translations of the Bible, such as the Teenage Bible, the Executive's Bible, the Sportsman's Bible. Also Dr. Brown has thoughtfully included instructions on theological gamesmanship, snaring the seminarians, or confounding the orthodox in their own bawliwick.

All the flora and fauna of modern Church life are there, treated with hilarity and seriousness. Many of the loaded views of St. Hereticus have appeared in *Christianity and Crisis*, and other magazines, no doubt causing many readers to roar and wince at the same time.

Robert McAfee Brown is professor of religion at Stanford University and was an observer at the Vatican Council.

I enjoyed all of the book, but particularly the section on the revised hymnody. However, I regret Dr. Brown's failure to consult me before publication, for I just happen to have some ancient manuscripts, obviously the work of St. Hereticus, that I would have been happy to contribute to this timeless document, such as:

"Wise up, O men of God,
You cannot do a thing,
With casseroles and rummage sales,
To exalt the Lord as king."

(This fragment discovered under the rug in St. Hereticus' Chapel on Last Chance Gulch, Mt. Helena.)

✠CHANDLER STERLING

Last Chance Gulch, Helena, Mont.

Unhindered Message

An Introduction. By Robert M. Grant. **Vol. 1 of The Apostolic Fathers: A Translation and Commentary.** Edited by R. M. Grant. Thomas Nelson & Sons. Pp. xiii, 193. \$4.

Because, however rightly, we view the New Testament as "canonical," it is sometimes difficult for us to realize that the 27 books represented therein were not the only Christian writings of the latter half of the first century and the early part of the second.

Of course, the history of early Christian literature and the transmission of the documents of this period have helped to obscure the immense literary activity of which the New Testament is only a

portion. For more than a thousand years between the sixth and seventeenth centuries, many of the writings contemporary with the New Testament but not eventually included in it were virtually unknown to a vast segment of the Church. It is with these writings produced by the nascent Church and known as the Apostolic Fathers that the Rev. Robert M. Grant and a number of contemporary scholars have concerned themselves in a projected six-volume commentary, entitled "The Apostolic Fathers."

Volume 1, *An Introduction*, by Dr. Grant provides a general summary and quite ample description of this literature. Succeeding volumes will supply fresh translations and new commentary for these documents. One volume, by the editor and Dr. Holt Graham of the Virginia Theological Seminary, will expound the two epistles attributed (however erroneously) to Clement, who was presumed active in the Roman community during the last decade of the first century. Another by Professor Kraft of Manchester University in England will explore two roughly contemporaneous documents: the *Didache* or the *Teaching of the Lord through the Twelve Apostles*, a manual of Church order stemming from the Egyptian Church in the late first or more likely the early second century, and a tract, attributed to Barnabas and arising likely at Alexandria, which reinterprets the Old Testament Law in a Christian way.

Then will follow a volume done by the editor and devoted to the letters of Ignatius, Bishop of Antioch, who was martyred probably during the first decade of the second century. The penultimate volume, by Dr. William Schoedel of Brown University, will deal with a letter written by Polycarp, Bishop of Smyrna, and another detailing his mid-second century martyrdom as well as a fragment of the writings of a contemporary of Polycarp, Bishop Papias of Hierapolis. The final volume, to be done by Professor Graydon Snyder of Bethany Theological Seminary in Chicago, will give an account of the *Shepherd of Hermas*, an apocalyptic writing not dissimilar to the Revelation.

This introductory volume is a sheer delight to read because Dr. Grant has a way of presenting the results of careful scholarship so that the academic apparatus does not hinder the message. At the same time, even a cursory glance at the footnote references demonstrates the solid foundations upon which the work rests.

After placing the Apostolic Fathers in terms of their historical and theological significance and chronicling briefly the story of these writings within Christian literary history, the author gives capsule summaries of the contents of each of the writings and the way in which each of them is related to the Bible. This is fol-

lowed by an admirably succinct but illuminative description of the world in which these writings arose and to which they were addressed.

Next, a chapter deals with the theology of the documents both collectively and individually, and the whole is rounded off by an exposition of the doctrine of the Church found in this literature. In view of the deep concern all across the Christian spectrum today for the nature and function of the Christian community, this final chapter brings the documents into the mainstream of current Christian discussion.

JULES L. MOREAU, Ph.D.

The Man Who "Tells All"

The Second Session. By **Xavier Rynne.** Farrar, Straus & Cudahy. Pp. xxiii, 390. \$4.95.

"Xavier Rynne's" *Letters from Vatican City*, following his articles in the *New Yorker*, brought to American readers an astonishing fullness and frankness of detail about the first session of the current Vatican Council. Many wondered how he dared to "tell all," despite the admonition to secrecy imposed upon Council fathers, observers, and the press. It was not easy—the Vicariat of Rome undertook to have his book withdrawn from sale in Rome, along with those of R. B. Kaiser, Teilhard de Chardin, and Henri de Lubac. But the attempt to impose complete secrecy upon the proceedings of the Council has finally broken down, and Xavier Rynne's new book, *The Second Session*, bears the subtitle, "The Debates and Decrees of Vatican Council II, September 29 to December 4, 1963."

Disappointing as many persons felt the session to have been, it marked the turn of the tide. Those who opposed modern and progressive measures were finally convinced, it seems, that the majority favored a real *aggiornamento*, and would have it. Not that there has been no further opposition; but it has been less vigorous than in the weeks covered in the present volume.

The book begins with the transition from Pope John to Pope Paul, in the middle of 1963. Of all the tributes to Pope John, I have not read a finer one than the opening chapter here. The author is equally appreciative of Pope Paul, who unquestionably is endeavoring to carry on John's principles and policies but is sorely let and hindered by the opposition, especially that of the Holy Office, headed by Cardinal Ottaviani, who apparently wants no changes whatsoever. Then follow the chapters on the crucial debates on the various schemata, on the Church, bishops, ecumenism, and the decrees, concluding with an account of Pope Paul's visit to the Holy Land—a very fruitful diplomatic journey, if one can judge at this distance. The narrative of the book is made much easier to follow by the chronological sum-

maries. Without them the reader might get lost, since the multitudinous debates moved backward as well as forward in considering the proposed schemata. The volume is indispensable to the historical student, and also to the ordinary reader who wishes to know the detailed procedures that have taken place at Rome.

Let no one say the Roman Church is needlessly unveiling its secret tensions and problems. Only a self-reliant and determined Church can go through with this self-revelation, and that in the name of brotherhood and in the hope of recovering the lost unity of Christendom. The matters discussed and decided at Rome are solely internal, and do not affect other Churches, Orthodox, Anglican, Protestant, or Liberal. As the eminent Lutheran observer, Dr. Kristen Skydsgaard of Copenhagen, insists, "The Roman Church is in the process of reforming *itself*" (p. 273). Nevertheless, the changes taking place in Rome are bound to influence us all. Let no one say, "Thank God, we are free from Curial secret control and obstructionism!" (That sentiment belongs with the ancient "Thank God I am not as other men are!") For where is there a Church today that has no reactionaries, no radicals, no secret committees, no wire-pulling, no financial pressures, no seepage of membership, no alarm at the spectre of modern science, of modern research, modern psychology, modern historical reinterpretation? The current theological debates in England and here show unmistakably how deeply we Anglicans are involved in the modern crisis. It will not do to say with smug self-satisfaction, "Rome is really having a time of it, catching up with the 20th century!" For the Churches that have not yet begun their own *aggiornamento* are only making reform the harder when it comes, perhaps a generation hence.

This is a book for everyone concerned with Christianity today—and tomorrow—to read and ponder. "Xavier Rynne" offers no suggestions or comparisons to us. But he doesn't need to. The world situation is obvious, to anyone with eyes to see and ears to hear.

FREDERICK GRANT, Th.D.

What Was Teilhard Like?

Teilhard de Chardin: Pilgrim of the Future. Edited by **Neville Braybrook.** Seabury. Pp. 128. \$3.50.

Of the 14 essays in *Teilhard de Chardin: Pilgrim of the Future*, the first two essays, by Teilhard himself, and the others that contained personal reminiscences are, to me, the most interesting. Teilhard's account of his mystical experience before a picture of Christ and his remarks about suffering are fascinating—and explain a lot about him.

Recollections of friends about what he was like "in the field" make the man come alive.

Several essays suggest that Teilhard's greatest achievement may lie in the realm of "spirituality," an evaluation with which I heartily agree. Psychiatrist Karl Stern's essay, "Saint Augustine and Teilhard," is especially perceptive.

This small book, although somewhat repetitious, can serve a useful purpose in introducing the general reader to the many sides of Teilhard de Chardin. The essays, edited by Neville Braybrook, vary in length from one to 17 pages. As might be expected, quality and approach differ with each contributor.

ARTHUR A. VOGEL, Ph.D.

A Cry out of Silence

The Catholic Church and Nazi Germany. By **Guenter Lewy.** McGraw-Hill. Pp. 416. \$7.50.

The Deputy. (A play) By **Rudolf Hochhuth.** Translated by **Richard and Clara Winston.** Preface by Dr. **Albert Schweitzer.** Grove Press. Pp. 352. \$5.95.

Guenter Lewy, associate professor of government at the University of Massachusetts, is a refugee who left Germany for Palestine in 1939 as a 15-year-old boy. He has attempted in *The Catholic Church and Nazi Germany* to discuss with dispassionate objectivity the complex relationship between the papacy and the German episcopate on the one hand, and the Hitler regime on the other.

He has studied carefully documents available in the archives of the federal German government and the Bavarian state government, the Berlin Document Center, and the National Archives in Washington, D. C. Lewy has drawn widely on contemporary articles in the German secular and religious press, and on a spate of monographs, biographies, and memoirs which throw light on the most recent past in German history—a past so charged with emotion as to make historical judgment extremely difficult.

Beginning with the rise of the National Socialist Party during the Weimar Republic and the hostilities displayed toward the Nazis by the German episcopate and the two Roman Catholic political parties—the Centre and the Bavarian People's Party—he traces changes in relationship consequent to the seizure of power on January 30, 1933.

The history of the concordat of July 20, 1933, which constituted Hitler's first diplomatic triumph, is carefully analyzed by Lewy. He explains that it was on the basis of this treaty that German Catholicism attempted to make its peace with the new authoritarian regime. It is easy, he points out, to condemn in retrospect the failure of the episcopate and the papal see to discern in the National Socialist Movement the core of pagan nihilism with which Christianity could never come to terms. However, there can be little

Continued on page 20

The Living Church

February 28, 1965
Quinquagesima

For 86 Years:

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

EPISCOPATE

Bishop Mallett Dies

The Rt. Rev. Reginald Mallett, retired Bishop of Northern Indiana, died February 14th at Duke Medical Center, Durham, N. C. He was 71.

Bishop Mallett was born in Fernbank, Ohio. He received the B.A. degree from the University of North Carolina in 1915, the S.T.D. degree from the General Theological Seminary in 1945, and the D.D. degree from Nashotah House in 1944. He was ordained priest in 1918.

Bishop Mallett was elected to the episcopate in 1944 and consecrated Bishop of Northern Indiana that year. He served the diocese until his retirement in 1963 because of ill health. Bishop Mallett then lived in Chapel Hill, N. C.

Though retired, Bishop Mallett was active until very recently. He gave lectures, conducted retreats, and led conferences. He served the diocese of Western New York, in the absence of the bishop, the Rt. Rev. Lauriston Scaife, for six months. Bishop Mallett attended the 61st General Convention for one day, casting his vote for the election of the Presiding Bishop.

Services for Bishop Mallett were held at St. James' Cathedral, South Bend, on February 18th. Monks of St. Gregory's formed the choir. Bishop Mallett had been visitor of the Benedictines at St. Gregory's. He was buried in the crypt of St. James' Chapel at Howe Military School, Howe, Ind. His predecessors, Bishops White and Gray, are also buried there.

He is survived by his son, the Rev. Reginald Mallett II, U.S. Army chaplain stationed in Korea, who came home shortly before the bishop died, and one sister, Miss Mabel Mallett, of Chapel Hill.

EXECUTIVE COUNCIL

Courtesy Policy

Two actions with far-reaching significance, both to the Episcopal Church and the ecumenical movement, were taken by the Executive Council, meeting at Seabury House, Greenwich, Conn., February 16-18, its first session under its new President, the Rt. Rev. John E. Hines: In one, federal aid to non-public education was approved. In the other, action taken by the Council at its December meeting, requiring Episcopal priests and laymen

working in ecumenical or coöperative interdenominational endeavors first to secure the consent of the bishops in the dioceses or missionary districts in which the work is carried on, was rescinded.

The first action was an example of careful planning and work in committee meetings of the Christian Education and Christian Social Relations Departments, because the resolution brought to the floor was passed without dissent and with a single negative vote. However, lengthy and involved discussion took place before the other matter was resolved.

Observing in a formal "statement on aid to education" that the "social outreach of the Episcopal Church includes a deep concern for education," the Council explained: "We are concerned for the quality of education in all schools and for the widest possible sharing of educational opportunity at all levels."

The statement further said, "We welcome the inclusion of all non-profit schools in the recent proposals of the President for assistance in the purchase of books for school libraries and for student use."

The proposal that "supplementary educational services" be made available to students in Church-related schools also was approved.

The "primary responsibility for public education," the Council contended, "should be exercised by local agencies." Admitting that "in many of our great cities and rural areas" support is needed if the local school authorities are to offer "educational opportunities approaching those available in other communities," the Council, however, cautioned, "Any federal program should be designed to preserve local initiative and responsibility, while making possible for more students the full development of their abilities."

In its introductory remarks the statement pointed out that the "community's responsibility for education does not override the basic responsibility of parents for the education of their children."

The Council also expressed its belief that the "educational variety afforded by Church-related and other private schools can contribute greatly to the progress of education." It further argued that protection of free choice in education "is not incompatible with the maintenance of a strong public school system."

Considerable preparation went into the

matter dealing with work in other dioceses, made a special order of the day on Tuesday. Resource persons invited to attend included the Rt. Rev. John Maury Allin, Bishop Coadjutor of Mississippi; the Rt. Rev. Paul Moore, Jr., Bishop Suffragan of Washington and chairman of the Delta Mission of the National Council of Churches, which was directly involved in the restriction; the Rev. Harry Bowie, of the diocese of New Jersey, who is connected with the Delta Mission; and the Rev. Robert Spike, executive director of the Commission on Religion and Race of the NCC.

The controversial phrase was in the resolution passed last December which authorized establishment of a Church and Race Fund for 1965 and an appeal for \$100,000 to supplement the contribution of \$25,000 by the Women of the Church. It made mandatory that "no priest of the Episcopal Church be sent by the Episcopal Church, or by any other agency receiving any of such funds in connection with any project supported or to be supported, directly or indirectly, by such funds, unless the approval of the bishop of the diocese or missionary district first be secured."

