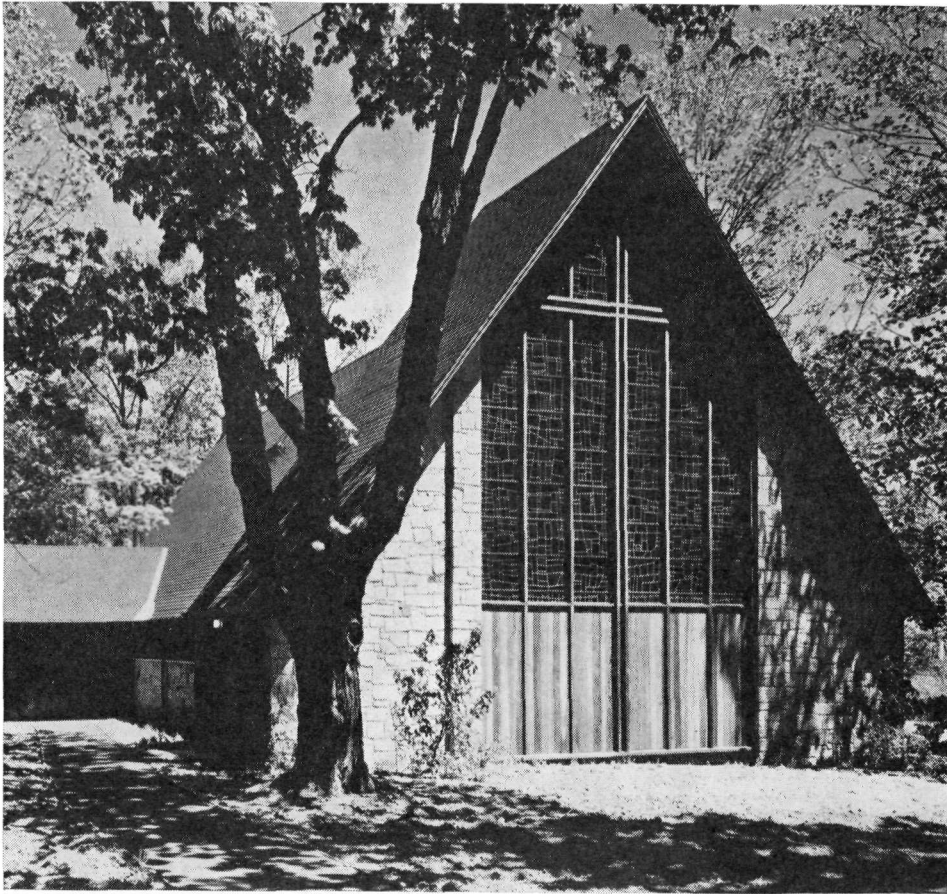


The + WITNESS

APRIL 4, 1963

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ST. GEORGE'S CHURCH, DURHAM, N. H.

DARBY WOOD BETTS has an article this week on Architects and the Church's Mission, an address given March 7 at the conference on church architecture. St. George's was a prize winner in 1956

- SHOULD PATIENTS BE TOLD TRUTH? -

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Wednesday and Holy Days 7 and 10 a.m.

Holy Eucharist.

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week

Church Union Consultation Asks Authority for Merger Planning

★ Representatives of six major U.S. church bodies moved beyond the realm of purely theological discussions in Oberlin, Ohio and took their first step toward actual merger negotiations.

Delegates to the consultation on church union voted to ask their respective churches for "authority to enter into the development of a plan of union when, and if, the consultation decides that it is appropriate to begin such work."

The consultation is composed of representatives of the Methodist, Episcopal, United Presbyterian, Christian (Disciples), and Evangelical United Brethren churches and the United Church of Christ. Its first meeting was held last year in Washington, D. C.

In resolutions adopted at the closing session of the meeting, delegates noted that the purpose of the consultation is to "explore the establishment of a united church" but stressed that they had "no desire to press for a premature decision" on the drafting of a union plan.

"Nevertheless we are reminded that our very reason for being is challenged if we allow ourselves indefinitely to discuss unity in general," the delegates said.

The resolution said that in asking for authority to proceed

with the development of a union plan the delegation from each of the various churches would not be "committing itself to participate in the writing of a plan of union if the bases of the consultation's proposed plan were later judged unsatisfactory."

The delegates also decided to "go into greater depth on some more limited topic" at the next meeting, scheduled for April, 1964 at Princeton Theological Seminary. The program this year, it was noted, was "intentionally broad in order to cover a wide spectrum of issues."

In their official final statement, the 54 delegates said the consultation has "reached an important consensus on the crucial question of authority in the church."

(On the matter of authority, the statement referred to a report on "scripture, tradition and the guardians of tradition" which said the churches represented in the consultation "affirm the Holy Scriptures to be canonical . . . the norm of their total life, including worship and witness and teaching and mission.")

"On the basis of this consensus," the statement said, "we find ourselves now ready to grapple with the sharp issues that in our history have been causes of division and walls of separation between us."

Three of these issues were identified as:

● The place and authority of the ordained ministry including the historic episcopate in a united church

● The place in the living tradition of the church of creeds, liturgical practices and confessions of faith in relation to Holy Scripture, which we have agreed has central and unique authority under Jesus Christ

● The doctrine of the sacraments

"We believe," the statement continued, "that we begin to see how to find a way by which varied practices of worship may enrich and instruct us all in the worship of a united church."

"We believe that on the basis of further agreement on these vital matters we can begin later to discuss how to develop organization to serve the mission of a 'united church, truly catholic, truly reformed and truly evangelical.'"

The statement concluded with an appeal to all members of the churches involved to pray for "Divine guidance . . . that we may be obedient to the will of Christ . . ."

Report on Polity

A report on the forms of government of major American Protestant denominations presented to the consultation declared that a fundamental purpose of the churches' official polities is to "minimize the au-

thority of ecclesiastical officers."

Entitled the "sociological analysis of the participating communion," the report was made by Paul M. Harrison of Princeton University's department of religion.

Harrison said it would be difficult to establish that, for example, Episcopal or Methodist Churches are "less democratic" at the functional level than the Congregationalists, Disciples or Baptists, or that the latter groups are "less authoritarian" than the former.

Denominations, he said, are finding it "necessary to redefine their formal polity," and the "most dramatic changes" are taking place in the congregationally organized groups.

The six Churches in the consultation, Harrison said, are striving for "similar religiously defined goals" and are organized similarly for these purposes. He pointed out that "despite differences in name the missionary agencies and ecclesiastical jurisdictions closely resemble one another."

Harrison said it was "unlikely" that any of the denominations involved in the church union plan are as "representative or democratic as they think and say they are."

