

# The Living Church

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## *Theology and Thrillers*

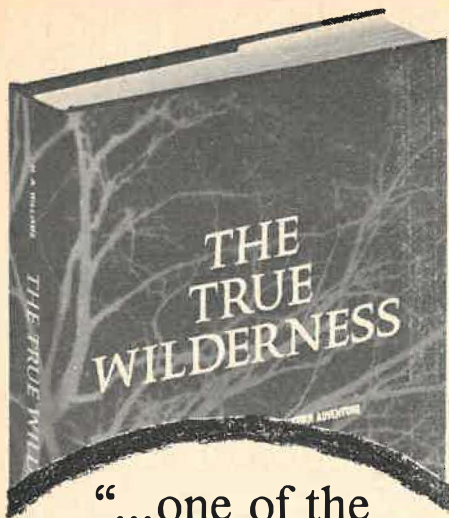
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## LETTERS

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

### House of Bishops

I want to thank you for the excellent report of the meeting of the House of Bishops by Bill Andrews in the issue of September 19th, particularly his coverage of the report of the Special Committee that considered the “heresy charges” against Bishop Pike. The reporter expressed no personal opinion, as indeed he should not, but reported the matter so clearly that the reader almost has the feeling of being there, except that it would be helpful to know by how large a majority the Committee’s report was adopted.

I find the Committee report very confusing. It says: “. . . we say . . . that the Church’s faith is expressed in its title deeds—the Scriptures and Creeds which guard them—and the prayers and sacramental acts in the Book of Common Prayer which express Christ’s continuing ministry within the Church.” This is a clear statement and in itself very reassuring. But earlier the report has said: “The sincerity of his (Bishop Pike’s) profession of the Catholic faith is not questioned.” I cannot reconcile these two statements.

The basic issue, I believe, is very clear. In the chapter, “What Think Ye of Christ?” in Bishop Pike’s *A Time for Christian Candor*, the only description of Jesus Christ’s divinity is the statement that His divinity is in the fullness of His true humanity and that this possibility is in all men. In the same vein is the bishop’s statement in a sermon delivered at Trinity Church in New York on August 30, 1964, as reported in the *New York Times*: “We don’t need a shop steward or intermediary.” This is very different from the historic faith, which holds that Jesus Christ is truly God as well as truly man.

Bishop Pike’s position on the Trinity follows directly from his view of Christ. If we find that Christ is truly God (and the Holy Spirit also God) the doctrine of the Trinity becomes a fact of experience, for our faith also holds that there is one God, not three. On the other hand, if the doctrine of the Trinity is invalid, then Jesus Christ cannot be truly God, and there is no Christianity. A religion that holds that Jesus Christ is some great prophet of the faith but not truly God, whatever it may be, is not Christianity. And thus I am greatly perplexed by the Committee statement, which seems both to affirm and to deny “the Church’s faith.” There is no question about Bishop Pike’s position for he has set it forth clearly in his book, and at many other times. And there is no question about the faith of the Church as set forth in the Creeds and the Book of Common Prayer. It is a pity that the House of Bishops has adopted a statement that does not face the issue.

But we should remember that the House of Bishops cannot change the faith of the Church. By themselves they cannot even

change the formulation of the faith. This requires concurrent action by the House of Deputies at General Convention, clergy and lay deputies acting by orders; and any such change to be effective must be so approved at two successive triennial meetings of General Convention. Whatever statement the House of Bishops adopts, every week thousands of faithful clergy will say, “Glory be to the Father, and to the Son, and to the Holy Ghost,” and mean it; and hundreds of thousands of faithful communicants will respond, “As it was in the beginning, is now, and ever shall be, world without end,” and mean it.

L. BRUCE GERHARD  
Summit, N. J.

### From a Nomad

I read Fr. Supins “A Card for Nomads” [L.C., September 12th] with interest all the more because of what happened to me.

I was confirmed in Parish A in the Bronx—New York. I then moved to upper Manhattan and attended services in Parish B. I was welcomed by the rector of B and when I told him of my move he stated that he would contact the priest at A and request my records, etc. Nothing further was ever said so I assumed that everything was in order.

Several years later—I moved downtown and after attending several churches I decided I would like to join Parish C. Once again I met the priest—gave him the story—but this time I was told to write Parish B for the necessary records. This, I did—but just to be on the safe side I not only wrote B but A as well. I even sent both my self-addressed envelopes.

Yes—I’m sure you guessed it! Neither one took the time or had the courtesy to answer! I was so disgusted with the seeming indifference of all three that I never went back to C.

Perhaps I should have started this letter with “A funny thing happened to me in search of a parish.”

I know that rectors have many distracting problems and that it’s probably unchristian to be too harsh with them. However—don’t you think that sometimes, some of them might be just a little bit too preoccupied with the forest—to see the trees?

WILLIAM P. WOLF  
Another Nomad!  
New York, N. Y.

### Tradition

The letter, “Reason in Roman” in the issue of September 12th, reminds me of an incident which occurred some time ago. I was to confirm for Bishop Bloy of this diocese at what I understood was an “extreme” parish. There were two clergymen there. One wrote that they were to have the Holy Communion, followed by confirmation and would I celebrate? I suggested that one of them do it.

We had all assembled for the procession into the church. I noticed the two clergymen in very earnest, serious conversation. Finally, one came to me and said, “Well, you will just have to decide it.” I replied I would be glad to if I could. This, he said, was the very important matter which had to be decided—“When a bishop (I suspect he would have used a capital B), is to confirm and a priest is to celebrate”—and here it

*Continued on page 30*



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Mr. Wyton served as organist of St. Matthew's Church, Northampton, England — then was appointed to Christ Church Cathedral in St. Louis immediately preceding his appointment to St. John's Cathedral in New York. He is an Associate Professor at Union Theological Seminary in New York, and a member of the National Executive and Examination Committee of the American Guild of Organists.

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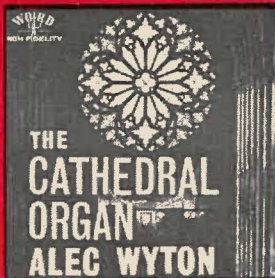
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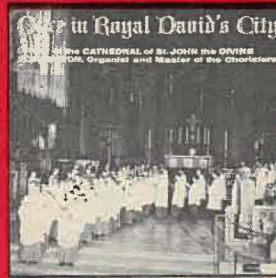


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**The Living Church**

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**THINGS TO COME**

**October**

- 10. **Seventeenth Sunday after Trinity**
- 13. **Convention of the diocese of Arizona, St. Paul's Church, Phoenix**
- 17. **Eighteenth Sunday after Trinity**
- 18. **St. Luke the Evangelist**
- 22. **Council of the diocese of Milwaukee, Janesville, Wis.**
- 24. **Nineteenth Sunday after Trinity**
- 28. **St. Simon and St. Jude**
- 31. **Twentieth Sunday after Trinity**

**November**

- 1. **All Saints' Day**
- 7. **Twenty-first Sunday after Trinity**

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

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

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# BOOKS

## Brothers Converse

**Liturgy and Christian Unity.** By Romey P. Marshall, O.S.L., and Michael J. Taylor, S.J. Foreword by Massey H. Shepherd, Jr. Prentice-Hall. Pp. 195. \$4.95.

"If Christians would really know one another," write a Methodist minister and a Roman Catholic priest, "they must with honesty observe their brothers at worship."

The Methodist, Romey P. Marshall, and the Roman Catholic, Michael J. Taylor, have written a readable, informative book of brotherly conversations designed to show what is primary in our Christian life, our common worship of God in the Body of Jesus Christ, and (says Massey Shepherd, Jr., in his foreword) "how we lost our way together in generations past, how again the light of liturgical renewal guides us back to fellowship and common witness." The book's title: *Liturgy and Christian Unity*.

Romey P. Marshall, founder and president-emeritus of the Order of Saint Luke, a sacramental and liturgical fellowship in the Methodist Church, is a pastor in the Methodist Church and a member of the executive committee of the World Center for Liturgical Studies. He is a frequent speaker on ecumenical subjects to Roman



Catholic organizations, writes often for Protestant periodicals, and is a regular contributor to the national Roman Catholic weekly *Our Sunday Visitor*.

Michael J. Taylor, S.J., S.T.D., is author of *The Protestant Liturgical Renewal: A Catholic Viewpoint*, an associate professor of theology at Seattle University, and the first American Roman Catholic priest to teach full time in a Protestant adult Sunday school.