Repercussions to the requirement resulted in 24 communications being sent to the Rev. Canon Charles M. Guilbert, Council Secretary, and more than 50 to Bishop Hines, it was announced.

After an introduction of the matter by the Rt. Rev. Robert F. DeWitt, Bishop of Pennsylvania, Bishop Moore told the Council he had accepted the chairmanship of NCC Delta Mission "because of urgency."

He said Mississippi "has become a symbol in the civil rights movement" and labeled the matter a "Lexington and Concord issue."

Mrs. Harold Sorg, of Berkeley, Calif., presiding officer of the Triennial Meeting of the Women of the Church, who originally voted for the matter "because I didn't see its implications" added, "I am very sorry I voted for it."

Bishop Allin said that he did not feel "it's a matter of my side or the opposite side." The issue involved, he added, is procedural, the "question of whether or not a bishop has a right to know who is coming to work in his diocese." Bishop Allin said he had learned about the Delta Mission from the newspapers.

When three resolutions were introduced by the Rt. Rev. William H. Marmion, Bishop of Southwest Virginia, attempts were made by southern members of the Council to amend the restricting clauses, but in every case the proposals were deleted and the resolutions then were passed with minor changes.

In addition to rescinding the December resolution, the Council established as policy that its Departments and officers "before going into a diocese or missionary district or sending other Churchmen there" to carry out any part of a program initiated by the Council, "shall first be assured" that the bishop has been consulted and has given his "full consent."

In the case where an officer is "on loan to an interdenominational body or is acting as a member of an approved interdenominational team, it will be required that the ecclesiastical authority shall be consulted with and advised." The Council also stated that the "same courtesy of consultation" will be followed when Episcopal clergymen or lay persons, not officers of the Council, participate in programs of ecumenical agencies, "to the extent that such participation is known to the staff of the Council."

Dealing with the matter of civil disobedience, the resolution took cognizance of the fact that there "will be times when the freedom of the Christian individual will demand action by him in accordance with the dictates of his conscience." In such situations it "must be made clear" to the ecclesiastical authority and others that "he functions as an individual and not as an official representative of the Church or at its expense," it stated.

Another resolution established the Church and Race Fund for 1965 as originally set up in the rescinded resolution. Another reaffirmed the Council's support of the NCC, "specifically in the work of the Commission on Religion and Race in the Delta ministry," and committed the Council to support this work to a total of \$65,000. Forty five thousand of this will be for the commission and \$20,000 for the Delta ministry, both to be drawn from the Church and Race Appeal.

More Executive Council news next week.

LAYMEN

Honor Prevented

Death has prevented paying honor to a dedicated Churchman. Nat "King" Cole, who died February 15th in a Santa Monica, Calif., hospital, had been invited and had accepted the invitation to be recipient of an honorary degree from Hobart and William Smith Colleges at commencement on June 13th.

Mr. Cole was nominated for the honor at the meeting of the colleges' board of trustees on October 2, 1964. A spokesman for the college, in the absence of the Rev.

Dr. Louis M. Hirshson, president, noted that Dr. Hirshson had written a warm letter to Mr. Cole when he first heard of the singer's illness. The spokesman added: "Nat 'King' Cole's death is God's will. But the colleges can't help regretting what appears to be the untimeliness of his passing."

Mr. Cole and his family were members of St. James' Church, Los Angeles, where he sang in the choir whenever he could. In the diocese of Los Angeles, he will be particularly remembered for the night in November, 1957, when he donated his talents for a Youth Benefit Concert, which filled the 6,100-seat Shrine Auditorium and netted the youth program of the diocese more than \$15,000. Whenever he was able to arrange it, the singer gave benefit performances for various summer camp projects.

The singer had traveled to 20 countries in 10 years in concert appearances. In late 1963, a congressman read into the Congressional Record a special commendation pointing out that "his unique voice and his own remarkable presence have made him a great ambassador of good will without portfolio for our country."

During a personal appearance tour in Asia in 1961, Mr. Cole and his wife stopped off in the Philippines and spent three hours visiting the Cathedral of St. Mary and St. John, St. Luke's Hospital, and St. Andrew's Theological Seminary at Manila.

Funeral services for Nat Cole were held at St. James' Church, Los Angeles, on February 18th. A memorial service for the Chicago-born singer was held at St. James' Cathedral, Chicago, on February 20th.

Mr. Cole is survived by his wife, Maria; and their children, Carol, 20, Natalie, 15, Nat Kelly, 6, and twins, Timolin and Casey, 3. He also leaves his stepmother, Mrs. Corabell Coles. Mr. Cole's father, the Rev. Edward J. Coles, died February 1st, in North Chicago, Ill., where he had been a pastor of the First Baptist Church for 29 years.

THE COVER

Two-Sided Cross

Responses to the 16' Celtic Cross at St. Mark's Church, LaGrange, Ga., have been varied. The architect and sculptor have pinched the nerve of curiosity—an Atlanta paper published an article, a story was carried in the telephone company news, and the *Piedmont Churchman* made the cross the theme of one issue of the Upper South Carolina publication. Seen from the street the cross shows symbols of the Apostles, but from the Church door, it shows symbols of the 20th century.

"Since the December article in the *Atlanta Constitution* we have had many visitors who stop to have a look-see at this oddity," reports the Rev. William A.

Jones, Jr., rector of St. Mark's. The shields of the twelve Apostles are familiar but the Cadillac, the power boat, the jet, the textile mill, Einstein's theory, "Freedom 7," two telephones, an IBM card, the seal of the United Nations, the coffee cup—these facts of our daily life imposed on the Christian symbol startle us."

As Mr. Preston McIntosh, the architect, expresses it, "No attempt was made to achieve a flowing composition. We desired instead to depict the broken-ness of human existence—of life as it really is, and through the redemptive symbol of this being 'in the Cross,' convey the idea that these disparate symbols are drawn together to have meaning."

The top symbol on the rear side is the question mark. So the viewer is faced with the facts of life and addressed by the questions at the bottom: "Who are you?" "Where are you going?" "Why?"

"I have a catalog of comments," Mr. Jones indicated. Sir John MacLeod of long fame, on a recent visit to the local college, said the only non-biblical symbol was Mickey Mouse. Adlai Stevenson in a letter expressed interest in viewing the cross that challenges man about the world community. Our Baptist janitor sees in the smile of the gargoyle of Notre Dame the same mischief planner who smiles through prayer meeting.

The cross, dedicated last Palm Sunday, and the final part of St. Mark's building program begun in 1961, stands squarely in the path of all who come and go. It was dedicated in memory of the late Alfred Colquitt Dunson and his mother, Anulette Ball Dunson, and has been enthusiastically received by the congregation of St. Mark's.

The Celtic Cross was chosen because the ancient Celtic Crosses in Europe all tell a story or legend about people, according to Mr. McIntosh. To depict this world, valid symbols were chosen. The center of the cross is the United Nations symbol and surrounding the center in the circle of the Celtic Cross are shown all of the peoples of the world in ethnic costume, symbolizing the brotherhood of mankind, inextricably bound together in the love of God. All the figures in the circle are symbolic except one—"the American"—which is the late John F. Kennedy.

The cross's upper portion depicts Einstein's theory of relativity, the Mercury space capsule, symbols of the planets which are man's next goals in space, and a hydrogen bomb explosion.

Carvings in the lower portion of the vertical bar of the cross depict "things which man has created in an effort to give roots or depth to his own world," the architect points out.

The two tablets of the Ten Commandments symbolize the moral law. A church steeple symbolizes the secularized concept of the Church—what Mr. Jones calls "the

edifice complex." A totem pole depicts the worship of a family; a set of scales, the god of justice; the torch of learning, the god of education; a gargoyle, the religions of fear. A broken cross symbolizes "the broken Body of Christ," the division of His Church into sects. Three dollar signs depict the materialism of the 20th century.

The parishioners of St. Mark's find more meaning in the cross as time goes on, according to Mr. Jones. "It is continually pulling our consciousness into the deeper realities. Each individual, as he goes out from worship, from classes, from counseling, must ask himself, 'How do I live out my relationship to Christ?' The whole thing is a symbol of the redemptive power of Christ.

"... The cross reminds us of the eternal, the restoring love of God revealed in Jesus Christ. This powerful love is to be found in all of life—in the mill, amidst radical change, in the loneliness of the coffee break, and in the wanting to be heard, in the frightful sickness of so much religion, be it of the 'edifice complex' or the rules, 'thou shalt not, thou shalt not.'

"Certainly the whole challenge of the Church in the world is there. Mr. McIntosh has helped us to hear and see what Bishop Robinson and Bonhoeffer have called holy worldliness. The Celtic Cross says, 'You do not go to church. You are the church.'"

TENNESSEE

Wings for Liberia

by ISABEL BAUMGARTNER

In a lively gathering marked here and there by vehement debate, the convention of the diocese of Tennessee adopted a program budget of record size, voted to give a small airplane to the Bishop of Liberia, and agreed to restructure diocesan administration in a number of ways, beginning next January.

The convention, meeting January 20th-21st at St. John's Church, Memphis, approved unanimously the \$553,662 program budget, highlighted by a \$172,500 objective for the Church, nationwide and overseas. This latter amount, an increase of 15% over last year, is appreciably higher than the national Church's asking.

Despite the inability of 10 parishes to accept apportionments asked of them for the program budget, overpledges by 17 other parishes and missions resulted in the lack of only some \$9,000. The bishop and council have agreed not to adjust proposed expenditures, since several defaulting parishes expressed firm intention to exceed their promised apportionment giving.

The Rt. Rev. John Vander Horst, Bishop of Tennessee, suggested, in his opening address, that Tennessee provide some \$30,000 (over and above any budget) for a Cessna airplane for the Rt.

Rev. Dillard Brown, Bishop of Liberia. The convention heard Liberia's geography and topography lucidly described by William Rogers Beasley, M.D., Memphian who served there as a medical missionary for some years. Endorsement of the plan came swiftly, as a response to the Mutual Responsibility challenge.

The convention departed from its usual calm behavior pattern during consideration of 12 resolutions laid before it by a diocesan study committee, whose nine members spent the past year gathering data and drawing up proposals to enable the 600-mile-long diocese to function more effectively between conventions. The Hon. Charles A. Rond, of Memphis, committee chairman, presented the report.

The heart of the report amended diocesan canons to realign both makeup and function of the bishop and council. As adopted, the proposals provide that the council be reduced in size from 18 members to a minimum of 12, that members serve four years instead of the present three, and that work of the council be limited to policy-making and long-range planning. In effect, this arrangement separates the determining of policy from its implementation; heads of diocesan departments, until now appointed from council members, will be chosen from the diocese at large and be ineligible to serve on council.

After lengthy debate and some minor amendments to the proposals, the new plan was approved by a sizeable majority vote, to become effective in January, 1966. The study committee was asked to continue its work on areas not yet complete.

Other provisions of the approved new structure empower the bishop to secure perhaps three administrative assistants, to work full time in departmental fields; provide for the annual convention site to rotate to Nashville, Knoxville, Memphis, and Chattanooga (formerly, Memphis was host every other year); require convention delegates to be certified to the secretary six weeks in advance of convention; and allow delegates to synod to be elected in a new way in keeping with the new structure and function of the fourth province's synod. Referred to bishop and council was a proposal to form a seventh diocesan department, a department of area planning, to coordinate the work of the various area development councils which have come into being in the major metropolitan areas of the diocese in recent years.

In other actions, the convention:

✓ Approved an administration budget of \$108,010, and heard parish and mission delegates pledge a total of \$22,860 to the University of the South under the Sewanee-in-the-Budget Plan;

✓ Accepted as parishes St. James' Church, 60-year-old diocesan mission in Union City, of which the Rev. Richard Clark is vicar, and St. Thaddaeus', Chattanooga, three-

year-old parochial mission under the care of the Rev. C. Allen Cooke;

✓ Heard Bishop Vander Horst express hope for valuable results from the Pilot Diocese Program, in which Tennessee and six other dioceses under the Joint Urban Program are "seeking a blueprint for renewal of the Church";

✓ Looked toward further progress in the direction of dollar-for-dollar giving so that the apportionment system in the diocese might be abandoned within a few years;

✓ Adopted a new canon enabling university and college chapels to apply to the bishop, as new missions do, for diocesan chapel status, and to operate under local boards appointed by the bishop;

✓ Voted that the bishop appoint a committee to study the possibility of canonical changes to allow women to serve on vestries;

✓ Adopted a resolution commending General Convention for its actions regarding Episcopal representatives on the National Council of Churches, and urging that, if actions taken don't correct the conditions at which they were directed, the next General Convention take further steps to correct these conditions.

ELECTIONS. Bishop and council: clergy, Sanford Garner, W. Fred Gates, Jr., C. Brinkley Morton; laity, Tom I. Stephenson, Arthur Ben Chitty, the Hon. Charles A. Rond. Delegates to provincial synod: the heads of the six diocesan departments, the corresponding heads of Churchwomen's departments, the presidents of Churchmen and Churchwomen, the editor of the *Tennessee Churchman*, additional delegates as needed (for roster of 20) from these: clergy, William G. Pollard, Eric S. Greenwood, John H. Bull, Tracy H. Lamar, David Yates, C. Allen Cooke, Dan Matthews, Robert Atkinson, Donald McK. Williamson; laity, Charles M. Crump, Dr. Edward McCrady, Will S. Keese, J. Ernest Walker, Jr., Walter Robinson, William Bekemeyer, St. George Ambler Brown, William Cravens, Henry Gillespie. Standing committee: clergy, Eric S. Greenwood, Homer C. Carrier, C. Brinkley Morton; laity, Joe Patten, Jr., the Hon. Charles A. Rond.

ALABAMA

Vestries Need to Know

Delegates to the convention of the diocese of Alabama, which met at St. Paul's Church, Mobile, in mid-January, heard the Rt. Rev. Charles C. J. Carpenter, diocesan, speak of his hope that the time would not be negatively consumed "by some who have been more interested in the dissolution of the efforts that have been made toward the united effort of Christendom than in the working together of Christians in the spirit of union and understanding." He reminded delegates of the House of Deputies' vote during General Convention to remain in the National Council of Churches.

The bishop said that those who refuse to accept their full share of the Programme Fund (apportionment) are hampering the missionary work of the Church. He declared that "a small but vocal group in several congregations has been trying to cut the throat of the Church."

Bishop Carpenter spoke of the need for wardens and vestrymen to know and understand both the general and diocesan canons, and concluded his address by reading from Canon 16, Sec. 4: "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 of sacraments of the Church, nor from parochial membership because of race, color, or ethnic origin."