"Insofar as denominations are political bodies," he continued, "they cannot operate effectively apart from the existence of pressure groups. Although Protestant Americans may deplore pressure groups they are a necessary ingredient of democratic activity."

He said that failure by denominations to develop a more effective legislative procedure than that achieved by occasional conventions of "non-professional, rotating delegations" often results in the "control of denominational policy by groups."

Elaborating this point, he asserted that "most major issues"

brought before general conventions are "settled at pre-convention sessions" primarily by the "executive professionals" who are staff members.

Representation at denominational conventions, the professor said, is "disproportionate," with urban delegates predominating and laboring and farming communities being virtually unrepresented.

Harrison also said that a local minister is at a "disadvantage" when seeking a promotion if he has not cooperated with denominational policies, has not subscribed to denominational literature or had not supported his church's financial and promotional programs.

He added that the nucleus of power in denominationalism is "constantly shifting" and authority is "never evenly distributed and never conforms to the organizational charts."

Shepherd on Worship

There is already more agreement among church bodies on the form of worship than is commonly supposed, according to a study commission report.

Calling unity in worship "the ultimate achievement of unity of the church," the report pointed to the "increased recognition that the normative Christian worship includes in the service the word and sacrament."

The report acknowledged, however, that there are still significant differences both in theology and in practice.

"The practical problem is how to discover the way in which a person who worships in a church with one form of worship can feel at home when he attends a church of a different form because he knows that this is his church also," it said.

The report consisted primarily of a background paper prepared by Massey Shepherd, professor at the Church Divini-

ty School of the Pacific, and of a summary of the discussion of the committee headed by William Jackson Jarman, of Champaign, Ill., president of the Disciples of Christ council on unity.

Jarman pointed out that the commission disagreed with Shepherd in some areas, particularly that of the relative authority of scripture and tradition. He said the paper "gives the impression that since the tradition precedes the canon historically, scripture cannot be held as of more authority than tradition."

"However, those who believe that the church must be continually reformed according to the scriptures believe that this can have no meaning unless the reformation includes tradition as well, and that in accepting the canon of the scriptures the church placed itself and all of its life under the judgment of the scriptures," Jarman said.

The committee report also recommended the appointment of a continuing commission to study liturgy and to hear a paper on worship prepared by someone not in the Anglican tradition and a joint meeting of the worship or liturgy committees of all the churches involved in the consultation.

In his paper, Shepherd said that many of the "supposedly doctrinal differences in worship are in actuality, imposed from without." As an example, he noted that an Anglican priest and a Methodist minister may use exactly the same liturgy taken from the Book of Common Prayer but these churches and ministers are not "in communion" with each other.

It is an over-simplification, Shepherd said, to label the two approaches to worship as "Catholic" and "Protestant." Rather, one approach sees worship "essentially as an act of homage . . . first and foremost

the glorification of God and only secondarily is it the edification of man."

The other approach, he said, is "Christocentric . . . sensitive to each occasion of worship as the focus of specific revelation of the word."

The first type he said, tends to be liturgical and sacramental, to use "symbol and ceremony and myth" and "employ all the senses in worship." It also tends to "accumulate cultural 'deposits,' and unless it is subjected to periodic revision and reform, it will bear archaic survivals that lose something of the intelligibility and relevance."

The second form emphasizes the hearing of the word of God and is indifferent to "all sensory vehicles except hearing."

This approach, Shepherd said, "is in danger of becoming man centered."

"Often when worship is left in content and structure to the free inspiration and talent of minister and congregation, it is liable to secularization by overmuch concern with particularities of emphasis or relevance and the exclusion of dimensions that are not immediately comprehensible," he said.

Speaking as an Anglican, Shepherd said he prefers a "liturgical norm" rather than a free service because the liturgy "bears the authority of the whole church."

"A liturgical church prefers to take the risk of formalism in preference to the risk of banality," he said.

for discussions "involving the real or assumed differences which have grown out of the fact that our churches and our countries have lived and developed their outlook and practices under different, and in some respects conflicting, historical circumstances which have resulted in different church traditions. The views expressed in clarity and frankness helped greatly to overcome misconceptions and to provide grounds for increase in mutual understanding," the communique said.

Presenting the communique at a press conference R. H. Edwin Espy, associate general secretary of the National Council, said the purpose of the Russians' visit was not political or secular but specifically Christian.

"When we come to know and understand and love one another in the church we are establishing the only ultimate ground of better understanding between nations" Espy said.

Archbishop Nicodim seconded Espy's statement and said he would "be very happy if this visit should facilitate a better understanding between Christians and between our two great countries."

Archbishop Nicodim said that Christians in America and Russia face the same problems as Christians everywhere who live in an increasingly secularized world. The task of Christians everywhere is the same, the archbishop said — they are to be "the salt of the earth and the light of the world."

Before the press conference the members of the Russian delegation had toured the United Nations and been guests at a luncheon given by the church center for the UN and the NCC's department of international affairs.

At the luncheon, Kenneth L. Maxwell, Episcopalian, and Ernest A. Gross, executive director

Visit of Russian Churchmen Ends With Communique Urging Peace

★ A joint communique issued by leaders of the National Council of Churches and members of a visiting delegation of Russian churchmen said that because of such exchange visits "much has been achieved in the direction of mutual understanding between our churches and our people."

Development of these contacts between churchmen of different countries, the communique said, "will unquestionably help in the solution of problems facing the Christian churches in the spirit of authentic ecumenism, will strengthen mutual understanding, remove lack of confidence, and help achieve realization of the principle objectives of our times."

These objectives, according to the communique are, "the reduction of international tensions, establishment of a just and firm peace, cessation of nuclear testing and accomplishment of complete, general and controlled disarmament."

The communique was signed for the National Council by President J. Irwin Miller and for the Russian delegation by Archbishop Nicodim, head of the delegation and president of the Russian Orthodox Church's department of external church affairs.

In the communique it was pointed out that the "objective of mutual understanding" between Russian and American churchmen was accomplished in a variety of ways as the Russian delegation attended an NCC general board meeting in Denver, Colo., and then divided into smaller groups to visit a number of U.S. cities. In these cities the Russians had opportunities to get a closer look at American life in general and church life in particular, including participation in worship services.

When the Russian churchmen returned to New York, the communique noted, they met with leaders of American churches

and chairman, respectively, of the international affairs department, discussed the theological and ethical reasons for the churches' concern for the UN and the history of their involvement with the international organization.

The Russian churchmen ended their three-week visit after such typical New York tourist adventures as a visit to the stock exchange and a ride on the Staten Island ferry.

One of last acts in America was attendance at a reception and worship service in the Lu-

theran church house. The delegation arrived a few minutes late for the reception because the bus in which they had been riding from the Wall Street district was involved in a collision with a truck.