Dr. Marshall reminds us:

"Perhaps the greatest barrier to understanding on the part of Protestants is that we have not clearly understood the revolution that is going on in Roman Catholicism. We are still opposing positions that are not now held and overlooking the fact that Protestants and Catholics alike are on the verge of a Reformation which is bringing them closer together in theology and practice."

Fr. Taylor says of Catholic worship:

"Liturgical rite and ceremony should not require extensive catechesis to explain its

purpose. If it has obvious meaning it should stay; if it has lost its meaning it should go."

He sees hope in recent changes in both Protestant and Catholic worship:

"Perhaps the most ecumenically hopeful aspect the Catholic sees in Protestant worship is the restoration in some churches of Holy Communion as an integral part of the service."

Examining the nature of Protestant worship, Dr. Marshall says,

"If it were possible to break down the barrier which separates us from each other at Communion, there would be an immediate surge of unity in love if not in fact. . . . The failure of the Reformation Churches to build upon the foundation which was laid by Luther and Calvin in regard to the weekly celebration was the cause of a decline in spirituality and a loss of evangelical fire."

This is a book to be promoted at the literature tables or bookstores of our churches.

(Rev. Canon) DON H. COPELAND, D.D.

## Each Year, to the Mountain

**The Theology of the Samaritans.** By John Macdonald. Westminster. Pp. 480. \$10.

Every reader is quickly made aware of the Samaritans as part of the background of the Gospel story; there is the Good Samaritan, the Samaritan woman, and we are told that "the Jews have no dealings with the Samaritans."

In our Lord's day the Samaritans were a large and flourishing nation; now, between two and three hundred still live on in central Palestine, each year celebrating the Passover on Gerizim, their sacred mountain, and clinging tenaciously to their traditional faith. What has been their history, and what are their beliefs?

A school of Samaritan studies has come into existence at the University of Leeds, England, of which Dr. John Macdonald is now head. In *The Theology of the Samaritans* he gives us an authoritative survey of the sect and its doctrines. Indeed, this is a pioneer work which draws on a vast amount of unpublished material.

The subject is expounded under five heads—God and the World, Moses Lord of the World, The Life of Man in the World, Eschatology, The World to Come. The book ends with a 40-page assessment of Samaritanism. The author considers that Samaritanism in its classical form owes more to Christian than to Jewish belief — "Pentateuchal religion evolved along lines influenced by Christianity." He has been criticized for this, and the question is asked whether, for instance, the similarities of the Samaritan Moses to the Christian Christ are not due to independent parallel development.

My own impression is that Dr. Macdonald is surely right. Certainly, to go to a related field, the writings of the Jew-

ish rabbis of the early centuries of our era contain many statements which can only be understood against the background of Christian positions.

(Rev.) J. R. BROWN

## How Firm a Foundation

**The Work of William Tyndale.** Edited by Gervase E. Duffield. Fortress. Pp. 406. \$6.25.

William Tyndale, whose English translations of the New Testament and of large sections of the Old are the foundation for all subsequent "official" translations up to the New English Bible, is a man who commands the attention of all interested in the 16th-century roots of Puritanism and Anglicanism.

In *The Work of William Tyndale*, G. E. Duffield provides a source-book of Tyndale's writings. The first volume of the Cortenay Library of Reformation Classics, it contains substantial selections, printed by offset lithography, from the three volumes of Tyndale's writings in the 19th-century Parker Society series. The selections concentrate upon Tyndale's expositions of and prologues to various books of the Bible and extracts are given from other works, such as the famous *The Obedience of a Christian Man* and Tyndale's reply to Thomas More's attack upon his translation of the New Testament. Some of the materials contained in this volume, such as a group of letters with which the book closes, are not found in the Parker Society series.

F. F. Bruce, of Manchester University, has provided a preface and Duffield an all too brief but on the whole helpful introduction. It is to be regretted that Duffield did not have access to William Clebsch's bibliographical analysis of Tyndale's theology in *England's Earliest Protestants*.

(Rev.) J. E. BOOTY, Ph.D.

## The Founding Sisters

**The Park Village Sisterhood.** By Thomas Jay Williams and Allan Walter Campbell. London: S.P.C.K. Pp. 155. 40s Approx. \$5.60.

*The Park Village Sisterhood*, by Thomas Jay Williams and Allan Walter Campbell, is the story of the Sisterhood of the Holy Communion, founded in 1845. It was the first Anglican religious community after the 16th-century dissolution of the monasteries. In 1856 the community united with the Devonport Society of the Sisters of Mercy, to form the Society of the Most Holy Trinity.

In 1950 Fr. Williams wrote a biography of Priscilla Lydia Sellon, foundress of the Devonport Sisters. Since then considerable new material has been uncovered, much of it with the help of Mr. Campbell. *The Park Village Sisterhood* is a product of that research, and a new



edition of the biography will also appear this fall.

The copious footnotes and several appendices may seem a little formidable to the average reader, and the lack of a bibliography will be noticeable to scholars. Nonetheless there is much good material here. There is also a helpful introduction by Professor E. R. Hardy of the Berkeley Divinity School, which places the whole story in perspective.

ELLEN SUE POLITELLA

## One-a-Day Readings

**A Moment Between Two Eternities.** By Frederick Ward Kates. Harper & Row (Chapel Books). Pp. xi, 189. Paper, \$1.95.

In *A Moment Between Two Eternities*, Frederick Ward Kates has provided 82 spiritual readings or meditations from his own pen—at the rate of one a day, enough to last nearly three months.

Each of these is prefaced by one or more shorter or longer quotations from a wide range of writers, scriptural and other. The readings are grouped into 12 chapters or sections, each headed by appropriate quotations. There is an index of Bible passages and another of authors quoted.

A rich fare is thus provided here. In fact, this might be one criticism—that the fare is too rich, too complex, too top-heavy, especially where the quotations are longer than the corresponding sections. On the other hand, this may be the only way some readers will gain even a nodding acquaintance with the many writers represented.

Those who read a section or so daily of *A Moment Between Two Eternities*, and reflect prayerfully on what has been read, will gain a deeper understanding of the Christian approach to life and its problems.

(Rev.) FRANCIS C. LIGHTBOURN

## Four Voices

**Fire in Coventry.** By Stephen Verney. Fleming H. Revell. Pp. 95. \$1.95.

**The Split-Level Fellowship.** By W. C. Baker. Westminster. Pp. 151. \$4.50.

**Acts of Devotion.** By George Appleton. John Knox: Chime. Pp. 78. Paper, \$1.

**Safed the Sage.** By W. E. Barton. John Knox: Chime. Pp. 79. \$1.

Weary? Languid? Read *Fire in Coventry* and (or) *Split-Level Fellowship*. After that, whether sore distressed or startled into action, treat yourself to daily doses of *Acts of Devotion* and *Safed the Sage*.

Stephen Verney, canon of Coventry Cathedral, in *Fire in Coventry*, and W. C. Baker, pastor of First Presbyterian Church, San Rafael, Calif., in *The Split-Level Fellowship*, are both concerned with generating steam in what they think

is a cold ecclesiastical boiler. Both men speak from pastoral experience, cry out for spiritual renewal in the Church, and write to shock.

Baker: "Protestantism has unwittingly encouraged the 'inner man' to relate to the Holy Spirit as he damn well sees fit."

Verney: "We must break out of the stranglehold of the Book of Common Prayer."

Baker offers as a new technique a method used by early Christians and some congregations today—the formation of "living cells" of six to ten Christians meeting for prayer and mutual ministry. Verney tells what happened when love, prayer, and the Holy Ghost "completely transformed" Coventry Cathedral's congregation. A second reading pays dividends.

George Appleton, Archbishop of Perth, Australia, has the gift of writing exquisite prayers of deepest meaning in simple words, and in *Acts of Devotion* surpasses his former works. Here are 21 new litanies, including a superb "Litany of the



Lord's Prayer," and a "Litany for the Departed," with other prayers, all relevant to modern man and his needs, and suited for gatherings where short acts of worship are desired, for special occasions, and—if your bishop permits—for use after the third collect. Only one omission makes me sad: Though Abraham, David, Moses, Paul, and Francis of Assisi are referred to by name, no mention whatever is made of the Blessed Virgin Mary, whose loving obedience made possible the Incarnation and the Christ. An Anglican "Litany of Mary of Nazareth" is long overdue.