According to THE LIVING CHURCH'S Alabama correspondent: "Perhaps the best way to measure the impact of the bishop's address is to report that for the first time in several years, no resolutions were presented that had to do with the NCC or with race relations."

The greater portion of the address of the Rt. Rev. George Mosley Murray, Bishop Coadjutor of Alabama, was given to Mutual Responsibility and Interdependence. He proposed that the diocese give 10% of its Advance Fund receipts to an overseas project, and that the diocese seek out and bring overseas missionaries to Alabama where they can share their need.

In action, the convention:

- ✓ Approved a first reading to an amendment to both the charter and constitution, permitting the use of the term, "Diocesan Council," in order to remove confusion between the national and diocesan executive councils;

- ✓ Turned down a resolution to permit women to serve on vestries and as delegates to convention;

- ✓ Adopted Bishop Murray's proposal to give 10% of the Advance Fund money to an overseas project.

During the convention, approximately 100 delegates, mostly lay, toured the new Church of the Good Shepherd, in Mobile, a Negro congregation and Alabama's first "church in the round."

ELECTIONS. Standing committee: the Rev. William Mann; Paul Tate, Jr. Diocesan council: the Rev. T. F. Mathews.

SPORTS

Death on the Campus

On the evening of February 8th, a young Episcopalian who was a star player on the Utah State University's basketball team phoned his parents in Anaconda, Mont., to tell them that he had just set an all-time scoring record for his school. Then he and his companions found a car which had struck a pole on the Utah State campus. They saw that the occupants of the wrecked car had been removed, and were walking toward their own car when the young man, Wayne Estes, walked into an electric wire which had fallen when the pole had been hit. Wayne was killed instantly.

At the age of 21, he had achieved national basketball renown by becoming the second highest scorer in the nation among major college teams.

Two funeral services were held in Anaconda, one a requiem Eucharist at St. Mark's Church, of which he was a communicant, and the other a public service in the Anaconda High School gymna-

sium. Representatives of the Episcopal, Roman Catholic, and Latter-day Saints Churches officiated at the public service, which was attended by an estimated 4,000 people.

The Rev. John R. Caton, rector of St. Mark's, Anaconda, told THE LIVING CHURCH: "As to his character, leadership, friendliness, humility, and downright goodness you just couldn't beat Wayne."

MISSOURI

Women Withdraw Support

Following the leadership of the council and the convention of the diocese of Missouri in withdrawing from the Province of the Southwest, the Episcopal Churchwomen of the diocese have now withdrawn their support of the Episcopal Churchwomen of the province.

Mrs. Robert A. Black, president of the board of the diocesan Churchwomen, in announcing this action said:

"At a board meeting . . . it was our unanimous decision to withdraw our financial support from the seventh province. As you may remember, the diocese of Missouri withdrew its financial aid last year. We, without any influence from the diocese, feel the same way. This action was taken only after long and careful study of all the information on this subject available to us and after complete discussion. . . . It seems that with very few exceptions the entire diocese of Missouri is of the opinion that the provincial set-up is outdated and unnecessary."

The Very Rev. John N. Peabody, president of the Maryland Council of Churches, presented a copy of the Revised Standard Version of the Bible to Archbishop Lawrence J. Shehan, of Baltimore, during ceremonies marking the Week of Prayer for Christian Unity. Within the week the Archbishop was elevated to the Sacred College of Cardinals. Dean Peabody, of the Cathedral of the Incarnation, Baltimore, presented the Bible in memory of Monsignor William K. Dunn and in appreciation of the work of the Archdiocesan Commission on Promoting Christian Unity.



WEST TEXAS

Communicants Unlimited

The diocese of West Texas has voted overwhelmingly to permit women to serve as delegates to councils, as members of various boards, and as members of vestries. At the annual council meeting, held February 4th-6th in St. Paul's Church, San Antonio, canons of the diocese were amended to delete "male" as a limiting adjective preceding "communicant" in reference to council delegations, vestries, and such boards as the executive board, Episcopal Church Corporation, and the like, membership on which had been limited since 1874 to the male laity.

The vote in the clerical order was 59 to 8 and in the lay order 128 to 32. Since only the canons were amended, the change went into effect upon adjournment.

The council also voted unanimously to accept the invitation of the diocese of Texas to become "a full and equal partner in the control and administration of the Episcopal Seminary of the Southwest" in Austin, Texas. The seminary has been owned and controlled since its founding in 1951 by the diocese of Texas, which adjoins West Texas.

Dean (now Bishop) Milton Richardson of Houston addressed the council concerning the invitation as did Phil Masquellette of Houston, a trustee of the seminary and chairman of Texas' committee on joint ownership. Dean Richardson pointed out that the seminary is actually the result of an idea advanced 50 years ago by the late Bishop Johnston of West Texas at a meeting of the new Province of the Southwest and concurred in by the late Bishop Kinsolving in 1914.

The resolution officially accepting the invitation also included provision to name trustees from West Texas.

A record budget totaling \$447,164—up \$22,210 from 1964—was adopted. The diocesan "housekeeping" budget is \$126,684, up \$2,881. Approved for the Church program budget was \$322,924, an increase of \$18,329, of which \$17,804 is in the department of missions. The diocese's quota for the national Church is \$101,000, increased \$3,631 over 1964.

The diocese also adopted the voluntary system for the Church program budget, necessary canons being amended to eliminate reference to the previous "tax" plan. All parishes and missions were asked in the fall of 1964 to undertake concerted and effective canvasses and then to determine on a percentage basis the amount to give to the Church program. The total pledged for 1965 is \$9,000 more than for 1964.

Devoting most of one morning to Mutual Responsibility and Interdependence, the council unanimously adopted a resolution accepting the M.R.I. concept. Mrs. John H. Foster of San Antonio,

Continued on page 18

Now, an ecumenical translation of

THE BOOK OF THE FAITH

By J. R. Brown

Associate professor of Old Testament, Nashotah House

It is plain, in 1965, that the revival of biblical theology has had effects in all branches of theology. It has, indeed, had effects in the Liturgical Movement, which seeks to restore to the laity their active participation in the liturgy, and in which we see a return by way of the liturgy to the renewed study of the Bible.

"What has happened," the Rev. Reginald Cant wrote, "is that the theologians have recovered their confidence in the Scriptures themselves, recovered their sense of them as being indeed the Word of God to man, and not just the record of man's experience of God." Mr. Cant wrote these words in a notable article which appeared nearly 20 years ago,* an article in which he spoke of the revival of biblical theology as the most significant movement in modern Anglican theology, although not, of course, restricted to the Anglican Communion.

Time was when the Bible was, in effect, regarded as a convenient storehouse of proof texts on which a divine might draw in support of a theological system he had erected, not necessarily on a biblical basis. In this approach it was regarded as a series of propositions, inspired, infallible, and all on one plane, without regard to questions of date and authorship, without regard to the setting of verses within the thought of the original writer or, indeed, within the context of the whole story of the Bible.

Then, with the burgeoning spirit of free inquiry and the questioning of authority in many fields there came the rise of modern critical scholarship. From the side of the sciences it was made clear that, for instance, the creation stories of Genesis are not true in the literal terms of geology and biology. It became possible to set the Bible against the background of



the world in which it took shape, and a good deal became known about the beliefs and practices of non-Christian religions; there was the rise of the comparative study of religion. The Scriptures themselves were to be studied like any other composition. The sources of individual books were separated out and the literature in general related to the historical circumstances in which it was produced.

Yet with much that was pure gain, and on which there can be no going back, there was also loss. Scholars seemed to be chiefly occupied with critical questions about history, dates, and authorship and not to be doing very much to help the ordinary Christian in the use of the Bible as a whole, as the Book of the Faith. The future priest could spend many hours in seminary chopping up the Pentateuch into its constituent sources (or the Gospels) and never quite get round to the all important question—*what moved the writers whom he learned to identify as J, D, Q, etc., to write as they did?*

Add to this the fact that in the heyday of liberalism great stress was placed on the Bible as a *human* document: the word "Revelation" was still used, but the concept itself tended to disappear in favor of "Discovery." The Old Testament became an interesting but rather remote example of the development of higher and nobler ideas about God as they have been

given us by a nation that had, as the saying went, "a genius for religion." In the New Testament the *teaching* of Jesus was the thing; it was a message *about* God, and the Kingdom of God was a synonym for the ethical progress of christianized humanity. To some the Bible seemed to be one religious classic among many rather than the story of how God worked out His saving purpose within history. It was indeed hard to know how to use the Scriptures for spiritual sustenance, and to see how the Old Testament and the New form a unity, and how each illuminates the other.

A change began with the advent of the eschatological school of Schweitzer, whose great merit was that he sought to interpret the Gospel story by its contemporary setting and to escape from modern prepossessions. The Liberals, he complained, had reduced Christianity to "a rational bourgeois religion." Then the whole idealistic and humanistic approach was decisively challenged by Karl Barth's proclamation of the reality of a Transcendent God, a God who lives and acts, and is Lord in His own world. He said that when he started preaching the "Otherness" of God, he found that he was pulling a rope that rang a great church bell and that people were flocking to listen.

Then in the Anglican Communion there was Hoskyns and Davey's *Riddle of the New Testament*, the Archbishop of

**Church Quarterly Review*, London, July-Sept., 1946.

Canterbury's *The Gospel and the Catholic Church*. Fr. Hebert's *The Throne of David*, Fr. Thornton's *The Common Life in the Body of Christ*. All these, and many others, were asserting that Gospel and Church are not two things, but one. The books were the fruit of a renewed confidence in the Scriptures which assert that God is not primarily an Object of our striving, but an active Subject, working out His purposes in His own way.

We live in a disturbed and distracted world which brings the Bible very close to us. It is not only that we have a deeper knowledge of the background of the Bible, of the languages in which it was written, and new methods of study such as form-criticism. It is that the apparently solid ground of our faith in man and in man's achievement collapsed beneath our feet. The classic biblical themes of the transcendence of God, of God as the Lord and Judge of history, and of man as created for the freedom of grace yet knowing also the captivity of sin—these things have come alive for us with an intensity of meaning perhaps not possible in the more static political and philosophical climate of a couple of generations ago. Thus we try to interpret the Bible theologically from within, even as it was viewed by those who shared its faith and hope.

A sign of our renewed concern with the Bible is the number of new translations which have appeared in recent years—the Revised Standard Version, the New English Bible, the new Jewish translation of the Torah, Knox, Rieu, Phillips, the Confraternity of Christian Doctrine publications. Now comes *The Anchor Bible*, an ambitious project of Doubleday & Company under the general editorship of two well known scholars, W. F. Albright and D. N. Freedman. It is the coöperative work of seven Catholic, twelve Protestant,

and five Jewish scholars—the only edition of the Bible thus to be produced—and their competence is beyond question. There will be 38 volumes in all, appearing at the rate of six a year until the project is completed in 1970.

The object of *The Anchor Bible* is “to offer the most reliable translation possible, supported by the most up-to-date documentation.” The claim is made that “it is the first Bible whose purpose is to concern itself exclusively with what the Bible says and not with a sectarian interpretation of what it means” and that “it is not intended to reflect any particular theological approach.” It will indeed be interesting to see if this approach can be maintained.

The series is aimed at the general well-educated reader—cleric, layman, Christian, or non-Christian—and the method is to provide each volume with a general introduction, then the translation and explanatory notes thereon, then a section of brief comment on each passage.

The first volume, on *Genesis* (\$6) is by the distinguished Jewish scholar, Dr. Ephraim Speiser, of the University of Pennsylvania. Its great strength is the author's unrivaled familiarity with the ancient Near Eastern world in which the patriarchs lived, and it is a volume which anyone who lectures or preaches on *Genesis* will need to have constantly at hand. Time and time again the text of the Bible is made to speak to us with great clarity over the cap of the centuries.

But some questions remain. The target at which the series is aimed is a notoriously difficult one to hit. It has been observed that the Notes and Comment contain reference to journals and books of a technical nature in several languages. And even the best-educated general reader who is not a hebraist (and still less an orientalist) is not likely to obtain much illumination

from such occasional notes as (p. 321) “Heb. *wa*—in the sense of Ar.f.a.”

There is interpretation, with a vengeance. Abraham leaves home and country rejecting Mesopotamian polytheism and “in quest of spiritual values,” it is “the start of an epic voyage in search of spiritual truths,” and it is said that “the history of the biblical process is ultimately the story of the monotheistic ideal in its gradual evolution.” It is not thus that the Bible presents its story.

The first New Testament volume is on *The Epistles of James, Peter, and Jude* (\$5) and it is by Professor Bo Reicke of Basel. (The translation here seems to come to us as an English version of the author's Swedish version of the original Greek.) He is concerned to place the Epistles in a setting which is historically realistic, paying special attention to the political and social problems of the time. He thinks that there were many heady subversive movements aimed at the overthrow of the powers that were, and that the Epistles were concerned to warn Christians of them. *I Peter* is “a baptismal sermon in the form of an Epistle” and was probably written in the 60s not by St. Peter, but “with the knowledge and consent, or even at the direct request of the great Apostle.” The others reflect the reign of Domitian, 81-96 A.D. (Dr. Beare of Toronto has made an impressive case for putting *I Peter* in an even later period.) Dr. Reicke has been much more successful in keeping overly technical material out of his book.

These two volumes get the project off to a fine start,* and we await with impatience their successors, particularly, in my own case, the two volumes on the Psalms by Fr. Mitchell Dahood.

*A third volume has just been published: *Jeremiah*, by John Bright (\$7).

Comparative passages from (left to right) Anchor, KJV, & RSV.

I 1 When God set about to create heaven and earth — ²the world being then a formless waste, with darkness over the seas and only an awesome wind sweeping over the water — ³God said, “Let there be light. And there was light.

I n the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light.

1 In the beginning God created the heavens and the earth. ²The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. 3 And God said, “Let there be light”; and there was light.

Where

Can I

Borrow that Book?



by the Rev. Francis C. Lighbourn, S.T.M.

Librarian, University Club of Chicago

Are there such things as mail-order libraries from which lay persons as well as clergymen may borrow books on religion and theology?

There are; and it will be the purpose of this article to acquaint readers of *THE LIVING CHURCH* with four such institutions whose coverage is nationwide, or virtually so. These are:

(1) **The General Theological Library**, 53 Mount Vernon Street, Boston, Mass. 02108

(2) **Henry Knox Sherrill Library**, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017

(3) **The Margaret Peabody Lending Library**, Convent of the Holy Nativity, Fond du Lac, Wis. 54935

(4) **The Library of St. Bede**, 157 East 72d Street, New York, N. Y. 10021

General Theological Library

Established in 1860, the General Theological Library is "a free non-sectarian library serving the United States and Canada." Represented on its board of directors and on its book committee are Episcopalians, Jews, Roman Catholics, and others. This means that its constantly

growing holdings represent a wide and balanced selection from available religious and theological material.