The distinctive group, with the Orthodox clergymen bearded and in black robes, had to complete their trip in a fleet of taxicabs.

They participated in the Lutheran worship service, chanting portions of the liturgy. Archbishop Nicodim pronounced the benediction.

Protestant and Catholic Leaders Mark Orthodox Anniversary

★ Protestant and Roman Catholic leaders joined Greek Orthodox Christians in strong appeals for religious unity at the 50th anniversary dinner of Annunciation church, first Orthodox congregation in Buffalo.

Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, concluded the celebration with this prayer for unity:

"May God Almighty unite all Christians in the very near future so that when you celebrate your next 50 years you may taste the fruits of church unity."

More than 500 Orthodox Christians — including delegations from Pittsburgh and Rochester, gave a standing ovation to Bishop Lauriston L. Scaife of Western New York, national chairman of the Episcopal commission on relations with the Eastern Orthodox Church.

Bishop Scaife emphasized the importance of "partnership" in all areas of life.

"The Greek Orthodox and the Episcopal Church," he said,

"have always worked together and always will." He called the church "a partnership with God" and Christianity "not the rival of Judaism but its child and fulfillment."

Appealing for international teamwork, Bishop Scaife said: "What we need more than jet bombers is world partnership to save us from foolishly, frantically and devilishly cutting each other's throats."

Bishop Scaife wore a purple robe given him by Ecumenical Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy.

Msgr. Patrick J. Woods, director of the confraternity of Christian doctrine in the Roman Catholic diocese of Buffalo, brought the greetings of Bishop Lea R. Smith, administrator of the diocese of Buffalo and bishop-elect of the Diocese of Ogdensburg, N. Y.

"We wish you the choicest of God's blessings," he told the Eastern Orthodox Christians.

He noted "a change in our approach to each other. Formerly, we approached each other at a distance, hoping that through

mere study there would come understanding and then love. But with the spirit of Pope John pushing all of us, the emphasis now is on loving first and then understanding. From this understanding may come an atmosphere which will bring complete harmony."

WANTS PEACE CORPS FOR AFRICA

★ A South African Anglican bishop issued a call for an American-backed religious peace corps which would emphasize spiritual rather than material aid to emerging African nations.

Bishop Alphaeus Zulu of St. John's diocese, South Africa, made the appeal while visiting Detroit.

The first native African to be consecrated a bishop of the Anglican Church of South Africa explained that the 900 churches in his diocese are served by only 98 priests — one-third of them from the British Isles. He said American support has been limited "to an occasional clergyman who finds his way there and the financial support of some individual donors."

He said he needs more clergymen. Because of the shortage, his diocese must depend on lay catechists to spread the faith. "These are largely untrained. To train them, we need experienced teachers and funds to support them," Bishop Zulu added.

Also needed, he said, are more doctors and senior nurses to staff hospitals and clinics.

"Transportation is also a problem," the prelate explained. "Our doctors, our teachers and our priests often are not able to complete their rounds because of deplorable roads. We desperately need such vehicles as American jeeps and British land rovers."

EDITORIALS

Use Your Heart And Your Head

THERE IS QUITE A RESEMBLANCE between man and an automobile. The body of the car represents the comforts of this world and corresponds to man's appetites, which are concerned with food and dress and shelter. These appetites bulk largely in our consideration and the need of them is common to all of us.

To have nothing but the chassis is for us to be inert and Carlyle has said that "inertia is man's most ignoble vice."

If the car is to make progress, there must be a driving force which we call the engine. This represents the emotions and corresponds to man's desires for that which lies beyond mere physical necessities. The emotions are concerned with our loves and our hates and determine our urge for the truth, the beautiful, and the good or for the perversion of these objectives.

Men are propelled by their desires which differ from mere wistful thinking in that they involve action.

The steering wheel resembles the intellect which determines the direction in which we travel. The intellect by itself has no driving power but it is important in keeping us on the road. To have an emotional engine without our intellectual steering wheel is sure to land the machine in the ditch. To enjoy our ride we need a comfortable seat; an efficient engine and a good wheel. In short we ought to coordinate our various parts in such a way as to insure safety as well as progress.

When Christ said "I am the way" he invites us to travel on a road which leads to a definite end providing we do not neglect the proper use of our faculties. We ought not to expect our intellect to provide the driving power and we ought not to expect our emotions to keep us on the road. The engine needs a magneto if it is to function. The car will not move unless there is the spark from without to set it in motion.

This may be roughly compared to the grace of

God upon which life and motion depend. The curious thing is that men come to grief by ignoring the uses of the various parts of their spiritual anatomy.

WE HAVE used this as a parable to call attention to these faculties which belong to mankind. We have our appetites in common with all living creatures. To confine ourselves to their satisfaction is to remain in the animal class. We find that we have emotion in common with higher classes of mammals who are capable of love and hate; of devotion and anger. To rest content with a mere emotion reaction is to remain without consciousness. The intellect which is capable of abstract thought, is man's peculiar gift and because it is hard to cultivate it is apt to be neglected. As Chesterton has intimated, "most men do not think, they merely rearrange their prejudices and call it thinking." Intellect was the last faculty to be created and it is therefore often the first to assert itself and the easiest to be neglected.

Religion is the philosophy of life by which men act. It differs from mere philosophy in that it involves action. It requires the coordination of the emotions and the intellect. It is our emotions that prompt us to act and our intellect that guides us along the road. The purely intellectual ignore the power of love, whereas the merely emotional suffer from the failure to be guided by the intellect.

These defects appear in the rationalist and in the fundamentalist. One fails to use his heart and the other neglects to use his head. It is for this reason that St. Paul urges that Christ may dwell in our hearts by faith. Love is the motive and faith is the method for our journey. It is the combination of love and faith which enables us to seek our journey's end which is to be like him.

The Church is not a place in which we hope merely to have a comfortable ride but a vehicle in which we have a driving power and a definite objective toward which we press impelled by love and guided by the intellect.

ARCHITECTS AND THE CHURCH'S MISSION

By Darby Wood Betts

Archdeacon of California

THEY MUST BUILD US BUILDINGS FOR THE FASHIONING OF SOLDIERS TO FIGHT ONE WAR RATHER THAN ESCAPE HATCHES TO HEAVEN FOR NICE PEOPLE

ARCHITECTURE is considered by many to be the mother of the arts, and while her progeny can exist for their own sakes, as it is in human affairs, art for art's sake does not apply to architecture. Always the servant, as well as the guide and creator, architecture devotes itself to the desires of its client as the art which expresses and advances what the client is and does. The understanding of this relationship by architect and churchman is the foundation, the measuring rod, and the hope for the present and the future of church design.