Last, something very choice, the dollar Chime paperback containing selections from the original *Wit and Wisdom of Safed the Sage*, published in 1919. Sheer delight are these parables by the Rev. William E. Barton, gentle philosopher and wisest of teachers. Ambling with him is a rib-tickling experience. You will turn to *Safed the Sage* again and again, for there is poppy in these tales.

(Rev.) HARRY LEIGH-PINK

## Old Testament Booknotes

First, two good paperbacks:

**Faith and History in the Old Testament** (Macmillan, paper, \$1.45) by R. A. F. Mackenzie, S.J. is a study of the theological meaning of the O.T. by way of chapters on such themes as God, Covenant, the Messianic Hope, etc. This is a

notably good book—in a very readable style—from which the general reader as well as the professional will learn much.

**Herman Gunkel**, who died in 1932, was an original thinker who opened up several fruitful lines of treatment and research, and has had a great influence on the modern study of the O.T., particularly through his insistence on the use of other ancient Near Eastern literatures to throw light on it, and through his analysis of the literary forms in which the material has come down to us. In 1901 he wrote a commentary on Genesis which was at odds with the then prevailing scepticism of the Wellhausen school which regarded the book as a collection of primitive and unhistorical myths. **The Legends of Genesis** (Schocken Books, \$4.50 [cloth], \$1.75 [paper]) is a reprint of the opening section of that commentary.

Incidentally, those who wish to learn how things have changed in O.T. studies over the last two decades or so can get much help from the first two essays (by Bright and Mendenhall) in **The Bible and the Ancient Near East: Essays in Honor of W. F. Albright**. First published in 1961, it is now available as a paperback from Doubleday Anchor, \$1.95.

From Dr. F. W. Albright himself comes **History, Archaeology, and Christian Humanism** (McGraw-Hill, \$6.95), the first of a projected trilogy bringing together his various essays, lectures, and reviews. The first three sections have not been published previously; the others have all been thoroughly revised and updated. For those willing to have their minds stretched, this is just the book.

**Archaeology and the Old Testament World**, by Dr. John Gray, is another paperback (Harper Torchbooks, \$1.85) and is an authoritative and well-written survey of the history of Israel down to A.D. 70, illustrated at every point by the findings of archaeological discovery. It is another good book for the parish library.

**W. G. Williams' Archaeology in Biblical Research** (Abingdon, \$4.75) is a straightforward account of how the archaeologist goes about his task, as well as of the results insofar as they help us to recover the world in which the Bible was written.

Dr. John Gray's **I and II Kings** (Westminster, \$8.50) is a full-scale, technical commentary on those books which incorporates the results of recent discovery and of textual criticism. Without doubt, this will be the standard work on the subject for some time.

Also from Westminster, at \$7.50, comes **I and II Samuel** by H. W. Hertzberg of Kiel. After a minimum of introductory material, he plunges at once into the commentary, dividing the subject into seven sections, each followed by a note



on its formulation and structure. Fully critical in the best sense, he draws out the theological interests of the book and, in particular, God's overruling activities in accomplishing the purposes of His kingdom. Another standard commentary, this one is less technical than Dr. Gray's, and of more immediate use to the preacher.

Two more: **J. N. Schofield's *Introducing Old Testament Theology*** (Westminster, \$2.75) first surveys the contents of the O.T., and then expounds briefly and in popular style its theology in terms of "The God Who Acts," "The God Who Speaks," "God's Kinship with Man," and "The Glory of God," including man's dependence on God and life after death. ***All the Kingdoms of the Earth*** by **N. K. Gottwald** (Harper & Row, \$7) takes up an infrequently studied topic—the prophetic allusions to other nations. Palestine, like Belgium in our own day, was a buffer state between great nations and the prophets have much to say about international relations.

No one can complain of a dearth of well written books on the O.T. these days, after some barren years.

(Rev.) J. R. BROWN

## Unwarranted Division

**Justification: The Doctrine of Karl Barth and a Catholic Reflection.** By **Hans Küng**. Thomas Nelson & Sons. Pp. xxvi, 332. \$7.

Hans Küng, a leading Roman Catholic theologian and dean of the theological faculty at the University of Tübingen, has written a book which takes study, requires study, and repays study. The German edition of his *Justification* appeared in 1957, but the subject matter is so basic that the intervening years have in no sense dated it.

This book is a major theological treatise, thorough but irenic in nature.

Examining the doctrine of justification as it is proclaimed by Karl Barth, Küng finds such fundamental agreement between it and the teaching of the Roman Catholic Church that he thinks a division within the Church based on the subject is unwarranted. Küng contends that charges made against the Roman Catholic doctrine of justification, claiming that it is a "veiled unchristian humanism," are as false as charges made against Barth that he is too theocentric in his view of justification. Studying the two systems of theology in the light of their full intent and historical context, Fr. Küng's contention that they are in essential agreement is sound and convincing.

The book begins with a summary of the thought of Karl Barth, noting along the way various objections he has raised against Roman Catholic theology. Foundations of the Roman Catholic doctrine of justification are then given, followed by responses to the objections Barth has raised. In conclusion there is an excursus on the eternal nature of Jesus Christ (the central peg upon which Küng bases his positive explication). The adequacy of certain traditional statements which appear to make Christ's divinity and humanity related in too external a manner are here questioned.

The first part of the book is perhaps the finest summary of Karl Barth's theology to be found anywhere. It alone is worth the price of the book, for Barth is an extremely turgid author. Küng's book can serve as an attractive and authoritative introduction to the work of this commanding Protestant theologian. In a letter to Küng, printed in the beginning of the book, Professor Barth states that Küng has him "say what I actually do say and . . . I mean it in the way you have me say it." In the course of his investigations Küng also writes well on the nature of freedom, grace, the Pauline concept of justification, and the suitability of such Reformation phrases as *solus Deo gloria*, *sola fides*, *sola gratia*, and *sola scriptura*.

Küng's Christological emphasis is to be commended, as is his attitude that instead of talking to "adversaries" we should talk to "partners." The publisher's decision *not* to italicize foreign words and phrases in the text is a considerable disservice to the reader, frequently causing him to back up or slow down.

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

## A Fighting Bishop

**Portrait of a Rebel.** "The Story of Robert Lewis Paddock." By **Maria Minor**. Seabury. Pp. 150. \$3.50.

The biography of Robert Lewis Paddock is a tale of a man's failure, of disappointment in his life's work, and of a crippling nervous and physical collapse. It is also the story of a pioneer whose

frustrated struggles paved the way for the Church of the future. This exciting story is well told by Maria Minor, director of the department of promotion of the diocese of Washington, in *Portrait of a Rebel*.

Paddock's life moved from crisis to crisis: his agitation for reform of prostitution and related police corruption in New York at the turn of the century, his controversial and at times successful missionary policies as the young Bishop of Eastern Oregon, his demanding labors as a YMCA worker in France during the first world war, his eventual clash with brother bishops in General Convention, and the final years after his breakdown and his championing of "left-wing" causes in the depression years of the 1930s.

Paddock was a complex man. He sought to be in the thick of the fight and then, increasingly as the years advanced, reacted strongly to the criticism which his actions aroused. In Eastern Oregon he sought to carry on an experiment to prove the wisdom of self-support in domestic missions and the necessity of interdenominational cooperation in sparsely populated areas. He possessed a vision of the Church which transcends constant preoccupation with money and buildings, and which transcends the divisions which scandalize those within and without the Church. He pursued this vision with what was at times a blind intensity and thus antagonized many who earnestly sought to aid him. Paddock fought against the conservatism and institutionalism of his age, but there were times when in his fighting he prevented the success which should have been his.

Miss Minor's portrait of Paddock is based upon a manuscript biography by Bradford and Evelyn Young, and is sympathetic without being uncritical. More might have been done to place Paddock within the context of his times, in describing more fully the nature of his liberal Protestantism, and in discussing more completely the evolution through which the Episcopal Church was passing during his lifetime.

(Rev.) JOHN E. BOOTY, Ph.D.

## One of the "Terrible Meek"

**What Manner of Man: A Biography of Martin Luther King, Jr.** By **Lerone Bennett, Jr.** Johnson. Pp. 227. \$4.95.

Most welcome at this time is an interesting, well-illustrated, fully detailed biography of Martin Luther King. Titled *What Manner of Man*, its author is Lerone Bennett, Jr.