"The library serves all parts of the United States and Canada. Borrowers include ordained clergymen, theological students, and laymen recommended by clergymen. Holdings consist of some 60,000 volumes and over 75 periodicals covering the entire theological field. . . .

"Four books or periodicals per request may be borrowed as available by mail and may be kept for one month. Postage is paid both ways by the library. A postage envelope is enclosed with each book, for those who wish to contribute toward postage expense. . . .

"Access to stacks is permitted. Reading rooms are available for research and writing."

Members (who pay \$5 or more, according to type of membership) receive the quarterly *Bulletin*, bibliographies, and various other information, but all that is necessary to borrow books is to be a clergyman or theological student, or to be recommended by a clergyman.

Henry Knox Sherrill Library

The Henry Knox Sherrill Library is a specialized library serving primarily as a reference center for the officers and staff of the Church's Executive Council. It is open by appointment to persons engaged in research, and certain categories of books are available for loan to clergy and laity. Readers wishing to borrow books by mail are advised to state their requests in writing. If a desired book is available, it will be loaned for a period of two

weeks, plus mailing time. The only charge is a 10-cent rental fee for each book borrowed.

The Henry Knox Sherrill Library has "a collection of more than 12,000 books, pamphlets, and clippings dealing with all the important phases of the Church's activity." Reviews are sent upon request, and special subject-lists of books are available for loan.

Margaret Peabody Lending Library

"The Margaret Peabody Lending Library for the Distribution of Church Literature by Mail"—to give it its full title—has for over half a century been operated by the Sisters of the Holy Nativity. It is a mail-order library, period. Books are sent to all who apply for them, regardless of credentials, though credentials are always welcome. It is a free library to any who have not money enough to return books. The Sister Librarian writes:

"One avaricious reader, a young mother, who works summers at a weenie stand, reads the great mystics and sends me a huge bunch of big rubber bands off the sausage boxes."

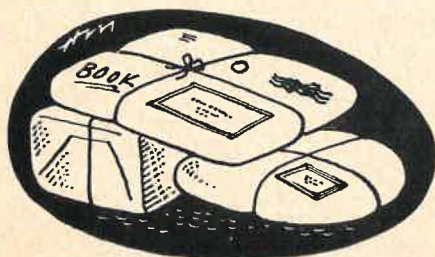
Two books may be taken out at a time. They may be kept for six weeks, renewable if desired. When writing for books it is a good idea to list several, in order of preference, as some may be out. Catalogs are sent upon request.

The Margaret Peabody Lending Library is strong in ascetic, moral, pastoral, and devotional theology, in biography and hagiography, and—not unnaturally—in material on the religious life. A perusal of its catalogs suggests that in these areas it contains titles difficult to find elsewhere.

Library of St. Bede

For over 25 years the Library of St. Bede has been lending books to Church-people throughout the nation. Containing about 8,000 books and pamphlets, the library specializes in Anglican material

Continued on page 24



Bishop Mallett

Death by cancer has taken from us another bishop — Reginald Mallett, retired Bishop of Northern Indiana—but only after he had waged a gallant battle of four years against the disease. Bishop Mallett remained active in doing the things God gave him to do, until he recently became no longer physically able to do so.

It is noteworthy that quite often this observation is made about cancer victims who were also staunch Christians—that they kept on doing their work, instead of simply giving up. Christians who have not yet been called upon to walk in that valley do well to note the fact, and to make up their minds and wills as to what they will do when their own last times are upon them.

A grateful priest who served under Bishop Mallett called him “the last of an era of great, sane, and lovable Catholics.” The last of an era he may well have been; eras are always passing and being replaced by new ones. We earnestly hope that Bishop Mallett was not the last of the *succession* of great, sane, and lovable Catholics, and that in God’s providence the strong men will keep coming on. This is not only a hope but a conviction. God be thanked for the wonderful grace and virtue declared in his servant Reginald, and all his contemporaries who were lights of the world in their generation and in ours.

“But Especially the Parchments”

“When you come, bring with you the cloak that I left with Carpus in Troas, and the books; but especially the parchments” [II Timothy 4:13].

Evidently St. Paul was in prison as he wrote these words to his friend Timothy. (To avoid entanglement with the critical question, we confess to the old-fashioned belief that St. Paul wrote at least some parts of the so-called Pastoral Epistles, this personal note being among them.) He expects to meet death at any moment, and is “ready to be offered” [4:6]. Although profoundly at peace with God and with himself, he is humanly lonely: “Demas hath forsaken me” and “only Luke is with me” [4:10, 11]. He asks his friend to bring him two things: his warm winter overcoat, for it is chilly in his unheated cell, and “the books, but especially the parchments.”

He wants bodily comfort from the coat, and mental comfort from the books. People who find the great Apostle an awe-inspiring figure but “not quite human” may profitably ponder this very human detail.

What was in “the books?” What made “the parchments” especially precious to him? The books were papyrus rolls, the parchments were scrolls of more expensive material. This we know. But we do not know what were the contents of those particular books and parchments. Many learned guesses have been made, *e.g.*, that the parchments were legal certificates of his Roman citizenship, or that they were Hebrew scriptures, or collections of the sayings of Jesus.

All that seems reasonably certain is that in those books and parchments were words to sustain the soul of a man of God as his last and fiercest fight seemed nigh. He needed mental comfort from them, by which we mean not simply what the great historian John Addington Symonds called “the everlasting solace that is in the classics,” but that bracing power that strengthens the mind to face the worst.

When Dr. Hanns Lilje was a prisoner of the Nazis his jailers were less indulgent than Paul’s, and allowed him no books. But in his autobiography he tells us how, throughout that ordeal, he was able to stay sane, and even serene and confident, by recalling to himself the great literary treasures which he had memorized in earlier years—the Psalms and other Scriptures, the hymns and traditional prayers of the Christian liturgy. These were means by which God made him more than conqueror.

We recall the prison experiences of St. Paul and of Hanns Lilje in this Lent Book Number for the admonition, comfort, and encouragement of us all. The Christian who both cherishes and continuously uses the “books and parchments” of his faith is armed for the good fight as he could not otherwise be. There is something rather sophisticated and precious, in our opinion, about Emerson’s remark that “books are for the scholar’s idle times.” We have no need of them, he explains, when we can “read God directly.” It may be noted that this did not prevent Emerson from writing a few books of his own, to say nothing of reading many others.

The truth here is that man cannot live by his books, but he can and must live by the wisdom or the folly which is recorded in books. And so we hope that all our readers will go into this Lent with some genuinely good books at hand, to help toward a fruitful Lent. Lent is a good time to read more and to talk less.

Read carefully what our contributors say elsewhere in this issue about good new books, and resolve to make spiritual reading a vital part of your Lenten fare. There’s no reason whatever why this should be a penitential exercise. It can be joyful, as we are persuaded St. Paul’s was with “the books, but especially the parchments.”

We Must Increase

FOR the first time in five years—half a decade in this age of inflation—THE LIVING CHURCH is raising its subscription rate. Very few American magazines of whatever type have gone anything like this long without passing their increase in operating costs on to the consumer in the form of a raise in price. We held out as

long as we could. But year by year the price of everything we must use goes up—paper, printing, press work, all services and supplies. We could absorb these additional expenses no longer and stay in business. So, on March 1st, the regular annual subscription rate will go from \$10 to \$10.95. Corresponding adjustments will be made in the fall of this year in the two- and three-year subscription rates. Meanwhile, if you want a bargain, you can subscribe for two or three years at the old rates: \$18 for two years, \$24 for three. Get them while they last!

Our purpose here is not to apologize but to explain. And we trust the good sense, and everyday financial experience, of our readers to see and to understand our necessity. Every American knows what is happening to his cost of living, cost of working, and, among other necessities, cost of reading and keeping informed. In one sense, we must say that it's tough all over. But we think it's better this way than it would be if all prices were going down for the reason that nobody had any money to spend.

It is our resolute purpose to hold our subscription price down to our new rate for as long as we possibly can—hopefully, for at least five years more; preferably, forever.

NEWS

Continued from page 13

chairman of the Overseas Department of the Executive Council, addressed the delegates, advising that her Department will serve as a national clearing house for projects. In the diocese, the clearing house will be the division of world mission (department of missions) under the Rev. Cal Rutherford of San Antonio.

As a future objective, Mr. Rutherford said, his division "hopes to promote 'sister parish' relationships between West Texas parishes and overseas congregations." He reported that Bishop Jones has entered into an informal sister diocese relationship with the diocese of Kyushu in Japan, at the same time maintaining close relations with Mexico.

The Rt. Rev. R. Earl Dicus, suffragan bishop and chairman of the department of missions, reported that five new missions had been formed since the last council. Accepted into union at this council were Church of the Resurrection, St. Andrew's, and St. Matthew's, all of San Antonio; St. Martin's, Corpus Christi; and Trinity-by-the-Sea, Port Aransas. One mission, St. Christopher's, Bandera, petitioned for and was accepted into union as a parish.

ELECTIONS. Standing committee: the Rev. John B. Covey; Judge Frank Crain. Executive board: the Rev. Messrs. Thomas H. Morris, J. Rufus Stewart; Glenn Alexander, Dr. James McCrocklin.

Tribute

A synagogue in San Antonio paid tribute recently to the Rt. Rev. Everett H. Jones, Bishop of West Texas, and two

Quinquagesima Parable

With deep and holy wisdom the Church bids us fix our minds upon charity—the most excellent of all gifts, the bond of all virtues—on the Sunday immediately preceding Lent. We are to begin our Lent firmly understanding that supernatural charity, the love of Christ which we are to receive from Him as members of His Body, is indeed the Ultimate Weapon—the one power which is mighty to the pulling down of all strongholds of evil.

So here is a timely parable.

A man with scanty virtue but a host of friends died and went to hell. His worldly friends, one after another, were allowed to approach the gate of hell to plead for his release. One after another they would say to Satan, "He wasn't such a bad fellow in some ways. He's learned his lesson by now. Let him out! Let him out! Let him out!" It was all to no avail.

Then, one day, his mother approached the gate. Quietly, with a strange catch in her voice, she said to Satan, "Let me in."

The massive gates immediately swung open. Against this love which harrows hell they could not prevail.

Letter from London

Baptism is going to remain a very lively issue in the Church of England for some time to come—and who would have it otherwise? It is surely of fundamental importance. It is also going to remain a highly controversial issue and no doubt there will not be wanting those who delight in turning a controversy into sensation.

How and when to baptize was an important topic at the Annual Conference of Parish and People. The first resolution that "the Church should exhibit more clearly in its corporate life the fruits of Baptism," and that "the love and witness of members of the local church in their daily lives should make them more evident" was passed unanimously.

The second, passed with only one dissentient, stated: "The Church should adopt forms of baptismal services which show the meaning of this sacrament in better and more contemporary terms than the present services do."

There was a solitary vote also against the third resolution, which emphasized that the teaching of the Church about Baptism should be redefined and made

Roman Catholic bishops—Archbishop Robert E. Lucey of San Antonio and his Auxiliary, Bishop Stephen A. Leven, archdiocesan vicar general. The bishops were honored at a reception by Temple Beth-El.

Rabbi David Jacobson, the synagogue's spiritual leader, told the gathering that the recent statements on Jewish relationships by the Roman Catholic and Episcopal Churches "will lead to a far better understanding and coöperation among the varying religious faiths throughout the world." He referred to the House of Bishops "position paper," issued at the last General Convention, which took a strong stand against anti-Semitism, recognizing that not all Jews could be accused of the crucifixion of Christ [L.C., October 25, 1964], and the Vatican Council's declaration on the Jews absolving them of the charge of deicide in the death of Christ.

WESTERN KANSAS

For the Time Being

The Rt. Rev. John E. Hines, Presiding Bishop, has appointed the Bishop of Kansas, the Rt. Rev. Edward C. Turner, to be bishop-in-charge of the missionary district of Western Kansas. Bishop Turner's appointment became effective February 1st. He will serve until the next meeting of the House of Bishops, September 7th.

The Rt. Rev. Arnold M. Lewis, Bishop of Western Kansas since 1956, was elected by General Convention as the Church's first suffragan for the armed forces [L.C., November 1, 1964].

public in such ways that the meaning and implications of the sacrament are more readily understood.

A further resolution, which said that infant Baptism should be confined to the children of practicing Churchpeople, was not put to the vote, as many of the delegates felt that its terms were not acceptable.

A final clause, which won general approval, stated that the whole field of Christian initiation should be considered.

Alongside that comes a public opinion poll initiated by the *Church of England Newspaper* with a questionnaire:—

(1) Are you satisfied with the present practice of infant Baptism within the Church of England?

(2) Do you think there are good biblical reasons for baptizing the children of confirmed Church members?

(3) Do you think infant Baptism should be administered only to the children of confirmed Church members?

(4) Do you think it right to require godparents to make vows on behalf of infants?

(5) Do you think that the Church of England should altogether cease baptizing infants?

Meanwhile, the president of the Islington Conference, famous gathering of Evangelical Churchmen, made a plea that clergy should not secede from the Church on the question of baptizing infants. He described the situation as fluid and said no one could tell what the future holds.

The latest statistical information published in the 1965 edition of the *Church of England Yearbook* will provide some comfort for those who believe that figures are important. It notes a significant increase in the still small total of adult Baptisms. The latest figures suggest 12,000 as against 10,617 in 1960; ordinations are 100 more than the average for the years 1954-1963, while the total parochial income for 1962 was 66% higher than in 1956. The planned giving campaigns, owing much of their origin to the United States, are a major factor in this. Against the rise, of course, has to be set England's vicious inflation.

Also on the debit side is a decrease in the number of infants baptized in the Church of England (now only 531 in each thousand live births). This comes alongside a major drop in the number of Confirmations. In 1961 it was 191,042; in 1963 it was 162,728.

If the *Methodist Recorder*, major and substantially "official" voice of English Methodism is right, Anglican-Methodist unity in England is still some way off. A leading article suggests that there is no prospect of the present proposals being accepted as they stand. Methodist bodies, the paper says, cannot possibly be asked

to give a definite "yes" or "no" without fresh discussions. Without such discussions any decision could only be taken by the narrowest of margins and this would be disastrous since it would mean that large numbers of both Anglicans and Methodists would feel bound to disassociate themselves from the verdict.

On the other hand, the *Recorder* says, "An outright rejection of the proposals would mean a tragic closing of the door. There should be immediate further negotiations but they should firmly be limited to two years so that the matter doesn't fall by constant deferment."