One of the leaders of this conference told me some years ago that he felt depressed whenever he realized that he was thought to be an expert in an area which least concerned the church. I believe his statement was justified to the extent that the church often acts ashamed of putting money into buildings instead of program. We have a guilt complex which is the direct descendent of a puritanism that refused to celebrate the feast of Christmas because it stumbled over the proposition that a pure God could become incarnate in human flesh.

We see this particularly in America where it is a partial explanation for the troubles that arise between the church and the arts. It naturally follows that this situation is to be seen as part of the reason for the scarcity of great contemporary churches.

End of a Period

IN MY OPINION we are observing the end of a period in architecture. Contemporary architecture is becoming "decorated". It is bursting into full bloom, which in the past has been the harbinger of the end of an epoch. If the architects and churchmen of today are to leave behind them lasting monuments to the glory of God and their common efforts, they must take a hard look at the place of architecture in the mission of the church.

One of the greatest aids to this investigation is the growing unity of opinion as to what the church is. Between the Reformation and the beginning of this century the mission of the church was being hampered by our unhappy divisions. Swinging wildly between emphases placed upon the healing of the body and the saving of the soul, and all too seldom recognizing that there can be no dichotomy between these two, the church's use of architecture was more secular and sectarian than religious and universal. The only thing that gave any unity to the architecture of the church between the Reformation and the 20th century was the worship of past greatness in style. There was little faith in man's ability to express the existential situation.

Today things are different. Beginning overseas, the church has been discovering that our divisions are not only unhappy but heretical. To divide the body of Christ in the face of the obvious unity of evil is treason. The more successful we are in the forwarding of our denominational missions to the pagans, the more obvious it is that a basic fault exists at the heart of our witness.

The truth is that we are no longer dealing with a naive and gullible heathen, but with men who have become aware of their own importance and our selfishness. According to God's revealed purpose, men everywhere are arriving at a consciousness of the interdependence of all the races. There is no longer any "lesser breed without the law". In the face of this emerging unity, the unity of the church becomes imperative. Evil is one. Man is one. The church must be one!

Fighting Evil

AS A PART of this rediscovered necessity of unity the church is breathing life into the dry bones of the concept of itself as the army of the

Lord. The relearning that we are at war with evil rather than distributing baskets of goodies to the hungry has changed our whole concept of mission. We no longer think of it only as sending others abroad, but rather we are beginning to realize that the whole church is "on mission" everywhere.

We are battling the powers of darkness in the hearts and minds of all men. We are the soldiers of the Lord fighting a common enemy in our homes, our neighborhoods, our country, our world. We work in accordance with a grand strategy and through a grand alliance between heaven and earth. We may have many colonels, but we have only one general. We fight against the power of hell (and I'm not referring to communism on one hand and capitalism on the other, for good and evil manifest themselves in every organization of life in this world).

The first tangible evidence of this new direction away from expanding disunity toward a return to oneness was seen in the conference of Lausanne, Switzerland, in 1927. For while the need for unity was felt many decades before, the world was unaware of a movement toward it until Lausanne.

At about the same time a truly contemporary style of architecture began to break upon the sight of men. By the year 1930 the reawakened social conscience of the architect had an organic and functional foundation upon which he could base his design. He began to look at men rather than history. The revolution that began with the first world war and put a Franklin Delano Roosevelt in the White House rewrote the program of the state, the church, society and architecture. Man's technological upsurge had buried the "divide and rule" technique which had been in vogue since the Tower of Babel.

In the fullness of time, God had re-entered his world in Jesus Christ to take sides with men against the devil. In the short space of 2000 years, the world has shrunk to one two thousandths of its former size as far as human contact is concerned. All men can now see what God has always known, that the world is one battlefield, and that there is no place of peace while evil dwells secure in the hearts of any men.

Architecture must recognize this as does the church and build us buildings for the fashioning of soldiers to fight one war rather than escape hatches to heaven for nice people.

What of Architect?

DESIGNWISE, what does this mean to the architect? If the church building is, as I believe, the outward sign of God's alliance with man against the devil and an effective tool for the empowering of this alliance by the holy spirit, the church building must be the place where the allies meet, share their common life and from which they go forth to do battle with the enemy. For these purposes, it must be set apart from, but relate to, the world that surrounds it. While the church may not be of this world, it is certainly in it.

The church exists because the world exists. The church exists to serve the world. The church exists for those outside of its membership and its walls. "God so loved the world that he gave his only begotten son, that all who believe in him might not perish but have everlasting life". The "all" refers to all creation. It does not only apply to humanity or Christian humanity but to all nature as well as to all men.

Almighty God became part of his created order in the incarnation. He has given this order objective existence apart from himself, and now he had joined himself with it.

The church building is where this creation of matter and spirit and its Creator come into direct contact with each other through the person of Jesus Christ who has united them within himself. Dating from one second A.D. the Kingdom of God has been on earth as well as in heaven. Jesus Christ revealed it, the church building advertises it and is the door through which the spirit filled hosts invade God's beloved world.

Building Essential

THE SPACE, the atmosphere and the furniture which provide the setting are dictated by the incarnational alliance. Vitruvius' firmness, commodity and delight that govern all architecture are to be applied in the service of this program. The liturgy, better described as the holy work of the people of God, is the text to which the architect turns to research his clients' purposes. The growing relationship between the liturgies of all branches of Christendom enriches, delights and inspires the efforts of architect and churchman alike as they try to say all this in a building and thus mightily help in the doing of it.

The building is an essential, not a convenience. Everything that goes in it is an essential, not a convenience. It all exists not for itself but for the world that imposed the price of the cross upon God who dared to love it. The church build-

ing says to everything around it, "God is here. You couldn't get rid of him that easily."

People too are Central

EVERY BUILDING has to have a focus, but this is not easy in the case of a church. It is usually said that the altar is the center of interest in the church. But remember, this is a meeting house between nature, man and God. The altar stands for God in Christ: Christ sacrificed, Christ triumphant, Christ returned through his spirit, Christ feeding, Christ forgiving, Christ adored, Christ blessing, Christ sending forth.

However, beside God in Christ, there is the people of God, and they are as central as is the altar. It is the meeting of these two that is central. Everything else surrounds them and strengthens the meeting; the feeling of awe and trust, the holy light which may be dim and/or sparkling, the work of artists hands and minds, the music, the language, the color, the proportions.

The altar, symbolizing Christ, and the people are in the midst of all this. They belong to each other. They meet; they don't just touch! They communicate their lives one to the other. Not as equals, because God has reestablished the right of men to meet him through his death and resurrection in Christ. (One must not speak in the first person) We love him because he first loved us, and this while we still rebelled against him. We now can bring ourselves to him through the symbols of our life: bread, wine and money. He gives them back to us as his body, his blood and the means of service to his world. Through these sacraments as instruments of grace, we communicate with one another in the central act of the church's life. All else leads up to this meeting or emanates from it. It is the great thanksgiving, the eucharist!