It must be perfectly obvious to all observers that Martin Luther King is no rabble-rouser, but a patriotic, self-sacrificing, heroic leader with a great vision—the complete enfranchisement of his people. Here is one of those "terrible

*Continued on page 21*



RNS

Karl Barth: Turgid author.



# The Living Church

October 10, 1965  
Seventeenth Sunday after Trinity

For 86 Years:

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

## ARMED FORCES

### Call for Chaplains

The United States Army has issued a call for more than 400 additional chaplains from all Churches to meet the needs of its manpower increase. Chaplain Charles E. Brown, Jr., Chief of Chaplains of the U. S. Army, requested at least 20 chaplains from the Episcopal Church, according to an announcement by the Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces.

Eligibility requirements for initial commissioning as a first lieutenant in the Chaplain Corps are as follows: 120 semester hours of credit obtained at a recognized college or university; 90 semester hours of credit for study at a recognized theological school; and an ecclesiastical endorsement from the clergyman's church. In addition, a candidate for the chaplaincy must not have reached his 33d birthday.

In the Episcopal Church, the endorsing agency is the office of the Suffragan Bishop for the Armed Forces. The Church requires two years of parish experience as a priest.

## RESOLUTION SIGNED

### Clergymen Oppose Probe

Officials of the National Committee to Abolish the House Un-American Activities Committee announced in Los Angeles that 30 prominent Protestant, Roman Catholic, Episcopal, and Jewish clergymen have endorsed a Southern Christian Leadership Conference resolution calling for a Presidential commission to investigate "the crisis in law enforcement and the nation's patterns of violence."

The resolution opposes the House committee's investigation of the Ku Klux Klan. Civil rights groups have expressed fear that the House probe would provide a wedge for an attack on them.

"In urging this course, we wish to make it absolutely clear that such investigation should be concerned only with overt acts and not thought processes.

"We further urge the Department of Justice to prosecute those guilty of acts of violence, terror, and intimidation. We call upon all sections of the civil rights movement as well as civic, fraternal, and religious organizations to join with us in

recommending the course of action to the President and the Congress."

Among the signers of the resolution were: The Rev. Joseph Fletcher of the Episcopal Theological School, Cambridge, Mass.; Dr. Charles U. Harris, of Seabury-Western Theological Seminary at Evanston, Ill.; the Rt. Rev. Malcolm E. Peabody, retired bishop of Central New York; and the Rt. Rev. James A. Pike, Bishop of California. [RNS]

## CALIFORNIA

### Grace Cathedral Picketed

A score of pickets demonstrated at Grace Cathedral, San Francisco, on Sunday, September 26th, in protest against an action of the council of the diocese of California which, they charged, was discriminatory against the Rev. Canon Robert W. Cromey. One sign referred to "the plight of our Bishop Pike—over-ruled again by the bigots' might." Other signs denounced "the removal of Bob Cromey."

Canon Cromey had served as diocesan director of urban work, a half-time job in which he supervised nine churches in depressed neighborhoods. The rest of his ministry has been that of vicar of St. Aidan's Church on Diamond Heights.

At the September meeting of the diocesan council, he resigned as director of urban work hoping to be made diocesan director of Christian social relations. The council did not act in accordance with his wish.

Canon Cromey made this statement: "My participation in such issues as homosexuality rocked the boat of the religious establishment, caused money to be lost to the diocese and led some people to imagine that I had besmirched the image of what the Church ought to be."

He has been prominent in the campaign of some San Francisco clergy for what they call fairer treatment of homosexuals. Some Church leaders, said Canon Cromey, oppose his championship of equal treatment for homosexuals as "going against the teachings of God."

Suffragan Bishop G. Richard Millard has denied that Canon Cromey has been eased out of his position. "Nobody's trying to eliminate Bob (Cromey)," he said. "Like any of the other 200 clergymen in the diocese, he is perfectly free to speak out on social issues."

## PENNSYLVANIA

### Accused Priest Joins Orthodox

The Rev. William Vaughn Ischie, Jr., a priest of the Episcopal Church who was charged last summer with 25 counts of "conduct unbecoming a clergyman" [L.C., July 18th], has left the Episcopal Church to become a priest of the Syrian Antiochian Orthodox Church. He was ordained into this body in Brooklyn on September 17th by Archbishop Antony Bashir, Metropolitan of New York and North America.

On Friday, September 24th, the Episcopal diocese of Pennsylvania obtained a court order prohibiting Fr. Ischie from officiating in Christ Church of Franklinville, of which he had been rector. He has publicly declared his intention to take his 350 former parishioners along with him. The previous Sunday he had conducted a Syrian Orthodox service at Christ Church, following what he called the "Western rite" and which, he said, is not unlike the Episcopal service.

Fr. Ischie's mother, Mrs. Dorothy Ischie, left the Episcopal Church at the same time and was confirmed in the Syrian Orthodox Church.

The original charges against Fr. Ischie were various, and included accusations that he used "uncivil, abusive, discordant and obscene" language to certain persons, that he failed to pay bills and was rude to creditors, and violated city laws concerning housing, fire, and traffic. In January, 1963, he resigned from the city zoning board following a charge of improper action.

A spokesman of the diocese of Pennsylvania has informed THE LIVING CHURCH that Fr. Ischie was served with two "informations" before he obtained re-ordination in the Syrian Orthodox Church. The first of these contained numerous counts of "conduct unbecoming a clergyman," the second contained counts of a more serious nature alleging crime and immorality.

Because Fr. Ischie did not declare in writing his renunciation of the ministry of the Episcopal Church, as provided for by Canon 60, Sec. 1 of the Canons of the Church, he has been formally suspended for the period of six months required by Canon 62, Sec. 1.



## Fr. Davidson Accepts Election

The Rev. William Davidson, bishop-elect of the Missionary District of Western Kansas, has announced his acceptance of the election. Fr. Davidson, presently rector of Grace Church, Jamestown, N. D., announced his decision after he, with Mrs. Davidson and their two sons, spent several days in Western Kansas, visiting with clergy and lay leaders.

He was elected by the House of Bishops on September 9th [L.C., September 19th]. A priest since 1947, he has served churches in Montana and North Dakota, and from 1956 to 1963 was associate secretary of the Town and Country Division of the Home Department of Executive Council.

## ENGLAND

## Religious Poll Analyzed

A recent Gallup Poll survey revealed that many members of the Church of England regard their Church as "old-fashioned," and also that a large number of them think of Christ as "just a man rather than the Son of God."

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, has commented on both of these findings.

Concerning the "old-fashioned" charge, he remarked that it is partly true for reasons of history, but that "it is also true that in our Church there is vigor of self-criticism."

As for Christ's divinity, he called belief in it "the very essence of Christianity . . . Jesus is divine as God the Father is divine, and I think that is the absolute heart and center of Christianity." [RNS]

## EXECUTIVE COUNCIL

## Partnership Endorsed, Renovation Rejected

For other Executive Council news, see last week's LIVING CHURCH.

by JO-ANN PRICE

Policy-makers of the Church's Executive Council gave unanimous support to two major measures at Greenwich, Conn., on September 23d which put them on record as practicing what the Church preaches in the sharing aspects of mutual responsibility.

First, they shelved, for the time being, a proposal to enlarge Seabury House, the Church's national conference center along the architectural lines suggested by Philip Ives, noted New York architect. The renovation, estimated at \$582,000—and probably much more at skyrocketing construction costs—was seen as "an impossibility" in view of urgent needs of

the world's needy and overseas Anglicans.

Second, they endorsed after a thoughtful and searching policy discussion (the first of many to be held at Executive Council meetings at the behest of Presiding Bishop John E. Hines) the stewardship concept called the Partnership Plan which was endorsed by the 1964 General Convention.

Partnership is a program whereby Episcopalians would voluntarily divide their gifts 50-50 between parish and extra-parish Church needs, rather than concentrate on fulfilling assigned quotas, a process which speakers said can build psychological barriers.

World needs were also touched on in other measures discussed at Seabury House on the Council's final day. These included:

An announcement that a major need for civilian specialists for clothing and funds has arisen to help the civilian population in Viet Nam;

A report that the recent Hurricane Betsy did "no serious damage" to dioceses in Florida and Louisiana except for unassessed damage to the roof of Christ Church Cathedral School in New Orleans, and;

A suggestion by Bishop Stephen F. Bayne, Jr., director of the Overseas Department and author of M.R.I., that the Church should participate financially as part of the National Council of Churches in the World Council of Churches' \$10 million Emergency Program for Ecumenical Action in Africa. This is a refugee program.