The Anglican Church in Wales is "in imminent danger of breaking down completely within the next 10 to 20 years because of a clergy shortage," says Bishop Simon of Llandaff. Anglican clergy in Wales have decreased in numbers by 18.6% in the last 20 years. There has also been a major decrease in the number of Baptist, Congregational, and Presbyterian ministers. Roman Catholic clergy, on the other hand, have increased.

Another prominent social concern of the British Council of Churches finds expression in the setting up of a "British Churches Housing Trust." The concern, indeed, goes beyond the BCC, for the founder members include Roman Catholics and Jews as well.

The object of the trust is to provide homes for those at present unable to afford them. This trust is a logical step forward from the 100 or so existing housing trusts, some of them having a long history, which have been set up by individual Churches or by groups of people in the name of Churches.

The trust, which will be financed partly by a grant from the London County Council and partly by grants from charitable organizations and private gifts, hopes it may eventually be able to undertake building operations and house management on its own. Meanwhile its first task will be to stimulate local Councils of Churches to set up voluntary housing associations in their own area which will acquire property and manage it on a charitable basis.

A statement from the British Council of Churches says, "The launching of the British Churches Housing Trust signifies the commencement of a new energetic drive throughout the whole religious community to expand the housing society movement and to stimulate, through the formation of local associations, the provision of extra housing and accommodation by conversion and new building. . . . In this way, an increasingly effective contribution will be made toward the solving of one of the most urgent social problems of our time."

DEWI MORGAN

AROUND THE CHURCH

The diocese of South Florida has acquired the Hill Haven Nursing Home of Lakeland, Fla. "Bishopcourt" Episcopal Nursing Home is the new name. It consists of 78 beds, with complete physiotherapy facilities, common room, kitchen, dining room, and other modern facilities.

For the time being Bishopcourt will operate under the direction of the Bishop Gray Inn Board; but it is hoped to organize a separate corporation in the Lakeland deanery to have immediate oversight. The diocese plans to admit those who can afford to pay their own nursing home costs and also make arrangements to care for those unable to pay their own way.

The Rev. John O. Bruce, vicar of St. John's Episcopal Church, Shawano, Wis., was the guest speaker at a recent meeting of the Christian Mothers and St. Anne's Society in Sacred Heart Roman Catholic Church Hall in Shawano. Assisted by the Rev. James H. Miller, Episcopal chaplain at Canterbury House, Wisconsin State University, Stevens Point, Fr. Bruce presented a "dry mass" for demonstration of the Eucharistic Liturgy from the Book of Common Prayer without the actual consecration of the bread and wine.

In introducing Fr. Bruce, the Rev. Gerard Van Nuland, pastor of Sacred Heart, noted that since the reign of Pope John XXIII, Roman Catholics are encouraged to learn more and more about how other Churches live and how they pray.

Dennis Hoover, a writer for the *Dallas News* and a member of St. Luke's Church, Dallas, was cited recently by the National Association of Social Workers and the Dallas Chapter, Texas Social Welfare Association, for articles on social welfare problems.

Persons doing graduate work at any of the New York universities or seminaries in the summer of 1965 are eligible to stay at Windham House, Episcopal graduate training center for women, at a non-profit rate (room and board, \$20 per week).

Windham House will be open from June 20th to August 13th, to both men and women. Preference will be given to Episcopalians who apply, although others are welcome. Windham House offers this encouragement to graduate study as a non-profit service to the Church.

The church formerly known as St. John the Divine, North Miami Beach, Fla., has been renamed St. Bernard de Clairvaux. The Rev. Harold Batchelor is vicar.

BOOKS

Continued from page 9

doubt, says Lewy, that Catholics and Protestants alike saw in the Hitler-Papen government the opportunity of genuine national renewal, and that the innate conservatism of the bishops would not permit them ideologically to oppose the hope for renaissance of the German people and Reich.

The successes which Hitler achieved in foreign policy, from the exit from the League of Nations in October, 1933, to the occupation of Prague in March, 1939, had the enthusiastic approval of Germans of all shades of opinion, Lewy reports. He says there can be little doubt that they welcomed equally the decline in unemployment and the disappearance of communal strife which had so plagued the Weimar Republic throughout its existence. In this atmosphere it was impossible for the Christian Church, even if it had so desired, to engage in open conflict with the "new regime." The faithful, Lewy observes, would have refused to do battle.

Because of the desire to ignore or write off the pagan element in National Socialism, and in the hope that violence and excess were but incidents to revolution, the Roman Catholic authorities, which in themselves represented an authoritarian hierarchy, felt that it was possible to achieve a lasting accommodation with dictatorship, says Lewy. After all, the Holy See had achieved just such accommodation with Mussolini in the Lateran Treaty of 1929. Nor is it surprising, he notes, that the German bishops called upon the faithful to render full obedience to the Fuehrer and Reich after the outbreak of war in 1939. They and (as the evidence suggests) Pius XII saw in the Nazis the great bulwark against atheistic Communism, deserving the support of the Church.

The book reports that the German bishops to the end in May, 1945, condemned any form of revolt against given authority, in spite of the fact that Nazi persecution and the imposition of the so-called Final Solution on the Jews created moral conflict intolerable for Catholics to bear.

Lewy notes that German priests and laymen were indeed to be found in the underground resistance and as inmates and victims of concentration camps, in spite of the apparent failure of Church authorities to see the profundity of the conflict which seemed to call for prophetic witness. Nowhere, says Lewy, is this question raised more seriously than in the treatment of Jews and non-Aryan Christians. Did the Church fail to protest because anti-Semitism in Europe had its origin in the past attitudes of the Catholic Church? It is a fair question when one thinks of the protest raised by the Bishop of Muenster so effectively against a simi-

lar final solution proposed for mentally defective patients!*

The same question is raised in the form of a play, *The Deputy*, by Rudolf Hochhuth. Hochhuth, like Lewy, was born in Germany less than two years before the Nazis came to power. The appendix to the play, "Sidelights on History," shows evidence of considerable research before the play was written. There is no disagreement between the two authors as to their evaluation of available historical data. It is understandable that a play which destroys some of the myths about the attitude of Germans toward the Nazi regime which have grown in Germany since the collapse of May, 1945, should have called forth violent reactions not only in Germany but from many Roman Catholic leaders throughout the world. Yet the historical data now available seem to be incontrovertible.

The problem with which the play seeks to grapple is how Pope Pius XII—the



vicar (deputy) of Christ—could fail to speak out against "the Final Solution" of the Jewish question by mass murder. Was not such silence a failure to speak with prophetic voice to Christianity's most fundamental principle—the sanctity of the human being, regardless of his racial or religious origin? This question is treated in a modern morality play in which many of the actors represent historical persons who not so long ago guided the destiny of the Roman Catholic Church or controlled and executed Nazi policy. Actual events of the recent past are played out on the stage.

The anguished cry, "Am I my brother's keeper?" dominates the play. It is this cry, rather than the question of the responsibility or failure of the Pope, which must concern the reader. For this is not a reflection on history; it is a decision which each one of us must face today.

I am not a drama critic. I can only attest to the power of *The Deputy* as a book to be read and a stage play to be seen (albeit in shortened form). We have to find the answers to these questions: How does the Church speak to the Gospel in the secular world? Which has priority: the ministry of reconciliation or the ministry of the Word? And, perhaps the most profound question, is there any other way of fulfilling Christian vocation except through the way of the cross? These are

*In a sermon delivered on August 3, 1941, in a Muenster parish church the bishop protested against the killing of mental defectives and demanded the prosecution of the murderers. The sermon had wide-spread repercussions. Shortly afterwards the euthanasia program was halted by Hitler's direct orders.

questions which concern not only the past. They are acute today. The civil rights revolution in America, the attempt to maintain a closed society in Mississippi and elsewhere in the deep south, *apartheid* in South Africa and social *apartheid* in northern states of the U.S.A. call Churches and Christians to take a stand. Can we make a choice between prophecy and reconciliation? Is it possible to be the minister of both? Is it possible to choose the path of compromise and sometimes of silence so that the Church's institutional existence may be preserved against a better day?

Though history does not repeat itself, we may perhaps learn from history.

REINHART B. GUTMANN, ACSW

Above Notes, a Reward

The Grace of Passion. By Olive Wyon. The Fortress Press Book for Lent, 1965. Pp. 66. \$1.50.

It seems almost an impertinence to criticize Olive Wyon when she is writing on the subjects of prayer and grace: but 40 footnotes (mostly marking quotations) in the 66 pages of *The Grace of the Passion* are rather too much. The quotations interrupt the smooth flow of the author's own language and sometimes break the thread of her thought.

But this is a good little book, well constructed and proceeding in logical steps from introduction to conclusion; the descriptive passages are vivid and moving, but not fanciful, and the author respects the text of the Gospels. Her chapter on the grace of silence is particularly effective.

This is a book which well repays the time spent in a careful reading of it. Priests looking for a theme for the addresses for a quiet day will find this book rewarding.

HENRY N. HANCOCK

Worldwide Coagulation

An Anglican Turning Point: Documents and Interpretation. By Stephen Fielding Bayne, Jr. Church Historical Society. Pp. 315. \$5.95.

The Church Historical Society has done the Church true and laudable service by quickly collecting and publishing in one volume, *An Anglican Turning Point*, some of the major documents and previously written (or spoken) words of the first Anglican Executive Officer, the Rt. Rev. Stephen Bayne.

While this weighty book is not of equal value to every Churchman, it is of more than passing interest to any serious student of the contemporary Christian scene or to anyone who wants help in discovering what it means to be an Anglican today.

An Anglican Turning Point is divided into two parts: documents and interpretations. Surprisingly, the documentary sec-

tion is in many ways the most fascinating. Bishop Bayne's annual reports to the Archbishop of Canterbury are replete with clues to the joys and difficulties of the author's precedent-making job. More than once, for example, he eludes to a painful lack of rapport with the Church of England, that part of the Anglican Communion in which he spent more time than any other.

The second part contains articles, speeches, and sermons, almost all of which dealt with Bishop Bayne's reflections on the vocation of the Anglican Communion. While his observations are sorted out into divisions labeled structure, life, and mission, the one problem which keeps floating to the surface throughout is "confessionalism," the worldwide coagulation of denominations. It could well be the central theme of the book. It is certainly among the chief issues facing the Churches in this ecumenical era.

A. THEODORE EASTMAN

The Greatest Need

A Special Way of Victory. By Dorothea Waitzmann, in collaboration with Georgia Harkness. John Knox. Pp. 104. \$2.50.

Dorothea Waitzmann's testimonial, *A Special Way of Victory*, to how the Church has aided her to live an extroverted life, despite the severity of her cerebral palsy, will help clergy and laity develop new insights in their ministry to people with special needs. As Miss Waitzmann shows, the greatest need of the physically handicapped is to discover that, as they can accept the distortions a physical handicap brings to a body, they can see themselves as basically no different from anyone else.

When Miss Waitzmann speaks to a clergyman of the uncontrollable giggling so often experienced by CPs in tense situations, he wisely admonishes her:

"So you giggle . . . you won't die . . . that's egotism. Who do you suppose is paying any attention to what you do when they can wrap themselves in their own thoughts?"

This man not only accepted all her physical and emotional involvements, but he allowed her to be a person, capable of recognizing the self-centeredness which she shares with all men.

This is but one of the many truths Miss Waitzmann has learned as she has coped with the mundane (to others) tasks of housekeeping and living alone since the death of her mother. As with many CPs, she has discovered that a college education is no guarantee of gainful employment. The story is not one of physical victory, but an emotional acceptance of the hard facts of life.

Life's larger problems are much easier to accept than the frustrations found in daily living. The author has insight into this, for in the last page of her book she sums up her own—and everybody's—

life situation, as it has been made clearer to her:

"It is the *walking* that is so difficult, not only for the cerebral palsied, but for all men. It is the daily routine that is so wearisome . . . most of us have to stumble along most of the time with twisted feet and trembling hearts, praying that each step will deepen our faith and bring us closer to the summit of our hopes."

Many people will appreciate, with newness, their own summits after reading this book, and will surely wish to reset their goals.

G. JANET TULLOCH

Argument Lost

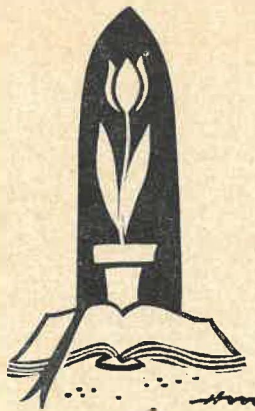
Introduction to Theology. By Marianne H. Micks, Ph.D. Seabury. Pp. 204. \$4.95.

Anyone still contending that a woman cannot write about theology has lost the argument with the publication of Dr. Marianne Micks' book, *Introduction to Theology*. She has attempted, for the most part successfully, to give a brief but thorough basic introduction to Christian theology, and thus provides a long needed volume.

Dr. Micks avoids making premature assumptions about basic Christian beliefs, and does not hide behind dogmas when the going gets rough. Her style is warm and flowing, yet includes in understandable form the important if technical considerations of biblical criticism, etc.

The first part of the book is concerned with basic biblical theology, and provides a solid and quite respectable treatment of the Christ events and the interpretations of the biblical authors.

The second part of the book is devoted to the whole nature and development of historical theology, or tradition. Dr. Micks



deals in detail with some of the crucial theologians ranging from Athanasius and Augustine to Bernard, from Aquinas and Anselm to Luther and Hooker (among other pivotal theologians). Her discussion of these men is set in the context of the historical-theological issues confronting them, and therefore fulfills her intentions to give a basic introduction to theology.

The third and last section is given to the concern of communicating the Gospel in

the modern world. It is, then, a study of apologetics and deals with more recent and decisive theologians such as Barth, Bultmann, Farrer, Niebuhr, Tillich, Bonhoeffer, and Maurice. Again these discussions are in the framework of the kind of apologetic required for this age as it has developed in the last 344-400 years, for which, theologically, Kierkegaard is the father or grandfather.

The scope of this relatively small book is quite large, but handled not only with unusual competence but also with unusual clarity. It will find welcome and effective use in confirmation or inquirers' courses for which such a book has not been available.

SCOTT N. JONES

Horse in a Donkey Harness

The Meaning of Christian Values Today. By William L. Bradley. Westminster. Pp. 176. \$4.50.

William Bradley is a talented and competent historian of ideas. He is able to concentrate centuries of subtle ethical debate into surprisingly adequate summaries. Within a hundred pages he sketches the ethical development of the Greeks, Old Testament ethics, Stoic natural law theory, and New Testament ethics. Most of this is quite good. In the next 30 pages he gives superb thumbnail accounts of the ethical teaching of Augustine, Thomas Aquinas, Luther, and Calvin.