The font, or the pool, marks our enlistment in a new order through death and resurrection with Christ. We are made citizens of heaven while still on earth in order that we might witness to earth the blessedness of serving God in freedom rather than continuing our slavery under the devil. We also have around us the word: God's means of reaching our reason by the Bible, by the exhortations, by the traditions applied to our day. All these things surround the meeting of people and God. All can be expressed in as many ways as there are good architects.

Not a Domestic Structure

IN SPITE of God's great love for the world, which is the reason for the church's existence, what takes place in the church is not worldly. The space enclosed is not a worldly space. Rather, it is dedicated to the world as it must become. All that is inside is baptized, transformed, reborn! The interior of the church anticipates the last trump when all shall be changed. The meeting between man and God does not take place outside in the world as it is, but inside in the world as it shall be.

The house of God is no domestic structure where this world is perpetuated in all its weakness. Nor is unredeemed nature, red in tooth and claw, an unhappy backdrop for the divine-human encounter since Easter. The world as it is did its worst with cross and grave. That kind of world has been overcome in the kingdom of God, which on earth is the church, in spite of her imperfections.

And yet, we cannot allow ourselves to forget that the church is "on mission" to a rebellious world that God dearly loves. She must be closely related to this world or her relation to God is a sham.

Architecturally speaking, the relationship between church and world is best expressed in the main entrance. Here again this fact can be demonstrated in as many ways as the architect and the age may devise—currently, we find this relationship elegantly expressed at Coventry. Here the great entrance (and great exit) of God's people takes place through the communion of saints topped by angels all etched on clear glass. The church and the world meet through transformed and transforming lives, which is our chief means of witness. The world looks in at its future, the church turns from its meeting with God to look out upon its work.

Architecture is the servant and can be an inspirer of the mission of the church. To try to apply graphic standards, historic styles and restrictive canons to such a program is to deny the burgeoning genius of man and the progressive understanding of God's self-revelation.

There is no sacred shape, there is no sacred material, there is no sacred engineering. In fact there is no sacred architecture. There is only the sacred relationship between man and God that comes to an explosive climax inside the building that men have been allowed to fashion and where all things are made new and sent forth because God has returned to his world.

SHOULD PATIENTS BE TOLD TRUTH?

By John Skinner

Internist in St. Louis Hospitals

**THE SECOND OF THREE TALKS GIVEN
BY LAYMEN AT THE SUNDAY MORN-
ING SERVICE AT ST. MARK'S CHURCH,
ST. LOUIS. EACH SPEAKER MET WITH
MEMBERS OF THE CONGREGATION
AFTER SERVICE FOR DISCUSSION**

SPEECH MAKING and sermonizing are not things at which I am skilled but they are challenging and anyway being asked to come to St. Mark's church is an honor I couldn't resist. So here I am, in as unlikely a position as I could ever have imagined, hoping at least to stimulate a little thinking and perhaps some thoughtful discussion later.

As those of you who read the *Episcopalian* press know, my discussion today is to be about "Morals and Medicine." The sound of this title has an interesting ring doesn't it? *Morals and Medicine*. It has the same kind of Madison Ave. flavor that "Of Mice and Men" has. It attracts the attention. The facts are, of course, that beyond this, the term has very little meaning. *Morals* are no different when they relate to things medical than when they relate to anything else. Basically and fundamentally morality is the same. It has the same dimensions and makes the same demands wherever and whenever people relate with one another. Different situations, different professions, different relationships, merely present variations on the basic theme. Obviously, any attempt to discuss in the time allotted the whole area of Christian morality as it relates to medicine would be absurd. Therefore, I intend to confine myself to a single variation of the basic theme.

Tell the Truth

WHAT ARE THE MORAL FACTORS involved in the question of medical truth telling? More specifically, and as an illustration, should a person with cancer be told the truth? What are the alternatives open to the doctor and open to the patient's family when such an occasion arises? And what are the moral issues involved in helping them arrive at the decision of whether or not to be honest with their patient?

From a strictly ethical standpoint to tell a lie or to withhold the truth is wrong. More than that, it just doesn't work. Let me illustrate what frequently happens in such cases. The patient leaves the hospital or leaves the doctor's office happy in the realization that he is fine and any fears that he may have had are dispelled. He is happy, that is, if the doctor is a good liar, although most patients are so anxious to hear good news that the doctor doesn't have to be too good at telling lies in order to convince these people.

In any event, he goes home thanking his doctor, thanking the hospital, and thanking God for his good news. Unfortunately this happiness does not last. Sooner or later the inevitable begins to happen. He gradually comes to the realization that he has been duped, that he has been played for a sucker, a fool. He has been lied to by the people in whom he had the greatest confidence. A barrier has been raised between him and his family, his friends, his doctor, and even his God. A feeling of aloneness akin to despair ensues. There is no one in whom he can place his trust.

To paraphrase the psalmist, he is apt to feel that "though I am walking through the valley of the shadow of death Thou art not with me and I am alone". Once lost, confidence, trust, empathy, can seldom be fully re-established. Almost without exception lying to a patient backfires sooner or later. It makes no real difference whether the act was one of commission or one of omission. It is just as much a disservice to tell a patient in so many words that he does not have cancer as it is to avoid the fact and spin for him a vague fabrication.

Another and significant part of the immorality involved in withholding facts from people is that this denies them the kinds of information essential to their making meaningful judgements

about what they shall do with their lives from that point on.

Avoiding Shock

WHAT THEN of the converse? Should a physician once he has made a diagnosis of cancer announce this news to his patient? To say to him, "you have cancer!", sounds cold and cruel and as unfeeling as a judge handing down a sentence of death to a common murderer.

But, if he must tell the truth how can shock of the news be avoided? I suppose it can't be completely avoided but it certainly can be modified by telling the people the whole truth. The news, "you have cancer!", is far from the whole truth. As a matter of fact it is a case where a little truth is almost worse than no truth at all.

In the first place a diagnosis of cancer is not necessarily a sentence of death. There are many varied benign cancers which are nearly 100% curable. There are others whose courses are so slow that in most instances the disease outlasts the patient and he dies of old age or some other cause. Many other malignancies can be kept at bay with various modern therapeutic measures for so many years that they assume an almost benign character. The fact that we can't cure this type of tumor is not necessarily germane.