In unanimously rejecting the proposal to expand Seabury House, as outlined by Mr. Ives, the Council urged in a resolution that study of remodeling continue. The conference center is the site not only of quarterly Council meetings but also is widely used by church groups attended by fewer than 50 persons.

The measure, compiled by Prime F. Osborne of Jacksonville, Fla., called for "long range planning for a conference center" for the church and a study of the "prime needs served by property improvement." It also authorized the six-member Standing Committee of the Council to pay the architect "a reasonable sum not to exceed \$10,000" for his fees and outside services so far on the project.

A unanimous vote on this measure came after a spirited exchange about the economics of the proposed plan, which would add white aluminum clapboard extensions to the more than 60-year-old Colonial revival mansion. These would be a dining room, a 25-unit dormitory and a Council hall seating more than 100 persons.

Stephen C. Shadegg, of Phoenix, Ariz., author of *What Happened to Mr. Goldwater?*, estimated that "many things" of the proposed design were expensive and questioned whether the Council

would be "wise" in investing in it.

He and Charles M. Crump, of Memphis, Tenn., guessed that the original estimate could run up to between \$700,000 and \$1 million.

"When I consider the implications of M.R.I.," observed John P. Causey, attorney, of West Point, Va., "I'd say this is an impossibility, in conscience, for us at the present time." Citing the hardships of poverty-stricken residents of Santiago, Chile, he added: "We stay here in more comfort than the great majority of people in the world."

"We've been crying in our beer about our bad image," commented Bishop Daniel Corrigan, director of the Home Department. "This time it's a proper concern and—as Mr. Causey said—we never had it so good."

"I'd want to go mighty slow on this kind of proposal," observed the Rt. Rev. George M. Murray, coadjutor of the diocese of Alabama, "and I'd be against committing ourselves to something in which we may go deeper and deeper."

A number of discussants suggested, somewhat lightheartedly, that the center might be situated elsewhere than on the Eastern Seaboard. They included the Rev. Canon C. Howard Perry, of Sacramento, Calif., representing Province VIII, who cited "the westward movement" of the Church.

Introducing the Partnership Plan discussion, the Rt. Rev. Nelson M. Burroughs, bishop of Ohio, said that in the some 21 dioceses of the Church which have switched to voluntarism, "a happier spirit" prevails about giving money to the Church. He is chairman of the nine-member Joint Committee on the Partnership Plan. At St. Louis, the General Convention asked that the plan be adopted by all dioceses by 1967 and go into effect in 1968.

The committee studying its successes and shortcomings, Bishop Burroughs said, has also found that under the voluntary system parishioners register "less feeling of pressure" and are "more generous and thankful in their giving" and "there is less griping and argument over weights and systems."

Speaking along these lines, the Rev. E. E. Tate, of Atlanta, Ga., commented: "Mutual Responsibility got off to a bad start. Everyone asked, What are our needs abroad?"

"This is not so important as giving of ourselves totally. If we hold onto the old structures, we will cut off renewal."

One of the ultimate objects of the Partnership Plan is the partnership between dioceses and the Council, according to Bishop Burroughs.

But at the starting point, in the parish, an assigned financial goal versus a voluntary sharing represents a different approach to stewardship, according to Mr. Causey.

With assigned quotas, the layman



noted, giving becomes "an end, rather than a means to an end." For this reason, the speaker said he was personally opposed to the idea of tithing a certain percentage of one's income.

On the other hand, voluntary partnership urges "complete commitment to infinite need."

Mr. Shadegg cautioned that any partnership program should not, however, be too vague. "A goal," he said, "is the only way people can understand in dollars and cents—you must have a specific goal."

Charles F. Bound, vice-president of Morgan Guaranty Trust Co., of New York, suggested that re-thinking the ideas of stewardship could lead to the re-education of many vestrymen in the whole idea of "communicating the Gospel."

#### Committee Members

Besides Bishop Burroughs, members of the Partnership Plan Committee are: Coadjutor Bishop Ned C. Cole, Jr., diocese of Central New York; Bishop Henry I. Louttit, diocese of South Florida; the Ven. Dean T. Stevenson, diocese of Bethlehem; the Very Rev. Lloyd E. Gressle, diocese of Delaware; the Ven. Charles D. Braidwood, diocese of Michigan; Mr. Causey; William G. Ikard II, of Mesquite, N. M., and John R. Sherwood, diocese of Southern Ohio. Serving as consultants are Lindley M. Franklin, Jr., treasurer of the Executive Council, and Richard P. Kent, Jr., New York City.

Walker Taylor, Jr., 40, new executive officer of the Mutual Responsibility Commission, was introduced with his wife to the Council. In a brief talk, he termed the next two years "critical" to the M.R.I. enterprise.

Named to new posts on the Council were Leon Modeste, to be associate secretary for field work on community services of the Department of Christian Social Relations; the Rev. Laurence W. Walton, associate secretary of the Division of Personnel of the Overseas Department; Carroll Greene, Jr., former Associate Secretary of the Division of Christian Social Relations, to the position of Assistant Ecumenical Officer.

Also, the Rev. David R. Covell, Jr., to Executive Secretary of the Unit of Field Studies of the General Division of Research and Field Study; the Rev. Robert R. Hansel, to be editor of senior high school materials in the publications area of the Department of Christian Social Relations, and the Rev. Kenneth W. Mann, Ph.D., to be executive secretary, division of pastoral services in the Department of Christian Social Relations.

Also, Miss Jeanne Sutton, to be editor of junior materials in the area of publications in the Department of Christian Education, and the Rev. William W. Keys II, executive secretary of college work, Home Department.



Sharing their experiences at a seminar on the Christian Family Movement are, left to right, Fred and Adena Stitt, Diana and Bill Ryan.

#### ECUMENICAL

### Union in CFM

The spirit of ecumenism prevailed at a workshop of the Christian Family Movement (CFM) at that organization's convention held in late August at Notre Dame University. A group of Episcopalians from the diocese of Chicago presented a panel discussion.

CFM is an originally and predominantly Roman Catholic body founded about 18 years ago as a social action group for married couples. It presently numbers more than 100,000 couples all over the world. Nearly 5,000 persons attended the Notre Dame convention.

The panel consisted of Mr. and Mrs. Frederick Stitt, Mr. and Mrs. William Ryan, Mr. and Mrs. Harvey Calhoon, Mr. and Mrs. Roy Larson, and the Rev. Canon Robert Miller, all of the Episcopal diocese of Chicago. Canon Miller is director of Christian education for the diocese.

CFM among Chicago Episcopalians was spearheaded by Mr. and Mrs. Stitt, who got their inspiration from encounter with Roman Catholic CFMers. The CFM concern with people and their problems appealed to them deeply. They said they found that CFM couples follow a distinctly Christian approach to the problems of family and community.

When the Stittses presented to diocesan authorities their idea of an Anglican CFM it was received with enthusiasm and coöperation.

The help of the national CFM office in Chicago was enlisted in the preparation of an Episcopal edition of *For Happier Families*, the official action and study guide for CFM members. In little more than a year, the CFM Episcopalians have formed eight groups in the diocese of Chicago with about 50 couples.

Almost without exception, Roman

Catholic CFMers attending the Notre Dame workshop and hearing the panel of Episcopalians obtained copies of the Episcopal edition of *For Happier Families* to be distributed among their Anglican friends. A Roman Catholic missionary from Bangkok, Thailand, took with him several copies to give to an Episcopal priest in that country who had expressed a desire for some such group in his parish.

How has CFM affected these Episcopalians now active in it? Mr. and Mrs. William Ryan, speaking for the panel, answered the question by saying: "It has changed our lives to the point where we want to become involved in bringing the Gospel to the community. We now have a means of channeling our actions when we ask the question, 'What can we do about it?' For us, it more closely resembles the early Christian community than anything we have ever encountered."

#### SOUTH AFRICA

### Consecration in November

The Very Rev. C. E. Crowther, dean of St. Cyprian's Cathedral, Kimberley, will become Bishop of Kimberley and Kuruman, when he is consecrated in Capetown, South Africa, in November.