However, an element of distortion constantly enters an otherwise admirable work. The author is unfortunately doing his writing for a series called "The Westminster Studies in Communication," and this means that between good bricks he must somehow trowel in some rather debatable judgments upon the "communicableness" of his material. The result is somewhat crumbly mortar. For instance, Plato and Aristotle are considered to be uncommunicative in comparison with the Sophists who were specialists in the rhetoric and oratory of their day; yet there are the innumerable editions of Plato and Aristotle produced for 2,400 years, through which, oddly enough, we have learned about the Sophists because they discussed them. Again, St. Thomas' ethics are magnificently summed up in about eight pages of penetrating writing, but then the work of Aquinas is dumped on the ash heap because he synthesized a period but gave nothing communicative to the future. One wonders what magic wand has wafted away St. Thomas' influence upon Vittoria and his *Law of Nations*, upon Catejan and Suarez, upon Richard Hooker and the Caroline Divines, upon the long history of Roman moral theology, and indeed upon the recent work of Gilson and Maritain? Clearly a man ceases to be a historian when he becomes a judge of the amorphous and undefined measure of "communica-

tion." It is a shame to force shoddy intellectual harness upon so able an historical horse as Bradley proves himself to be.

The final section of the book, coming down to modernity, attempts in brief space to deal with existential ethic, and with the morality of those who have no faith in God, and with the breakdown of the "Protestant ethic." The result is too brief to be adequate but manages to throw off some sparks of penetrating insight. The author seems to be on firmest ground when he is most Niebuhrian, that is when he is making use of Niebuhr's salient thesis of the relation between the motivation of Christian charity and the channels of secular justice through which charity must work.

This would be a good book if the unrealistic value of "communicableness" had not been invented by modern Sophists. As it stands it is a remarkably good horse put in donkey's harness. It is extraordinary how good the book is despite the handicaps its author had to accept.

WILFORD O. CROSS, Ph.D.

Apologia for RSV

Diligently Compared: The Revised Standard Version and the King James Version of the Old Testament. By Millar Burrows. Nelson. Pp. 278. \$6.50.

The title of Millar Burrows' book, *Diligently Compared*, comes from the preface of the translators of the King James Version. It could not be more apt since Dr. Burrows' work is a minute examination of differences between the KJV and the Revised Standard Version. The purpose of the examination is to make an apologia for the RSV. While this aim is accomplished with prodigious thoroughness, one may inquire if so elaborate a means were necessary to this end. All that need be said in favor of the RSV is said succinctly by the author:

"Only such changes have been made as seemed to be demanded by the evolution of the English language since 1611, by better understanding of the original languages, and by the possibility of establishing a more correct text than was available to the seventeenth-century translators."

All the rest is commentary—or documentation. It is commentary, however, by a very learned scholar and could serve many purposes besides his explicitly stated one.

For one thing, it is about the best substitute one can imagine for a year's study of Hebrew. It also furnishes a handy way to begin the study of biblical theology. And, to one who made use of its index of Old Testament references, it could be a useful aid in the preparation of expository sermons. The author admits that he has given us difficult reading, but the effort is a sound investment.

O. C. EDWARDS, JR.

"Uncouth" and "Aesthetic"

They Speak with Other Tongues. By John L. Sherrill. McGraw-Hill. Pp. viii, 165. \$4.50.

The key to the basic approach of *They Speak with Other Tongues*, a book on the phenomenon of glossolalia, is a statement quoted on the last page and attributed to Dr. John Alexander Mackay, president-emeritus of Princeton Theological Seminary: "If it is a choice between the uncouth life of the Pentecostals and the aesthetic death of the older Churches, I for one choose uncouth life."

The author, John Sherrill, is an Episcopalian, son of the late Professor Lewis J. Sherrill of Union Theological Seminary, New York. He is on the staff of Norman Vincent Peale's *Guideposts*. Initially a rational skeptic, Mr. Sherrill has chosen the "uncouth life" of a Pentecostal ethos, endeavoring at the same time to wed it to the "aesthetic lethargy" of liturgical Churches.

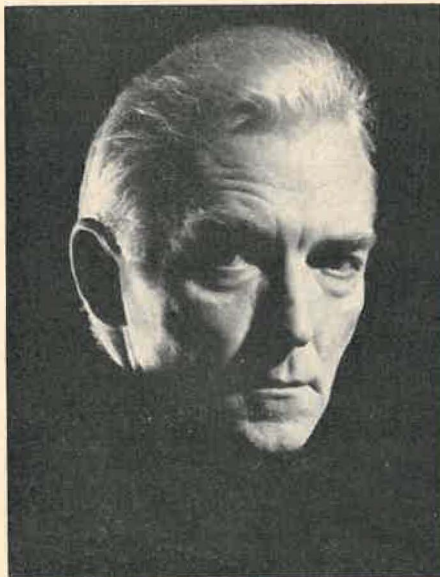
The book lacks the objectivity of Fr. Morton Kelsey's book, *Tongue Speaking* [L.C., November 8, 1964]. Still, it is highly readable and contains many case histories. Unfortunately, almost every example of Mr. Sherrill's "story of a reporter on the trail of a miracle" raises more theological questions that beg for an answer.

E. S. MOLNAR, Th.D.

Tracing the Ineffable

Varieties of Mystic Experience. By Elmer O'Brien, S.J. Holt, Rinehart & Winston. Pp. 321. \$7.50.

Mysticism is little understood now, although in ages past it has been much to the front of the Church's life. Fr. Elmer O'Brien, S.J., has turned out "An Anthology and Interpretation" on it, as his



Fr. O'Brien: Topping Hesychasm, Sufism, and Quietism — a patron saint.

subtitle goes, and he gives us, in *Varieties of Mystic Experience*, his comments on, and selections from the writings of, 28 mystics, along with an opening chapter, "What is a mystic?" and chapters on Hesychasm, Sufism, and Quietism, and also an appendix on Oriental Mysticism. Here is a truly competent author on a fascinating subject.

His interpretations are for the most part in his brief introductions of the writers, and his purpose is to show how varied they are—hence the title. His introductions are brief and pointed. He brings us into St. Augustine with three pages, but they are excellent. His introductory paragraphs for Mother Julian of Norwich are almost as memorable as Julian's own. One most valuable contribution lies in his tracing out the mystics' influence on one another in their attempt to set down this ineffable thing that has happened to them. There is included a list of sources of each one's writings, translations of his works, and comments on the studies made.

It is a valuable book, worth the price asked for it. And no one will object to find that the longest section of the book is that on the author's patron, Ignatius Loyola!

A MONK OF ST. GREGORY'S PRIORY

Old Testament in the Light

Meditations on the Book of Job. By Christine L. Benagh. St. Thomas Press (P.O. Box 35096, Houston, Texas). Pp. 144. \$3.95.

The Psalms Are Our Prayers. By the Rev. Albert Gelin, P.S.S. Translated from the French by the Rev. M. J. Bell, S.J. Liturgical Press. Pp. 61. \$1.95; paper, 85¢.

Two recent books, one by a housewife from Nashville, Tenn., the other by a French Roman Catholic teacher of Scriptures, are concerned with the relationship between the Old Testament writings they discuss and Jesus Christ. Both authors share the conviction that the Old Testament can be fully understood only in the light of our Lord. However, their conviction receives expression in two quite different ways, and, it would seem to me, only in one of these books is a legitimate method employed.

In *Meditations on the Book of Job*, Christine L. Benagh states that "the correspondence between Job and Jesus Christ suggest themselves so forcefully that they must signify truth" (p. 66). Unfortunately, in her attempt to work out this correspondence in some detail, she would seem to read into the Book of Job material which goes beyond the biblical text and leads to a distortion of its meaning. So, for example, Job's children are accused of "indifference" (p. 59; cf. Job 1:4-5) and Job's sufferings are seen as atonement for their sins. Her reading of the Book of Job is possible only if one ignores the

historical conditioning of God's revelation and treats all of Holy Scripture as on one plane, so that any portion of Scripture can be interpreted in the light of any other. Thus Satan is treated as a proper name, not simply "the adversary" of whom the Book of Job speaks, and to him is applied all the references found in Scripture and even in the pseudepigraphical Book of Enoch. The use of Enoch is justified because its teachings "fit so harmoniously into the doctrine subsequently formulated by the Church concerning these things" (p. 77).

Fr. Albert Gelin, in *The Psalms Are Our Prayers*, explains the continued use of the Psalms in Christian worship by "the christological character of these prayers which have Christ both as their singer and their hero" (p. 61). This statement is the culmination of a brief but illuminating examination of the development of the Psalter from the original "life-situation" of the individual songs through their use by our Lord and in the New Testament. The key to a Christian understanding of the Psalms is found by Fr. Gelin in the discussion of the meaning of Psalm 110 as recorded in Matthew 22:41-46. Here, he argues, our Lord shows how the "Psalm foresaw Him more truly than had been supposed" (p. 58).

Fr. Gelin's approach, an approach which takes into account and treats as important for our understanding of the Psalter the whole history of the Psalms, is much more in line with the biblical presentation of God's revelation than the method used by Mrs. Benagh. *The Psalms Are Our Prayers* will be most helpful to all Christians who use the Psalms in their worship of God. Non-Roman Catholic readers, however, should note that both the spelling of proper names and the numbering of the individual Psalms are of the Vulgate, and this will differ slightly from that to which they are accustomed.

RICHARD W. CORNEY

Free of Distortions

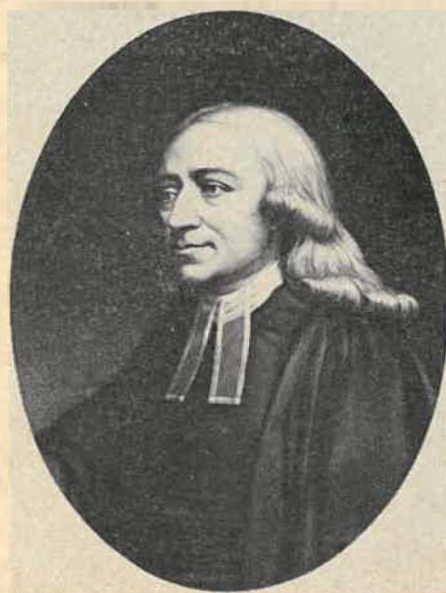
John Wesley. Edited by **Albert C. Outler.** Oxford University Press: A Library of Protestant Thoughts. Pp. 516. \$7.50.

Albert C. Outler has produced in *John Wesley* a scholarly and most readable anthology of Wesley's writing, together with lucid introductions, explanatory and textual notes, and references. The purpose of the selection was to "indicate the various levels of Wesley's work as a theologian: leader of the Revival, theological teacher in the Church of England, disputant in major doctrinal controversies." The book has succeeded admirably.

This volume is the second to appear in the Oxford University Press Library of Protestant Thought. Albert Outler is professor of theology at Southern Methodist University, president of the American Society of Church History, and a former

president of the American Theological Society.

A 30-page main introduction contains an excellent précis of John Wesley's life, quite free of familiar partisan distortions and of the accretions of 150 years of sentimental propaganda. The pages chosen from his letters, sermons, doctrinal statements, the *Journal*, pamphlets, tracts, and



John Wesley
The Church's greatest evangelist.

conference minutes contain many of the most illuminating and moving passages. As Professor Outler rightly points out, Wesley needed not an elaborate, systematic theology, but a practical one that would serve the purposes of his lifelong mission of preaching the Gospel to believers and non-believers alike. This book exhibits that theology, from his concept of grace to his teaching on Christian perfection.

Professor Outler's work will gain new respect, among both Methodists and Anglicans, for the 18th-century itinerant preacher who was certainly the greatest evangelist the Church of England has ever had.

J. M. LUFKIN

Key-pin for Interpretation

The Triple Victory. By **Austin Farrer.** Morehouse-Barlow. Pp. 96. Paper, \$1.75.

The Archbishop of Canterbury's Lent Book for 1965, *The Triple Victory*, is a study, by Austin Farrer, of our Lord's temptations recorded in the Gospel to St. Matthew. Dr. Farrer writes as a professional theologian seeking to place his specialized learning at the disposal of his fellow Christians.

In some areas Dr. Farrer would differ from some of his contemporary fellow scholars (he has his own peculiar solution to the synoptic problem, which while accepting the priority of Mark rejects the Q hypothesis, and he ignores form criti-

cism). But above all,—and here is the quintessential Farrer—he approaches the New Testament with a detective's mind, tracking down themes and patterns with an ingenuity which may not always be convincing, but is always suggestive.

It is impossible within a small compass to summarize these closely packed 96 pages of scriptural analysis, and a brief indication of contents must suffice. The baptismal pronouncement that Jesus is Son of God sets the stage for the conflict: What does it mean for Jesus to become in history what He is eternally? The answer is found in the meaning of divine sonship in Old Testament Scripture. It is already adumbrated in the Matthean prologue—from the genealogy through the birth narratives to John the Baptist. It is unfolded in the Sermon on the Mount and made actual in the passion. Thus the temptation becomes the key-pin for the interpretation of Matthew's Gospel as a whole.

For those who want a Lent Book providing direct edification this book will be disappointing. It appeals to the head rather than to the heart. It demands close attention, but those who are prepared to give it will find themselves taken to the heart of the biblical message. It is to be hoped that they will find that message a direct address to themselves, that, in the words of the Archbishop's commendation, they will come to see how near the Son of God's "supreme conflict is to our little conflicts." But they must be warned that the author deliberately gives them little help, and leaves the application to the readers themselves.

REGINALD H. FULLER, S.T.D.

Some Good Paperbacks

Fortress Press, Philadelphia, is publishing a series of small, paperback *Facet Books*, each of which is a treatment by a well-known scholar of an important aspect of Christian faith and life. Five of them, each costing 75¢, are reviewed here.

The only Anglican under review is Professor **C. F. D. Moule** of Cambridge, who takes up the high theme of *The Sacrifice of Christ* (pp. 47). The book is substantially the text of some Holy Week lectures delivered at Cuddesdon Theological College, and in it he studies (1) the finished work of Christ on Calvary; (2) the continuing work of Christ in the Church; (3) the relation of His sacrifice—and ours—to the Gospel sacraments. He writes as an avowed Evangelical of the Church of England, but his little book well illustrates the growth in mutual understanding of its subject between Christians of different traditions.

H. Wheeler Robinson's Corporate Personality in Ancient Israel (pp. 40) is largely a reprint of the now classic essay of 1935 which studied the constant



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oscillation in Semitic thought between the individual and the group to which he belongs, so that the king or other representative figure may be said to embody the group. Not only have many points in the OT been illuminated by this, but also our understanding of the Church as the Body of Christ.