There are a number of other diseases we do not cure, such as diabetes, and epilepsy, and arteriosclerosis, and arthritis, and tuberculosis. This list could be continued for the rest of the morning but it merely goes to illustrate that there are a number of conditions which though incurable in the strictest sense are nevertheless controllable. Some cancers fit this category.

In the second place those malignancies which cannot be controlled and that move on steadily to death can be stripped of their sting of pain and suffering. The patients can be assured that even though modern science cannot rid them of their disease, it can at least rid them of the fear of many of its consequences. The patient should be made aware of these facts, for they are parts of the whole truth.

Prediction Impossible

THEY SHOULD KNOW TOO, that advanced as our knowledge is there is absolutely no way that a physician or a pathologist or anyone else can predict with complete accuracy what a particular tumor will do in a specific instance. All of us, whether physician or lay person, have had the experience of knowing individuals who have

lived for many years in spite of the existence of inoperable malignancies.

When I was early in practice I treated and grew to know intimately a leading Episcopal lay woman for whom the surgeon could do nothing at the time of her operation. In spite of this she lived comfortably for a number of very happy productive years.

There are also on record patients whose tumors have ceased to grow for reasons unknown to the observer and who have lived full lives.

The point of all this is to emphasize that a diagnosis of cancer is never a certain sentence of death. It cannot be. The medical man from his experiences is well aware of this and it is his duty to impart this knowledge to his patient.

It is therefore my considered opinion that a physician owes it to his patient, not only to tell him that he has cancer, but to inform him of all the facts relative thereto. Unfortunately, simple as this may sound, there are other factors which have to be taken into consideration.

For one thing the doctor cannot assume that he and the patient are the only ones involved in these decisions. They are not living in a vacuum. The patient has a family, business associates; he belongs to certain community organizations; he adheres to various religious beliefs. There are a number of forces being brought to bear and the doctor must be aware of them and responsive to them.

Not the least of the forces governing the doctor's actions at this time is his response to his own needs, and the demands he places on himself. All of these factors make it impossible for the physician to act as an independent agent even though he may wish to do so and be willing to do so.

Family Pressures

ONE OF THE GREATEST pressures against telling the patient the truth comes from his family. This resistance stems from an honest desire to protect him from bad news. It often requires considerable persuasion to convince them that this is the wrong attitude, but once this is accomplished and after everyone, including the patient, is aware of the facts of the situation there develops a deeper intrafamily relationship than has ever existed before.

It is a doctor's responsibility to make every effort to overcome the family's reluctance to have their patient informed. In the event this cannot be accomplished he has no alternative except to do as they say. He has no alternative,

that is, unless the patient has indicated a desire to be told, and in this instance the family's demands cannot be followed, and must not be followed.

The Patient

WHAT ABOUT THE PATIENT who does not want to know? Is it possible to fool such a person? I think not, really. But, when the patient by word or act indicates a desire not to be told, I feel it is necessary to play the game according to his rules. Actually he usually knows what's going on but wants to act as though it isn't. This is not playing out a lie any more than an actor plays out a lie on the stage when he assumes a role. The actor knows he is acting. The audience knows he is acting. And everyone is content with this state of affairs. So it is with the patient and the doctor. The patient is well aware that his doctor will tell him the truth and that's all the reassurance he needs.

This kind of thing occurs not only before, but also after the fact. For example, I have repeatedly known patients who after being informed of the facts of their disease, later act as though they had never been told. It is an interesting mechanism set in motion by the individual to protect himself from dwelling on the seriousness of his condition. The differences between this person and the person who has been lied to by the physician is in the fact that one is playing a role with his doctor and family, while the other is living alone unable to relate to anyone.

In summary it is my firm belief that patients are entitled to the truth and they should be given the whole truth. To deny them is immoral in that it breeds distrust and threatens the very foundations of their faith.

As at no other time in the patient's life, he needs now to feel that he is surrounded by people in whom he can have confidence and to whom he can relate honestly.

This is a time when his faith needs strengthening, not threatening. He needs to be able to say with feeling, "yea, though I walk through the valley of the shadow of death thou art with me."

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness — Tunkhannock, Pa.

Place of Laymen In the Church

By A. Wayne Schwab

Rector of St. Paul's Church, Montvale, N. J.

SUPPOSE YOU were a newspaper photographer. You are to do a photographic essay on the church. You take hundreds of pictures. You have the theme worked out now. All you need is a cover picture. You want a person for human interest. Whose picture goes on the cover? A picture of a clergyman? Or a picture of a layman? A man in vestments that anyone can spot in a minute — long robes or a hard collar? Or a man that dresses like any other man — a man with the indelible but invisible mark of baptism the only difference? Clergyman or layman? Which would you put on the front cover?

Our picture of the church often gets confused. Very often we have the wrong pictures. The picture of the church is not the clergyman but the layman. It is the layman because this is the nature of his Lord. The Lord Christ came "not to be ministered unto but to minister." He came without fanfare. He came without vestments. The first truth about Christ is that he truly became man. He truly came into the world. The church like its Lord lives in the world. The layman not the clergyman is in continuous touch with the world. This is what makes him the key to a proper picture of the church. This first thing about the church is that it is in the world. This is the core of the imitation of Christ.

The first truth about Timothy to whom Paul wrote was that he was a layman. Because he was a first layman, he became a successor of Paul. Joshua was a layman — a lieutenant in Moses' army. He was one of the seventy chosen by Moses to assist him in his oversight of the people of God. Because he was a layman he was called into his special work.

One of the People

WE ARE ACCUSTOMED to speak of a "layman" as one who is uninformed and clumsy — an amateur. We speak of a "layman's" opinion in contrast to that of the "expert". This is not what Christians should mean by the word layman. We mean by layman one of the "laos" — the Greek word for people — a layman is one of the people of God. As one of the people of God he

is not the object of the church's action, he is its subject. In him the church meets the world just as Christ spent his life meeting the world. We do wrong to talk of the "contribution" the layman can make to the church. How foolish! He is not one who "contributes" to the work of the church. He is the church.

What is it like to be the church? How does the layman live in the world? Moses is called "servant" of the Lord. Joshua was Moses' minister. Minister and servant have the same root meaning. Jesus claims the "suffering servant" picture of Isaiah as the key to his own life's work — a work he calls a ministry. So always the Christian life is a ministry, a servanthood. The Christian is sent to the world to serve the world. In his ministry lies the world's redemption. He is not the world's savior. He is the world's servant. But through his service the Saviour works.

Training Needed

AGAIN ALL THIS comes to sharper focus when we aim the camera at the layman rather than the clergyman.

Such a rigorous role then takes training. The Lord tells Joshua "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written there."

What is written there? Not ceremonial directions and ecclesiastical fussiness — No! Life in the world and guideposts in the living of it — doing justice, loving kindness and walking humbly with your God. And doing this takes training — the training of the spiritual athlete who keeps under his body that his will may seek the prize. Every Christian needs adequate training.