Bishop-elect Crowther, who is 36, was born in Bradford, England. He studied at Leeds University, Oxford University, and the Sorbonne. In 1958, one year after his ordination to the priesthood, he came to the United States on a preaching tour. A year later, he was appointed senior chaplain at the University of California at Los Angeles, where he met the Most Rev. Joost de Blank, then Archbishop of Capetown, and joined him on a U. S. tour. Later he joined Dr. de Blank in a tour of South Africa.

Dr. de Blank persuaded him to remain in Africa, where there was a severe clergy shortage.



## M.P. Attends Church

A distinguished layman of the Church of England and former member of Parliament, Sir Richard Thomas Dyke Acland, recently visited an Anglican Church in Canton, in the heart of Red China, and described the experience in the *London Church Times*.

After the service, Sir Richard questioned the minister about a pink light glowing behind the altar cross and the placement of two Chinese flags in the sanctuary. The minister explained, "Well, we are commanded by God to support the right and resist the wrong. When we have a good government we support it; if we had a bad government we would resist it."

The Englishman reported that about 140 persons were in the congregation, divided almost equally among elderly, middle-aged and young. He described the church building as "clean, though there had been no recent decoration—but then the same is true, say of Chinese factory kindergartens. There were pleasant plants growing in pots around the chancel steps. The organ seemed to be out of order—at any rate they played a piano. The hymns sung were *Holy, Holy, Holy and Oh for a Closer Walk with God.*" [RNS]

### HISTORIOGRAPHERS

#### "One for Every Parish"

The slogan, "A historiographer in every parish," was adopted at the fourth annual convening of Episcopal historiographers at the College of Preachers in Washington.

Dr. Nelson R. Burr, author and historian at the Library of Congress, was named national convener to succeed Arthur Ben Chitty, retiring after a four-year term.

In other actions of the three-day meeting, the newest wing of the Church Historical Society named Mrs. Robert (Blanche) Taylor, of Topeka, Kan., editor of the *Historiographical Newsletter*; elected Mrs. David (Ruby) Moore, of Jacksonville, Fla., secretary and Earl Thorne, of Louisville, Ky., treasurer; decided to meet in New England in August, 1966 and in Seattle at the General Convention in October, 1967; petitioned bishops to separate functions of archivist, historiographer, and registrar, appointing different persons for each office.

Twenty-three persons representing seventeen dioceses attended the session at National Cathedral in Washington. The program was devoted to seminars on the functions of historiographers in diocese and parish. There were side trips through the Library of Congress, the Cathedral, and the new rare book room to enrich the program.

*More news on page 31*

# Letter from London

Evidence of increasing interest in the Anglican Communion is supplied by the recent Italian television interview with the Archbishop of Canterbury, the Most Rev. Arthur M. Ramsey, from which the following is an extract:

*Question:* "Your Grace, what exactly is the distinction between High Church and Low Church?"

*The Archbishop of Canterbury:* "Our Church of England has two aspects. On the one hand we claim to be a Church possessing Catholic tradition and continuity from the ancient Church, and our Catholic tradition and continuity includes the belief in the Real Presence of Christ, in the Blessed Sacrament, the order of episcopacy and the priesthood, including the power of priestly absolution: these are parts of the Catholic continuity as we have it. We also possess various institutions belonging to Catholic Christendom, like monastic orders for men and women. That aspect of Catholic sacramental life and continuity is especially emphasized and cherished by people called High Church.

"Our Anglican tradition has another aspect as well. We are a Church which has been through the Reformation and value many experiences derived from the Reformation, for instance the open Bible: great importance is attached to the authority of Holy Scriptures, and to personal conviction and conversion through the work of the Holy Spirit, and that aspect of our Church life—the aspect connected with the Reformation, the open Bible, and the personal conviction and conversion—is cherished specially by people sometimes called Low Church.

"But I want to emphasize that though there is High Church and Low Church, it is all the time *one* Church with a single life, and all the members of our Church share together in the Creeds, Holy Scriptures, the Sacraments, the rule of the bishops, and the liturgy: so do not think of High Church and Low Church as utterly separate factions, but as two aspects of the life of a Church which is all the time one.

*Question:* "Do you think there is hope for a closer relationship between the Church of England and the Roman Catholic Church?"

*The Archbishop of Canterbury:* "Many of us have great hopes of better relations between the Church of England and the Roman Catholic Church. The first step in these relations must be in terms of practical Christian brotherhood. The members of our two Churches must get away from any habit of regarding one another with hostility as a sort of enemy. We must find ourselves to be fully brother Christians. That must be expressed in the

way we treat each other. It must also be expressed in the practice of praying together, not only in private but also in public. There should be many occasions in which Roman Catholics and Anglicans and other Christians pray together and worship together with unity as the goal.

"Then it is important that we should take steps to remove things which cause bitterness. I am sure that in our Church of England we have to get rid of a good deal of sheer partisan bitterness and irrational hostility to Roman Catholics inherited from the past. We, on our part, would like to see the Roman Catholic Church taking steps which would immensely help our practical relations. For instance, the question of mixed marriages: it is a very vexed question and we



are greatly hoping that there may be some modification of the policy of the Roman Catholic Church in that matter. That would greatly help practical relations. I would emphasize that both sides must contribute.

"Looking further ahead: the goal of actual unity of the Churches is a long way away, but we can be working together for a solution of doctrinal and theological problems, and it is important that the theologians should get to know one another. For instance, we Anglicans welcome very greatly the emphasis put recently by the Vatican Council upon the Collegiality of Bishops to balance the particular position of the Pope himself. That is a development, not an alteration of doctrine, which may help us to find ourselves nearer together. It is no use planning for final goals unless meanwhile we get on with these matters which affect practical attitudes and coöperation, which is a thing which can begin already."

The new chapel of the World Council of Churches in Geneva is to have 50 copies of the Book of Common Prayer. They have been presented by clergy of Anglican chaplaincies in Europe, at the suggestion of the Bishop of Fulham, Dr. Roderic Coote.

The Ghana government-sponsored book-supplying agency has placed an order with the British and Foreign Bible Society for more than half a million Bibles. They are to be included in the 1965-66 distribution of textbooks to schools.

DEWI MORGAN



# The Gospel

## According to 007—

*A reconnaissance of the territory where theology  
and thrillers overlap*

by the Rev. O. C. Edwards, Jr.

Assistant Professor of New Testament,  
Nashotah House, Nashotah, Wis.

What Mickey Mouse has been to the children of the United States, Ian Fleming's secret agent 007 has become to adult males of the English-speaking world.

Previously many of us were furtive about our reading of crime fiction, putting Saul Bellow and John Updike on the living room table and keeping Agatha Christie or Mickey Spillane by our beds. The unprecedented success of Fleming's 13 thrillers about his spy James Bond (12 of which are available at most newsstands in Signet paperback editions, with the last, *The Man with the Golden Gun*, published in August in hardback by the New American Library) and the fantastic popularity of the films that have been based on them have made the reading of mystery stories something of a status symbol and caused the 007 trademark to become as much of a merchandising aid as Walt Disney character brands. You can buy 007 toiletries, clothing, and assorted paraphernalia, so that men who do not look like James Bond and dare not act like him may at least dress like him and smell like him.\*

The timeliness of the topic of mystery stories, then, makes this an appropriate occasion to consider the relation of crime fiction to religion. We shall not begin with James Bond, however; the connection there is less obvious than it is elsewhere.

\*Fr. Edwards already has a claim to an "007" label of the type few can match and which is not likely to be mass produced: his Volkswagen license plate number is "M (Bond's boss) 38 (Bond's Smith and Wesson revolver) 007." See cut.

A much more likely beginning can be made with a recent book which employs New Testament scholarship as its background, but which you can enjoy whether you are a scholar or not.

*The Q Document*, by a free-lance television script writer and novelist using the pseudonym of James Hall Roberts (Morrow, 1964, pp. 289, \$4.75), derives its title from the technical term used in New Testament source criticism. It is generally agreed among New Testament scholars that Mark was the first Gospel written, that both Matthew and Luke use Mark as a source, that each had access to information the other did not, and that both drew on a collection of material—mostly sayings of Jesus—which is not otherwise available to us. This "sayings source" is designated "Q," the initial letter of the German word *Quelle* which simply means "source." In Roberts' story a manuscript is discovered which appears to have overwhelmingly strong claims to being the Q document. Not only that but it contains startling information which Matthew and Luke did not repeat. We hear this information from the villain of the piece, Victor Hawkins:

"The plan was for Christ to rally the people behind him in an armed uprising to throw off the yoke of Rome. In the beginning he was simply a mystic, a semi-political leader who had really gathered a considerable amount of support from the simple people. But at some point—when he became involved with John the Baptist, perhaps—he began to think of himself as something more, the Messiah as a matter of fact, the son of God" (p. 158).