In *The Problem of the Historical Jesus* (pp. 28) Prof. Joachim Jeremias surveys the 19th-century "quest of the historical Jesus," when it was thought that by stripping away later dogmatic accretions we could get back to the uncomplicated preacher of the Fatherhood of God and the Brotherhood of Man (so Harnack) or the-wrong-Apocalypticist (Schweitzer). Then it was realized that fact and interpretation are inseparably intertwined, that the Gospels were written from "faith to faith," and that they are not in our modern sense biographies of Jesus. So some, notably Bultmann, have concentrated on the "Christ of the Kerygma," the risen and exalted Lord who meets us now in the proclamation of the Word. But some of Bultmann's own students such as Käsemann and Bornkamm are today leading the way in a "new Quest."

Claus Westermann of Heidelberg is well known as a profound scholar with a gift for lucid and popular presentation, and in *The Genesis Accounts of Creation* (pp. 40) he employs it in a theological treatment of his topic. Particularly valuable is his insistence that Genesis is not all that the OT has to say about creation, and that when the writers speak of the Creator and creation they do so in a context of praise.

Professor Eitelbert Stauffer in *Jesus and the Wilderness Community* (pp. 36) concentrates on eight points of difference and, above all, the radically different attitudes towards the Law of Moses.

On the same topic, but from SPCK, London, comes a new edition of H. H. Rowley's booklet, *The Dead Sea Scrolls and the New Testament* (pp. 23, 3s. 6d). Since the wilder theories about the relation of Qumran to Christianity are those which make the headlines, it is useful to have at hand this compact and characteristically judicious survey of a widely esteemed OT scholar. It should be in parish libraries.

J. R. BROWN

Books Received

STORIES FOR SPEAKERS. By Morris Mandel. Jonathan David. Pp. 294. \$5.95.

JUSTIN MARTYR'S DIALOGUE WITH TRYPHO. Edited by R. P. C. Hanson. Association Press: World Christian Books. Pp. 80. Paper, \$1.25.

LUTHER'S WORKS, Vol. 27. Lectures on Galatians — 1535, Chapters 5-6, translated by Jaroslav Pelikan. Lectures on Galatians — 1519, Chapters 1-6, translated by Richard Jungkuntz. Concordia. Pp. 441. \$6.

WE KNOW IN PART. By D. T. Niles. Westminster. Pp. 158. Paper, \$1.95.

WHERE?

Continued from page 16

but includes many works by Roman Catholic and Protestant authors.

St. Bede's was founded and has always been run by lay persons. It is an independent organization, without affiliation with any parish or Church institution. Bishop Donegan of New York is, however, its visitor. The names of the trustees are given on the back of the library's leaflet.

Anyone may use the library for reading or reference, but those who would borrow books are asked to become members. Membership is open to anyone who provides satisfactory references and pays minimum annual dues of \$3 a year (\$4 if books are to be mailed). A list of acquisitions is issued each year, and a set of these is sent to new out-of-town members.

Books may be kept for three weeks, renewable if not in demand. Lenten loans are good throughout Lent and summer loans from June to October. The library is open five afternoons a week from October 1st to the end of May. It is closed on Thanksgiving Day, during the Christmas holidays, and on Good Friday.

Interlibrary Loan

All of these libraries will distribute books by mail direct to the reader. Through "interlibrary loan," however, your public library (or any library of which you are a patron) may be able to borrow for you a hard-to-find book from another library.

The proper procedure is here explained for Living Church readers by the Union Catalog Division, Library of Congress, Washington, D. C.:

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"If the book cannot be obtained from local and nearby libraries, your librarian should ask the Union Catalog Division, Library of Congress, Washington, D. C. 20540, to report 'locations' recorded in the National Union Catalog. Such requests for locations should be verified and submitted in duplicate by the librarian so that one copy may be used for reply."

Knowing in this way what libraries are reported as having a copy of the desired book, your librarian may then be able to borrow it from one of them, or perhaps from the Library of Congress itself.

There is one drawback to this procedure: some libraries stipulate that books so loaned be used within the walls of the borrowing library. But surely this is small price for a service which can virtually put any circulating book from any library in the country into the hands of any reader.

LETTERS

Continued from page 7

to me like a prime example of a head-in-the-sand Christianity which mouths platitudes while in Nazi Germany 6,000,000 Jews are legally murdered and in this country a whole race is deprived of its full humanity. If this does not constitute "total rejection of the Christian faith" I don't know what does. The Christian faith is addressed to persons. Therefore anything which de-humanizes, de-personalizes, stands in the way of the Kingdom. The Christian is obligated to use every means at his disposal to maximize the conditions under which a man can be human. The tactics vary with circumstances. In the Roman Empire this meant refusing to burn incense to the Emperor; in a democracy this means full use of the democratic process (petitions, elections, legislation, voter registration, etc.); in a dictatorship it may mean joining the underground. I for one cannot conceive of our Lord standing aside from the civil rights movement with Mr. Shaw and being content to "excommunicate and ignore" the practitioners of social oppression, while another generation of frustrated Negro youth rises up to fill the streets with violence. As for our Lord's attitude toward the state, I think it is well summed up in the statement, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." This because we, with our Lord, know *all things* to be God's, even the pluralistic society, the Constitution, and a timid Church.

JON SAMS

Candidate, diocese of Chicago
Nashotah House

Nashotah, Wis.

Fr. Shaw's article, "Christians and Pressure Tactics" [L.C., January 3d], seems to me an extremely thorough and well-grounded statement. It would be a loss if it were merely shrugged off because its point of view was not shared. Those concerned with the civil rights movement as well as other public-social issues must come to grips with the truths expressed in the article.

His second conclusion, in the light of the article, is substantially true, but it doesn't contribute too much to a closer definition of the sort of circumstances in which civil disobedience is legitimate. This closer definition of principle is what we need at present.

His fourth conclusion, advisedly printed in bold type, is all too easily passed over as a pious platitude, whereas it is in fact the key to the whole matter. If I understand it rightly, it states the *necessity* of the Church once again becoming the sphere where the will of God is not only known but obeyed as the very basis of personal and social life. How this is to happen he does not go into. But he does mention one means provided by Christ for maintaining Christian standards as the required *norm* of Church life rather than a voluntary *possibility* for its members' ecclesiastical discipline. And we should be able to see by now that exhortation alone is incapable of maintaining conformity to the will of God as the standard and norm of the life of the Church.

After all, undemocratic as it is, we are under obedience to Christ as King; and by our Baptism and Confirmation have ac-

knowledged Him as such. The ancient Church, small and persecuted, made a tremendous impact on Roman civilization because of the quality of life which was the required norm of its life and its members' lives. That quality was maintained in part by exercising the discipline of Christ—by excluding from its fellowship those who acted contrary to its standards. The relevance (pardon the word) of the Church's faith and morals will probably not be seen until the Church itself reflects God's will in its life. We will not accomplish this reformation without the means provided by the King—including His discipline.

(Rev.) RAYMOND E. BIERLEIN
Rector, St. John's Church

Ionia, Mich.

Second-class?

When the lay deputies at the recent General Convention declined to divide their Convention seats with the women, they certainly brought down upon themselves the general criticism of the clergy, and what amounted to a rebuke from the Presiding Bishop for having disagreed with the judgment of the clergy.

Our women, of course, deserve full representation in General Convention, and their presence there should improve its operations. However, the action proposed at St. Louis would not have done them justice, as women could have been elected only from those dioceses permitting women delegates to their diocesan conventions. A far more equitable arrangement (and one with which I think most laymen would concur) would be to elect four women from each diocese—elected either by the diocesan Women of the Church, or by the diocesan convention as preferable—along with the present four clergy and four laymen deputies. This would give the women equal representation with the men without involving the embarrassment of voting competition between them. If voting by orders were abolished except in specifically ecclesiastical situations, it would be possible for the first time for lay deputies to take positive action over opposition by the clergy deputies. It might make it unnecessary to have the Triennial Convention of the Women of the Church at the same time as the General Convention, and it would be a step toward the greater participation of laymen in the program of the Church, toward which we are supposed to be working.

For many years, our National Council, clergy and Church publications have insisted that laymen *must* participate more fully in the program and activities of the Church and this *is* undoubtedly [necessary] if the much-publicized MRI program is to be a success. However, I can recall no definite step taken in the last 20 years to relax in any way the tight clergy dictatorship over progressive activity of the laymen. Lay deputies to General Convention can presently take no forward step without getting approval first of a majority of the clergy deputies to the lower House, and then a majority of the House of Bishops, and when they do exercise their veto power (as they did at St. Louis) they are subjected to sharp criticism by the clergy for so doing. The Executive Council also is completely dominated by the clergy—except in the financial department.

The situation is quite similar on the diocesan level. In some diocesan conventions every clergyman has a full vote for himself,



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as against a single lay vote for an entire parish, regardless of size. In more enlightened dioceses, where each lay delegate has a vote, the results are much the same, as the delegates are given no advance notice as to their committee assignments nor the matters to be discussed, giving them little else to do than to approve the programs prepared beforehand by the clergy committee chairman and argued by clergy committeemen previously posted. In some dioceses the lay delegates to conventions selecting new bishops are not permitted to nominate, discuss nor vote on candidates, but only to approve or reject after the clergy have chosen him.

While this dictatorship is in most cases a benevolent one, it is nevertheless complete. Perhaps we really have been better off with this type of Church government in the past, but it is responsible to a great extent for the "let George (Clergyman) do it" attitude of a large share of our laymen, who stay away from conventions—and even parish meetings—because they know their viewpoints and votes will be of little consequence.

Our bishops and clergy most laudably interest themselves in behalf of voting rights and social justice for minority groups of our citizens. Shouldn't they also do something to raise the status of our "second-class Churchmen," the laity?

A. W. ROBINSON

Fairhope, Ala.

Trivial Vein

Fr. Beverley Tucker's impatience with the misuse of *Reverend* as a title is shared, I suspect, by most Anglicans, but his solution certainly isn't. Paleo- and neo-Puritanical efforts to diminish the stature of the priesthood by replacing *Father* with a commonplace *Mister, Minister, or Jim* are in fact visible signs of the diminution of the Catholic religion itself. Ministers (e.g., acolytes and parish visitors) are useful coadjutors in Christ, but our fathers in God, the priesthood, are indispensable and should be acknowledged and honored by their proper title.

In the same trivial vein, why have you recently stripped the PB of his *Most Reverend*? He is no Stated Clerk, but a permanent *primus inter pares*, an archbishop in everything but name. Also, why, in the "People and Places" column, do you persistently refer to *assistant ministers*—a term which, to the best of my knowledge, exists for the Episcopal Church in neither canon nor practice?

H.W. GLEASON, JR.

Chester, Pa.

Editor's comment: Until the Presiding Bishop is an archbishop in name, we see no reason why he should be given a title normally and historically associated with archiepiscopacy. He is referred to as "Rt. Rev." in the Journal of the General Convention, which makes it about as official as anything can be.

We have heard the term "assistant minister" in constant use throughout the Church for years. And it is canonical; cf. Canon 47, Sec. 5: "In case of the election of an Assistant Minister . . ." Titles and positions in "People and Places" are printed as submitted by our correspondents, who are on the scene, or by the diocese or the persons involved.

ANGELS AND ANGLES

Continued from page 4

"Quite a trip for me," he admitted. "I don't like these cross-country flights. Got lost over Ioway."

"Rather a roundabout route," said Tubal stiffly.

"I keep mainly to the secondary lanes," Jubal informed him. "When I have to travel I avoid the thruways."

"You prefer to stay right there in Pennsylvania?" asked Jubal politely.

"Pennsylvania and Galaxy Nine," confided Jubal. "I got that route down cold." He looked down over the high cliff into the deep shadows of the canyon. "Quite a big ditch, I'd say." He looked at Tubal. "What are we here for?"

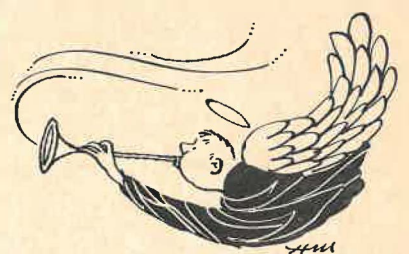
"Annual outing, I believe," said Tubal Bogle-Bray. "Nothing official. Just a few instants to discuss surveys. Perhaps discover the mind of the group." Jubal looked around at the crowd, trying to picture the mind of the group. Angels' Landing was, he thought, overpopulated.

"Do you think they can see us from below?" he asked wonderingly.

"Ridiculous, Beadle," scoffed Bogle. "You said yourself they don't believe in us. How could they possibly see us?"

"It's one thing to miss a single archangel," Jubal said, scanning the trails winding down among the high rocks, "but even an ultra modern artist might spot an angelic convention. It's such a conspicuous place." He looked around again at his colleagues, and then out again toward the jumble of great cliffs. "And quite astounding!" he added with a tone of awe.

"Rather early Gothic with a touch of Norman, I should think," said a voice at his wing joint. "Certainly not Flamboyant. More of that sort of thing at Bryce.



Baroque, if you know what I mean." Jubal looked around with an unusual feeling of annoyance. He could see quite well that Zion and Bryce were different creations, and while there might be some truth in the statement that Zion was more Norman than Bryce, and Bryce more Rayonnant than Zion, he resented creatures who spoke with absolute certainty and reduced everything to name tags.

"Jaachan the Third," said the Being who had spoken. "Galaxy Forty. Rank, Angel Commodore."

"Good afternoon," Jubal said, bowing reluctantly.

"What is your mission?" Bogle-Bray asked, already deeply threatened by con-

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versation he in no wise understood.

"Surveying the academies and schools—that sort of thing. Rather tiresome really. All filled with abominable errors about almost everything. But then, I imagine it's more interesting than following the peasants." He looked disdainfully at Jabal Wandercooken who was yawning.

"Is Commodore a new rank?" Tubal asked with apprehension.

"I rather think so," answered Jaachan the Third. "Special mission, I shouldn't wonder."

"It means they're all at sea," said Jubal testily. Then, desiring to change the subject, he looked again toward the gleaming ramparts.

"It's pretty stupendous," he said, "but Norman is hardly the word."

"Neither is Zion," said Jabal amiably in the middle of a yawn. "Not my idea of Zion. This here looks like Doomsday Gulch."

Jubal raised a friendly eyebrow in surprise at Jabal's perspicuity. He was reminded of a verse of Scripture. "There were giants in the earth in those days," he said softly.

"Must've had a big fight, and threw rocks at each other all over the place," said Jabal yawning again.