And he needs help. He needs word and sacrament—the life of the church gathered—to sustain him. "Why do you go to church?" "I don't know — I just feel better when I do." Selfish? Not if it makes one's service in the world easier. That is what it is for. The church is mission and ministry. Preaching is always about the one who came not to be ministered unto but to minister. Sacraments are never the work of the religious in-group. The bread is broken for the world. The blood is shed for you and for many.

Our life here is for the sake of our life out there.

The best cover picture of all would be a whole set.

One would show the vestry at work — the people of God sharing in the administration of their life together.

Another would show layreader and clergyman conducting worship.

Another would show a neighbor carrying a meal to the family next door with a parent in the hospital.

Another would center on the inside of a voting booth — the voter standing before the visible and tangible ballot and the invisible but even more real face of God.

And here is the salesman — the unique creation of our economy — so typical, so precarious, so essential.

And there would be an auto worker in Detroit. There are thousands like him. He does not let that discourage him. He knows that each one of those thousands is doing a real and an honest task. And he knows what his job means to him and to his family.

Over there would be a picture of superior and subordinate in the company. The superior is holding his subordinate to company policy even though he may risk his popularity with this and all of his subordinates. All of us like to be liked — even on the job — and so this does not come easily.

In this corner is a woman in a kitchen. She rejects the title of housewife. She is married to her husband not the house. She does not use herself up in over-concern about the things of the house but she does give herself to the people of the house. She is in the kitchen to enable the physical, emotional and spiritual sustenance of family meal time.

Yes, there's the clergyman. What he's doing doesn't count as much as the obvious fact that his is one — vitally needed but still just one — of the ministries within the church.

Perhaps we have it now — "the man in the gray flannel suit". That's the picture! It is as typical of the world as advertising. It is as universal as mankind — found everywhere in the world. What counts is the man in it — the man sealed by baptism in the mission and ministry of Jesus Christ and his church.

Big Shift in Communist Policy Seen by Catholic Magazine

★ The visit of Izvestia editor Alexei Adzhubei and his wife Rada, the daughter of Premier Khrushchev, to Pope John may indicate a significant shift in Soviet policy on the church, it was held in an editorial in America, a national Catholic weekly.

"No one holds that the Kremlin has 'got religion,'" the journal stated. "But Premier Khrushchev may well have good reasons to seek better relations with the west."

Tracing a series of events suggesting a Vatican-Kremlin rapprochement, America speculated that the Vatican Council may have prompted the Soviet leader to reevaluate his attitude toward the church.

"It may be that he has taken a new look at Rome's moral authority and inner vitality, particularly in the light of the first session of the Second Vatican Council and its display of the Church's capacity for

self-criticism," the Catholic magazine declared.

Despite popular impression, America said, there is no obstacle in principle to the Vatican establishing relations with the USSR.

"The Pope and his advisers know well the perils of negotiating with the Soviets," the magazine observed. "But they likewise feel keenly the needs of the universal Church and the special problems it faces in Communist-dominated lands."

America noted two 1961 events providing background to the Adzhubei visit to Pope John. These were Premier Khrushchev's greetings to the pontiff on his 80th birthday and the "intriguing amount of space devoted in Communist journals to refuting John XXIII's notably unpolemic social encyclical . . . Mater et Magistra."

The next events cited by America were the presence of two delegate-observers from the

Russian Orthodox Church at the Vatican Council and the release of Ukrainian Josyf Slipyi of Lwow after 18 years of Soviet imprisonment.

"By the time the archbishop reached Rome and received a moving welcome from the Pope, no one doubted that the Vatican and the Kremlin had been communicating through some channel or other," the magazine stated.

Ideologically, it continued, the Church and Soviet Russia still stand a world apart.

However, it added, "the Church can never ignore . . . any chance to regularize or improve communication between the Holy See and Catholics in any land."

"Moreover," America went on, "the Pope's awareness of the church's providential mission . . . inclines him to welcome any way of bringing contact with the countless millions now cut off from it."

Concluding, the editorial called for prayer to assist the Pope in his "courageous effort to guide the church — and in-

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deed the whole family of man — through uncharted waters."

Gift to Premier

★ The editor of Izvestia, reporting on his recent visit with the pontiff, said: "All I can say of my meeting with Pope John is that he gave me a sealed letter with numerous stamps, asking me to pass it on to Premier Khrushchev."

Europeans saw the statement as supporting the widely-circulated report that the Pope and the head of the Communist nation might meet this year.

Adzhubei and his wife Rada were enthusiastic in their comments on the meeting with Pope John.

Premier Khrushchev's daughter, like her husband an atheist, said the pontiff had given her a gift for the USSR's leader.

"When he got up, raising his arms for a salute and a blessing, I wanted to tell him that he had big and good peasant's hands just like my father," she said. "I did not dare, but it was true."

"I looked closely at his hands when he gave us several symbolic gifts for me, for Alexei and for my father. He said simply: 'This is for your father.'"

Adzhubei interrupted his wife at this point to say he "wanted to underline that it was not a gift for a political purpose, but a gesture of hospitality from the heart."

The 39-year-old journalist, as he was interviewed in Milan, described the pontiff as a "man of true and great simplicity."

"When you open your eyes and look at him closely," he said, "you feel profound respect for him and immediate confidence."

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NIEMOELLER SEES CHURCHES LIBERAL

★ Three Russian clergymen heard Martin Niemoeller of Germany say in Dayton, Ohio, that communist states may be less hostile to religion since churches are becoming more of a progressive social force.

"Karl Marx was right in his criticism of the church then because the church was blocking the way of social progress," Niemoeller said. But he added



MARTIN NIEMOELLER: — sees churches more liberal than in days of Marx

that reforms that have taken place within the church might lead to more room for religion in the life of communist states.

Niemoeller, head of the Evangelical Church of Hesse and Nassau and one of the six co-presidents of the World Council of Churches, spoke at the United Theological Seminary, an Evangelical United Brethren institution. The German church-

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man is on a lecture tour of the U.S.

In his speech, Dr. Niemoeller said he believed the World Council of Churches was "guided by God's hand when it received the Russian Orthodox Church as a member in 1961."

"Christians in Russia now know they are not left alone," he said.

COOPERATIVE PLANNING IN MASSACHUSETTS

★ A permanent commission for cooperative planning has been formed by the Massachusetts Council of Churches to foster unity among its denominational churches.

Forrest L. Knapp, the council's general secretary, said the interdenominational statewide group will "study our common concerns — our mutual needs, current and projected, our resources and programs, in order that our churches may cooperatively plan for effective action."