This information—so the story goes—had been known to some of the leaders of the early Church, but they had made strenuous efforts to suppress it; St. Paul had committed murder to do so and it was for this that he was executed. It would be delightful to tell whether the solution of the mystery upholds the historicity of all this, but that is the puzzle of this story and to reveal it would be as reprehensible as telling "who done it."

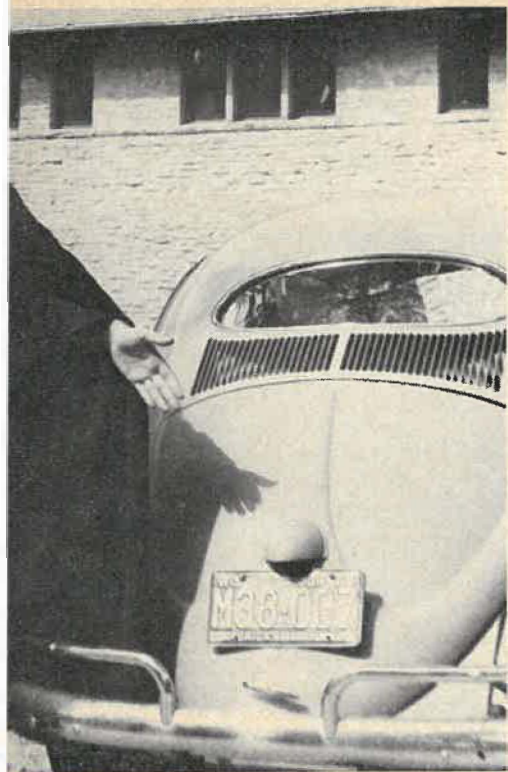
The accuracy of the picture of New Testament scholarship which is part of the background of Roberts' story is, on the whole, surprisingly good, yet there are lapses of some magnitude, e.g., the assumption in the above quotation that Messiah equals Son of God. The style of writing in the ancient documents does not ring true, and by this we do not mean that they sound un-King-James-y; the whole rationale of the rhetoric is different. Yet the total effect is convincing. The author speaks with a slight accent the idiom of a field in which he is not a specialist; the shortcomings are only such as document A. N. Sherwin-White's statement that we all "must appear as amateurs in each other's field."

It is as a novel that *The Q Document* is most successful. The dustjacket optimistically proclaims: "Here is a novel to rival Morris West's *The Devil's Advocate* in narrative interest." It does not manage that, but the author's promise is clearly shown and one can believe that he may eventually rival West. The human problems treated by Roberts here participate in the same seriousness as do those with which West deals.

Another detective story in which a biblical manuscript occupies a prominent position was written by one of the greatest U.S. scholars of early Christian literature—Edgar J. Goodspeed. His mystery, *The Curse in the Colophon*,† was inspired by a manuscript he discovered, the

†The Moffatt and Goodspeed are out of print. Other mystery books for which publication data are not supplied are not listed in the 1964 *Books in Print* but may be available at libraries or secondhand bookshops, and some are reprinted occasionally in paperback.





The author's  
"bonded"  
license plate.

pp. 250, \$4.95). The writer of the dust-jacket blurb asks the rhetorical question, "What other translator of the Bible wrote detective stories?" We can tell him that Moffatt and Goodspeed did.

It should not surprise us that distinguished biblical scholars have written murder stories; equally distinguished members of other professions have, including Helen Traubel and Gypsy Rose Lee. There is good reason to believe, in fact, that the oldest detective stories we have are in the Bible. Two of the additions to Daniel which we find in the Apocrypha employ sleuthing techniques familiar to all fans. In Susanna and the Elders Daniel separates two witnesses to see if he can discover a conflict in their testimony. In Bel and the Dragon he uses footprints to demonstrate that food offered to a divine dragon was not consumed by the dragon at all but rather by his all too human functionaries.

At least one bishop now having jurisdiction has a reconstruction of a famous crime listed among his works and it was published in the quarterly of the seminary of which he was dean at the time of writing. The Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, contributed "Mr. Hackman's Pathetic Passion" to *The Nashotah Quarterly Review*, Spring, 1961. This "tale of a black deed done by a man in black" recounts the murder of the mistress of the Earl of Sandwich by the Rev. James Hackman on April 7, 1779. The Rev. E. W. Harrison, a Canadian priest and theologian, and the author of *Let God Go Free* (described as "Honest to God applied to the American scene,") is a frequent contributor to *Elery Queen's Mystery Magazine*. Mircea Eliade, historian of religion nonpareil, has written several thrillers which have unfortunately remained in foreign languages. Whether we can claim the novels of Charles Williams for our category depends on how we define our terms. Kathleen Farrer, however, wife of the brilliant English theologian, Austin Farrer, has works that definitely must be included. And Dorothy Sayers reversed the formula; she began as a writer of detective fiction and then turned theologian (and playwright and translator of and commentator on Dante).

As indicated by Mr. Hackman, mentioned above, clergy have been characters in as well as authors of mystery stories. Undoubtedly fiction's greatest clerical detective was G. K. Chesterton's Father Brown (see, e.g., *The Father Brown Omnibus*, Dodd, 1951, \$5; *Ten Adventures of Father Brown*, Dell, paper, 50¢). There was a time between the wars when it seemed that every English convert to Roman Catholicism took to writing light verse; detective stories are not far off and they were written by Chesterton, Knox, and Graham Greene. There is something of the apologist and a little of the polemicist in Chesterton's tales of

sleuthing; a criminal masquerading as a priest was caught out when he denigrated reason—that's bad theology. And one of Chesterton's murderers was an Anglican priest whose heresy caused him to stumble. Jack Webb teams a young Roman Catholic priest with a Jewish detective in interfaith gumshoeing (*The Bad Blonde*, Signet, paper, 40¢; *The Gilded Witch*, Regency, paper, 50¢). Margaret Scherf has created Fr. Martin Buell, an Episcopal priest in Montana who has solved a number of crimes (e.g., *Never Turn Your Back*, Popular Library, paper, 50¢; and a new one, *The Corpse in the Flannel Nightgown*, Doubleday, \$3.50); the details of parochial life come off well although there is seldom any specifically religious dimension seen in Fr. Buell. A recent addition to the list of clerical detectives is Rabbi David Small in Harry Kemelman's *Friday the Rabbi Slept Late*, which appeared last year (Crown, \$3.95). The rabbi utilizes the mental training of Talmudic scholarship in solving a murder case in which he is a suspect.

Rabbi Small reminds us that not all clergy in detective fiction are investigators; some are investigated. In *The Case of the Stuttering Bishop* Erle Stanley Gardner has Perry Mason decide that a man who stutters could never make bishop and therefore must be an interloper. Ellery Queen's *Chinese Orange Mystery* is predicated upon the (incorrect) assumption that a clerical "backwards" collar is only an ordinary detachable collar reversed. (For a representative of the type of detective Raymond Chandler labeled "the master of rare knowledge" Queen makes an extraordinary number of boo-boos anyway. For instance, the American gun in the *American Gun Mystery* is supposed to be a single-action Colt and the authors at one point have someone flip out the cylinder; the cylinder on a single-action Colt does not flip out, it is loaded through a loading gate.) A suspect in E. C. Bentley's *The Chill* turns out to be a bishop with amnesia. In *The Bishop's Crime* by H. C. Bailey practically the entire cathedral chapter comes under suspicion. Agatha Christie's *Murder at the Vicarage* also involves clergy. We have not even mentioned occult religions although they furnish a setting for many novels by writers who range from Ngaio Marsh (in whose there is a priceless query about whether acolytes always have to be like *that*) to Frank Kane and Richard Prather.