"It does indeed," agreed Jubal. "We'd better move quietly. It doesn't look very securely put together." He glanced at Jaachan. "If you know what I mean."

"It should give these earth creatures some thought," said Tubal sternly. "They like to think Zion is a place of bliss, instead of a place of judgment."

"Ain't it?" asked Jabal calmly. "I always thought it was." Jaachan the Third looking uneasy at this metaphysical specu-



lation, but, not to be ignored, spoke up. "Of course it's not difficult to explain once you understand the laws behind it; if you know what I mean."

Jabal gazed into the abyss below the cliffs. "Don't kick a stone," he advised, "or the whole blessed thing will tumble down and smash them." He shook his head and added, "Not my notion of Zion, that's a fact."

"Well named I say," Tubal disagreed. "It seems to hold both judgment and redemption." Jubal shrugged.

"I go along with Jabal, sir, if you don't mind. They get their judgment one way or another all along. But Zion must be more like a hayfield in the Adirondacks—just a meadow with a clear brook running through."

"Let's roam about," said Tubal, unimpressed, "and see the brethren."

PEOPLE and places

Appointments Accepted

The Rev. Charles G. Bennett, former vicar of St. Mark's Church, Paw Paw, Mich., is curate, St. Michael's, Barrington, Ill. Address: 815 Skyline Dr.

The Rev. Frederick G. Bohme, former associate rector, St. Dunstan's Church of the Highlands, Seattle, Wash., is vicar, St. Columba's Church, Des Moines, Wash. Address: 2031 S. 216th St., Seattle, Wash. 98188.

The Rev. Elisha S. Clark continues as rector, Church of the Transfiguration, Miami, Fla., but is no longer priest in charge, St. Andrew's, Hollywood, Fla.

The Rev. John Lane Denson III, chaplain to Rice Institute and the Houston Medical Center, Houston, Texas, will be rector, Christ Church, Nashville, Tenn. Address March 1: 3433 Hampton Ave. (37215).

The Rev. Robert M. Dresser, former rector, Bishop Seabury Church, Groton, Conn., is rector, St. Francis' Church, Stamford, Conn.

The Rev. W. Carson Fraser, former priest in charge, St. Andrew's, Collierville, Tenn., is rector, St. Ann's, Nashville, Tenn. Address: 419 Woodland St.

The Rev. George C. Gibson, former rector, St. Ann's, Nashville, Tenn., is assistant, St. John's, Knoxville, Tenn. Address: Box 153.

The Rev. Warren C. Herrick, Jr., former priest in charge, Church of the Holy Trinity, Gillette, Wyo., is priest in charge, St. Charles the Martyr, Fairbury, and St. Dunstan's, Hebron, both in Nebraska. Address: Box 536, Fairbury.

The Rev. George E. Johnson is no longer priest in charge, St. Alfred's, Dunedin, Fla., but does continue as vicar, All Saints', Tarpon Springs, Fla. Address: 403 Riverside Dr. (33589).

The Rev. Larry D. Lossing, former vicar, St. John's, Belle Glade, and priest in charge, Holy Nativity, Pahokee, Fla., is canon sacrist, Cathedral Church of St. Luke, Orlando, Fla. Address: 130 N. Magnolia (32801).

The Rev. Asheleigh E. Moorhouse is now full-time curate, St. Paul's, Norwalk, Conn.

The Rev. Albert C. Morris, former rector, St. Andrew's, Ft. Pierce, Fla., is canon to the ordinary, diocese of South Florida. Address: 2444 Whitehall Circle, Winter Park, Fla.

The Rev. William P. Nevils, formerly on the staff, St. John's, Knoxville, Tenn., is deacon in training, Church of the Holy Communion, Memphis, Tenn. Address: 4645 Walnut Grove Rd.

The Rev. Edward M. Pennell, Jr., diocesan missionary, diocese of South Florida, will be canon chancellor, diocese of South Florida, with duty as executive assistant to the bishop. Address March 1: Box 597, Winter Park, Fla.

The Rev. Charles L. Poindexter, former vicar, St. Monica's, Hartford, Conn., is rector, St. Barnabas', Germantown, Philadelphia, Pa. Address: 112 W. Rittenhouse St.

The Rev. Rollin S. Polk, Jr., former curate, Church of the Incarnation, Dallas, Texas, is rector, St. John's Church, Sonora, Texas. Address: Box 1103 (76950).

The Rev. John D. Raciappa, former assistant, Church of the Good Shepherd, Jacksonville, Fla., is vicar, St. Luke's, Mulberry, Fla. Address: 207 N.E. 6th St. (33860).

The Rev. Robert A. Reister, former curate, Church of the Good Shepherd, Dunedin, Fla., is vicar, St. Alfred's Church, Dunedin, Fla. Address: 546 Loudon Ave.

The Rev. Edmund C. Richter, assistant minister, St. John's Church, Bridgeport, and vicar, Christ Church, Tashua, Conn., will be rector, Trinity Church, Tariffville, Conn., on March 1.

The Rev. H. Thompson Rodman, former associate rector, St. Luke's, San Antonio, Texas, is rector, St. John's Church, West Point, Va. Address: Box 629 (23181).

The Rev. Victor S. Ross, Jr., rector, Emmanuel

Church, Staunton, Va., will be vicar, St. George's Church, Middlebury, Conn., on March 1.

The Rev. Thomas B. Smythe, Jr., rector, St. John's Church (Ensley), Birmingham, Ala., editor, the *Alabama Churchman*, and Alabama correspondent for *THE LIVING CHURCH*, will be vicar, Trinity Church, St. James, Mo., and editor of *Now*, monthly paper for the diocese of Missouri. Address March 15: E. Scioto St., St. James.

The Rev. George R. Taylor, vicar, St. Ann's, Hallandale, Fla., is also priest in charge, St. Andrew's, Hollywood, Fla. Address: 2925 Coconut Ave., Miami, Fla. 33133.

The Rev. James B. Trost, former rector, St. Andrew's, York, Pa., is rector-chaplain, St. Andrew's, State College, Pa. Address: 620 N. Burrows St. (16801).

The Rev. Charles M. Vogt, rector, St. James' (Fair Haven) New Haven, Conn., will be rector,

Emmanuel Church, Stamford, Conn., on March 1.

The Rev. Duane P. Wage, former priest in charge, St. Alban's Church, Brooklyn, N. Y., is curate, St. Ann's Diocesan Church, Brooklyn Heights, N. Y. Address: 131 Clinton St. (11201).

Living Church Correspondents

Washington—Mr. Clyde C. Hall, 1275 National Press Building, Washington, D. C. 20004, is the new correspondent for this diocese.

New Addresses

The Rev. Robert B. Appleyard, 165 Barton Ave., Palm Beach, Fla.

The Rev. Harold L. Batchelor, Box 133, North Miami Beach, Fla. 33160.

The Rev. Robert T. Copenhaver, 2262 Walnut Ave., Buena Vista, Va. 24416.

The Rev. James J. Greene, 45 W. Broad St., Burlington, N. J.

The Rev. Gordon Gudger, Jr., Box 231, Hempstead, Texas.

The Rev. Thomas J. Haldeman, 3 E. 71st St., New York, N. Y. 10021.

The Rev. Theodore J. Jones, 3379 N.W. 17th Court, Fort Lauderdale, Fla.

The Rev. H. Laurence Nobbs, Ramsay Hall, Byron Rd., Waltham, Sussex, England.

The Rev. Galen H. Onstad, Box 1145, Sonora, Calif.

The Rev. William A. Perkins, 3 Nimitz Pl., Old Greenwich, Conn. 06870.

The Rev. Robert D. Price, 95 Macomber Ave., Springfield, Mass. 01119.

Continued on page 30

CHURCH SCHOOL DIRECTORY

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FOR BOYS (Cont'd.)

FOR GIRLS (Cont'd.)

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The Rev. Alfred H. Smith, Jr., 4229 Via Valmonte, Palos Verdes Estates, Calif.

The Rev. Charles C. Thayer, Jr., 2415 Sheridan Ave. S., Minneapolis, Minn. 55405.

The Rev. John J. Weaver, 1030 Eldorado, Clearwater Beach, Fla.

The Rev. Richard Young, 3103 N. Meridian St., Apt. E, Indianapolis, Ind. 46208.

Correction

The Rev. Peter Holroyd is curate at St. John's, Westbury, Conn.—not N. J.

Retirements

The Rev. Clarence W. Brickman, formerly with the Department of Christian Education of the Executive Council, has retired. Address: 2412 Prospect Rd., Tampa, Fla.

The Rev. William Elwell, former rector of St. Clement's Church, Philadelphia, Pa., has retired because of ill health. Address: Houston Foundation, Willow Grove Ave. and Cherokee St., Philadelphia (19118).

The Rev. Canon Harold Summerfield Olafson has retired after a ministry of 35 years at St. Paul's, Flatbush, Brooklyn, N. Y. He was rector for 32 years. He will continue as canon chancellor of the Cathedral of the Incarnation, Garden City, L. I., and as president of the standing committee of the diocese of Long Island. Address: 2108 Albemarle Terrace, Brooklyn, N. Y. 11226.

The Rev. J. Mitchell Taylor, former rector of All Souls', Miami Beach, Fla., and honorary canon of the Cathedral Church of St. Luke, Orlando, Fla., has retired.

DEATHS

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

The Rev. Jerome Davidson Rodgers, former rector of St. John's Church, Huntington, West Va., died February 1st, in a Huntington hospital, of a coronary attack.



The Rev. Jerome Davidson Rodgers.

Mr. Rodgers was born in 1911, in Vasper, Tenn. He attended Cumberland College at Williamsburg, Ky., and was graduated from the University of Kentucky. He taught school and coached athletic teams in three major sports. Then going into the business world, he spent several years with ACF Industries. Later he was associated with General Motors Corp., resigning in 1949 to study for the ministry. He was graduated from the Virginia Theological Seminary in 1951. After being ordained to the priesthood in 1952 he served St. Mark's Church, Berkeley Springs, West Va., for one year. From 1953 to 1961 he was rector of Christ Church, Point Pleasant, West Va. He was rector of St. John's Church, Huntington, from 1961 to 1964, when he resigned due to illness.

During his business career Mr. Rodgers served as chairman and president, respectively, of both the Heart Association and the Cancer Fund. He participated in work of many civic and ecumenical groups and was particularly interested in the work of Alcoholics Anonymous. A graduate of the Yale University School of Alcoholic Studies, he served

as chairman of the diocesan committees on mental health and alcoholism in West Va. In 1953 he was part-time chaplain at Lakin State Hospital in West Va.

Mr. Rodgers is survived by his wife, Annie Laurie; three brothers, Clyde Rodgers, of Corbin, Ky., Ariiss Rodgers and Edward Rodgers, of Lexington, Ky.; and a sister, Mrs. Pauline Hamilton, of Birmingham, Ala.

Sister Mary Theodora, S.S.M., a parish sister of St. Luke's Church, Germantown, Pa., for the past 25 years, died January 29th, at St. Margaret's Convent, Boston, Mass. She was 71.

Sister Mary Theodora was professed a sister of the Society of St. Margaret in 1936. She was active in prison work for many years and paid weekly visits to the women's division at Moyamensing Prison and later at the House of Correction. She assisted the Gray Ladies at Germantown Hospital during World War II. Sister Mary Theodora retired to Boston in 1964.

There are no immediate survivors.

Hulda Marie DeSaix, mother of the Rev. Pierry F. DeSaix, priest in charge of St. Luke's Church and the Church of the Redeemer, Asheville, N. C., died February 7th, in Sioux Falls, S. D., after a long illness.

Mrs. DeSaix came to the United States from Sweden at the age of 15.

Survivors include another son, Quentin, of Sioux Falls, and six grandchildren.

Helen Louise Nicholom Noble, widow of the Rev. Edward R. Noble, died on January 29th, after a brief illness, in Mendham, N. J.

Mrs. Noble was born in Altoona, Pa., in 1881. She was a graduate of Goucher College.

Fr. Noble had served parishes in Pennsylvania and Maryland. Upon his retirement from St. Andrew's Church, Baltimore, Md., in 1941 he and Mrs. Noble moved to Mendham, and he became chaplain to the Community of St. John Baptist and St. John Baptist School, where he served until he was incapacitated by illness in 1951. Since his death in 1957, Mrs. Noble had made her home with the sisters at the Convent of St. John Baptist.

Mrs. Noble is survived by a niece, Mrs. Louise Michaelson, of Altoona, Pa.

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PRIEST, 30, desires own responsibility in parish or mission. Good qualifications, references. Reply Box G-193.*

PRIEST, Catholic with family, seeks parish or mission, in east, midwest, or west. Correspondence invited. Reply Box P-194.*

PRIEST desires position as chaplain and teacher at Episcopal school. Unmarried, age 27, Prayer Book Catholic, B.A. in History and B.D. Reply Box S-200.*

TEACHING position wanted, Church-sponsored school. Certified: high school English, geography, library. Excellent references. Mrs. S. J. Jackson, St. Michaels, Maryland.

WANTED — Permanent part-time (non-student) Organist/Choirmaster position in New York City area, starting summer or fall, 1965. Twenty years experience, BMus. and MMus. Reply Box W-203.*

RETREATS

RETREAT for clergy wives, March 10-12. Conductor Mrs. Sibyl Harton. For information write DeKoven Foundation, Racine, Wis.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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WASHINGTON, D. C.

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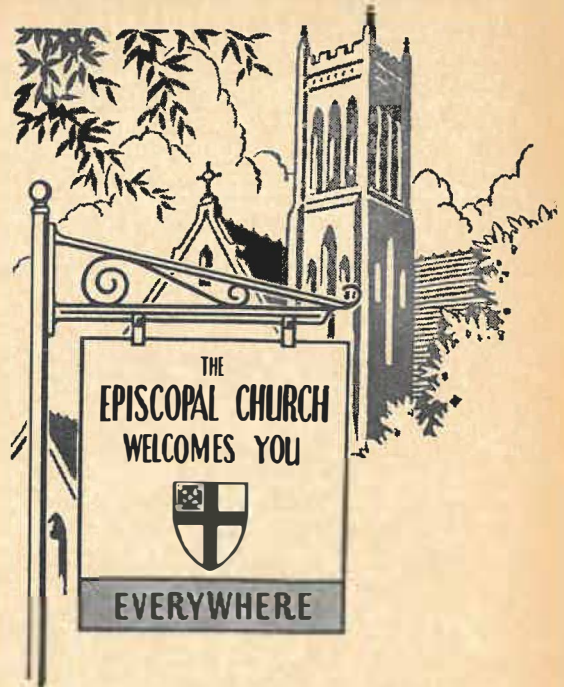
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