He stated the unity most Protestant churches seek is the "fullest possible unity of faith and program with freedom for diversity, promoted by their variety of convictions."

"Actually," he said, "if the new commission works effectively, it will lead to more closely coordinated programs among

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the churches so that as they confront the entire community of the commonwealth they will exert a larger influence than ever before."

Knapp observed that through the state council its member churches "are learning to understand, respect and love one another so that when the time comes for mergers there might be more zeal for them than there has been in the past."

The secretary also noted that the council is seeking to make the ecumenical movement more meaningful to the laity through educational programs. He expressed the hope that the council can be a general influence in the preparation for greater unity.

He concluded: "Theology, habits of worship, methods of church work, social, economic and racial barriers are all obstacles to organizational union of the churches, but not so much to the working of the councils of churches."

CHURCH MERGER IN AUSTRALIA

★ Australia's Presbyterian, Methodist and Congregational churches moved a step nearer union when their 21-member joint commission on church union recommended merger into a new body to be known as the Uniting Church in Australia. Such a Church would have a membership of more than 2,000,000.

Incorporate in the report were proposals concerning the creation of bishops and a concordat with the Church of South India, which has bishops.

The commission's majority recommended that the projected Uniting Church appoint presbyters (a term used in preference to the more general word "minister"), who would be ordained at a laying on of hands ceremony by a bishop and at least three other presbyters.

DR. SCHWEITZER DECLINES BID TO VISIT U.S.

★ Dr. Albert Schweitzer, Protestant medical missionary in Lambarene, Gabon, has declined an invitation to visit the U.S. this spring because of his advanced age.

This was disclosed by Lisle M. Ramsey, a St. Louis businessman, upon his return from a trip to Africa to visit Dr. Schweitzer.

According to Ramsey, Dr. Schweitzer said: "These are my golden years. I am like a ripe fruit in the wind. I want to make certain that I spend my last days at my hospital." The missionary marked his 88th birthday in January.

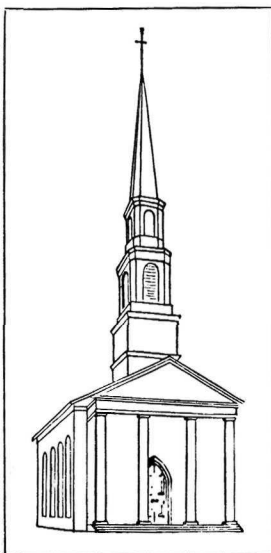
TREND TO RELIGION SCHOLAR SAYS

★ Robert Slater, director of the center for study of world

religions at Harvard University, declared in New Delhi that the present world trend is towards religion, rather than away from it.

Modern young people, Slater said, have become critical about religion. But the challenge of criticism, he asserted, has sent large numbers of youths to seminaries to explore and see for themselves. All the world's great religions, he added, are showing a new missionary vitality.

Slater said he believes in an "active" co-existence among the world's religions, a term meaning that religious groups must share an active concern and responsibility for the promotion of peace, world order and human progress.



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Harry F. Ward

Professor Emeritus, Union
Theological Seminary, New York

In his article on "What does 'Jesus Saves' Mean?" (March 21), Benjamin Minifie, among some questions about the value of man, asks: "Or is he one whose art and morality and religion, whose whole culture, are determined altogether by the economic system under which he lives, as Karl Marx believed?"

In 1890, after the death of Marx, his colleague Engels answered a letter from Joseph Bloc asking whether Marx and Engels understood the basic principle of the materialist conception of history to mean that "Production and reproduction in real life (the economic system) is in the final analysis the only determining factor or only the basis for other relations which themselves exert a further influence."

In reply Engels said: "According to the materialist conception of history the determining element in history is ultimately production and reproduction in real life (the economic process). More than this neither Marx nor I have ever

asserted. If thereby somebody twists this into the statement that the economic element is the only determining one he transforms it into a meaningless and absurd phrase."

He then goes on to say that while: "... the economic situation is the basis ... constitutions ... forms of law, political, legal, philosophical theories, religious ideas and their further development into systems of dogma — also exert their influence upon the course of the historical struggles and in many cases preponderate in determining their form. (emphasis original.) There is an interaction of all these elements in which ... the economic movement finally asserts itself as necessary."

Engels concludes the letter by saying: "Marx and I are partly to blame for the fact that younger writers sometimes lay more strain upon the economic side than is due it. We had to emphasize this principle in opposition to our adversaries who denied it and we had not always the time, the place, or the opportunity to allow other elements in the interaction to come into their rights."

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Cecil A. Alexander, an Atlanta architect, said that as a result of the board's decision "I felt that my usefulness in being on the board had ended." He added that his interest in the school "is unabated" and that he had no plans to withdraw his two children from Lovett.

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- NEW BOOKS -

Kenneth R. Forbes
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By the fourth century B.C. the world was predominantly Greek in culture and spoke a common Greek tongue. There was a movement toward monotheism in religious circles and sin was coming to be considered seriously as "pollution". Hellenism had provided a doctrine of immortality but not personal immortality.

Christianity alone was able to satisfy the universal hunger which Gentile religions had awakened in men. As it spread throughout the Greek world it drew upon two distinct sources: (1) Old Testament revelation as fulfilled by the life, death, and resurrection of Jesus and (2) the eclectic popular philosophy of the Greek world.

To read this enlightening book is to become enthusiastic about the need to restudy the traditions, forms and sources behind the New Testament. This, says Dr. Grant, is "inevitable" and "indispensable" in understanding the early years of the church's history.

In brief, this well documented book is helpful in learning about the cultural, philosophical and religious milieu into which the gospel came. We cannot reconstruct early Christianity from the New Testament alone or from scanty first century sources. This is all the more reason why we should carefully study Roman Hellenism with the wisdom and insight which Dr. Grant brings to it.

— Albert S. Lawrence Jr.

Studies in the Gospels and Epistles by Thomas W. Manson. Edited by Matthew Black. Westminster Press. \$6.50

One of the greatest English New Testament scholars was the original author of all the lectures in this present volume. He died in 1958 — an "untimely death" his friends and pupils felt — and it was decided to reprint the famous Ryland lectures which he delivered during the years 1943-1953. "Materials for a Life of Jesus" is part one in this volume and part two is "The Epistles of St. Paul".

Unfortunately these lectures were obviously in the language of competent modern scholars so that most of us must forego the privilege of contact and appreciation of the famous New Testament authority, and trust in our own teachers to interpret some of his work and simple translation as time goes on.

Five Makers of the New Testament by Donald Coggan. Morehouse-Barlow. 75¢

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The Freedom of the Christian Man by Helmut Thielicke. Harper & Row. \$4.50

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