In addition to clergy who write thrillers and who appear in them, there are also many who, like countless other people in all walks of life from the most to the least prominent, enjoy crime fiction and consume it at a prodigious rate. The works of Ian Fleming, for instance, were greatly admired by a notable Roman Catholic layman by the name of John F. Kennedy. The feeling was mutual: in

*Continued on page 28*

famous Rockefeller McCormick New Testament codex. At the end of this beautifully illuminated manuscript is a colophon, or closing remark by a scribe, which invokes the curse of the 318 Holy Fathers of Nicaea upon anyone who should ever steal the book from the church or convent to which it was given. Goodspeed's adviser in thriller writing and his precursor in this as well as in New Testament translation was none other than James Moffatt. Moffatt's book, *A Tangled Web*, is described by E. F. Scott as "fully as ingenious and as exciting as many others of its class." Scott should have known; when he came out of retirement to be visiting professor at Duke for a semester, he spent off-duty hours in the lobby of the Washington Duke hotel reading Herodotus' in Greek and detective stories.

Msgr. Ronald Knox wrote five mysteries as well as some essays on the genre and used both to put over his theories of biblical criticism. Both Goodspeed and Moffatt were proud that their detective stories made a profit, but Knox's were six times as successful financially, and there was more need for them to be since Knox depended on them for support while he was Roman Catholic chaplain at Oxford during the depression. My information about his crime fiction is secondhand since, alas, I have been unable to procure any of his mysteries; it comes from *Ronald Knox: The Priest, the Writer* by Thomas Corbishley, S.J., and Robert Speaight (Sheed & Ward, 1965,



# Computers and the Bible

by the Rev. James L. Jones, Th.D.

Talbot Professor of New Testament and Greek  
The Philadelphia Divinity School

On every side we are seeing the specter of the computer. More and more we see ourselves reduced to a series of code numbers printed in magnetic ink or to the ever-increasing cards with the mystic patterns of little holes.

We find ourselves confronted with another impending revolution, which we with our toolmaking inclinations have forced upon ourselves. The air is full of utopian claims and dire warnings, and underlying all is a sense of uncertainty about these uncanny devices which can do such incredible tasks. A computer now in use can perform 200,000 complex mathematical computations per second.

Another computer, it is claimed, can print a copy of the New Testament in a matter of 27 seconds.

A beginning has been made on the study of the Bible by means of computers. For several years an international group of scholars has been using computer techniques in the preparation of a new edition of the Greek New Testament, listing the almost infinite number of variations which occur in the thousands of manuscripts now available.

A new development has been the use of these machines to analyze the style of writing which forms a clue as to date and authorship of the various books of the Bible. A pioneer in this field has been

a clergyman in Scotland by the name of A. Q. Morton. The report of his work most readily available to us is a small 95-page book, *Christianity in the Computer Age*, published in conjunction with James McLeman (New York and Evanston: Harper & Row, 1964).

Mr. Morton is perhaps better known to many readers by his work in association with G. H. C. Macgregor, *The Structure of the Fourth Gospel* (Edinburgh: Oliver and Boyd, 1961) and *The Structure of Luke and Acts* (London: Hodder and Stoughton, 1964).

Mr. Morton, as most pioneers, is sometimes more enthusiastic about his techniques and more confident in his conclusions than are the majority of his fellow students of the New Testament. These books have been subjected to searching examination and some of the claims made have not been accepted by the larger part of the scholarly world. Some of the problems dealt with in the studies are not specifically related to the area of computer analysis: e.g. that the Book of Acts *must* have been written in two stages because the Gospel according to St. Luke was so written (the Proto-Luke Hypothesis), and that the writers of the New Testament were of necessity limited to a certain fixed and unalterable length of scroll on which to write their works. Many such hypotheses merit serious consideration, but the books published by Mr. Morton have not proved the claims beyond reasonable doubt. He has been somewhat impatient with our blindness and stubbornness and has made, publicly and privately, some charges which are unwarranted and inaccurate.

It is unfortunate that personal factors enter even into the realm of biblical scholarship, but it is true that there is a slight temptation to return the personal attack rather than devote attention to the issues at hand.







One thing that is surprising is Mr. Morton's implication that he is the first person who has ever been concerned about the study of the vocabulary and style of the Bible. Actually we find comments on variations in style as early as the writings of Origen in the third century, and Mr. Morton's "revolutionary" conclusions that only five of the Epistles are genuinely Pauline are almost identical with those of the Tübingen School of a century ago. One can think of the work of Sir J. C. Hawkins (*Horae Synopticae*), Robert Morgenthaler, and many others who have made valuable statistical studies of the New Testament.

Until recently these studies have been difficult and time consuming. Some years ago in working through a stylistic analysis of the Gospel according to St. John, it was necessary for me to go through the columns of the Greek Concordance of the New Testament counting the relative frequency of words in the several Gospels.

I well remember the strain to eye and finger and also the errors due to fatigue that showed up in the repeated countings that were necessary. A modern computer properly programmed (the technical word for asking it a question) could have given the results of months of work in a matter of seconds, and I, for one, am glad to see the possibility of getting answers to our questions with less drudgery and eyestrain and greater accuracy than was formerly possible.

What can computers do for biblical study? At present they can answer our questions about vocabulary and style. Mr. Morton, for example, based much of his analysis of the Pauline Letters on the relative frequency of the Greek word *kai* (and). This could, of course, be done by simple counting, but it was performed by use of the computer with better speed and accuracy than otherwise possible.

Actually the significant use of computers is as yet unknown. We know very little about stylistic analysis as a clue to authorship. As more literature is subjected to such analysis, especially writings whose authors are known with certainty and whose work is known to be just as it was written (neither of these conditions are met in biblical study), new discoveries will be made. Future scholars will begin to see implications and associations which will certainly lead to techniques of literary analysis which we today cannot imagine but which, once formulated, will be perfectly reasonable and logical. This is the pattern of much of the progress in human knowledge.

An example from the past is our now familiar Gospel Parallels, but it was only about 1835 that Carl Lackmann prepared a book in which the three Synoptic Gospels occurred in parallel columns where men could begin to see the relationship between them. Ever since that time it has been a perfectly obvious way to study the Gospels, but it was at the moment revolutionary.

It seems reasonable to assume that the computers will find their place in the biblical scholarship of the future. Indeed, several studies of the Bible and early Christian literature are already in process. But the real problem which we all face is basically deeper and that is the relationship of the computer to our society and to ourselves.

A study of history is quite helpful although we must be careful to guard against glibly assuming that history repeats itself. It does not, but it helps to provide us with a perspective. The Industrial Revolution with all of its dislocations of society and economics created in men, and particularly in the philosophers, an admiration for the machine which led to a type of religious belief which we call deism. (Essentially deism

is a philosophical theory that the world is nothing but a big and rather complex machine which a celestial artisan made, set into motion and went off and left, for he was no longer needed.) The illustration often used was that of a complex watch which was made, wound up, and hung up on a peg to be allowed to run. The inadequacies of this point of view have been frequently pointed out, but with every new technique in machinery, comparable theological and anthropomorphic theories arise.

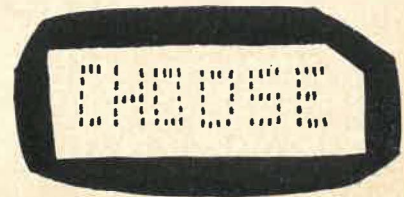
We are beginning to hear suggestions that man is nothing but a rather complex form of computer. We must be careful to avoid the dual dangers of, on the one side, a categorical denial of the great contributions which computers are capable of making, and, on the other, an excessive reverence for them which often borders close upon the idolatrous.

Computers are rapid, at least once the rather laborious process of programming has been undertaken. They do not get tired or upset emotionally as most of us do, they are not prone to forget uncomfortable or unpleasant things—or just forget—as we find ourselves doing, and they are within their capacities accurate—but they are certainly not infallible.

I have been engaged in a feud with a certain computer for the past five years. Each year I have been able to appeal my case and demonstrate that my records are more accurate than "its," but the next year the same error appears in my annual record. This is not the machine's fault, but is caused by the fact that its data are not changed by some human operator.

Most of us have found difficulties with our bank statements, credit accounts, etc., where some computing machine has been given a wrong figure, and here we see the key to the whole issue. Computers are tools, and man has been, is, and very likely will continue to be a tool-making and tool-using individual. His tools, a stone hatchet, a wheel, a jet flying machine, or a computer, are his servants for good or for evil. (A wheel has little choice whether it will be used on an ambulance or a gangster's car.)

Computers are perhaps among the most important tools that man has yet devised. They offer potentials both in the narrow realm of biblical scholarship and in all aspects of human life. There are potentialities and problems for which we cannot as yet formulate concepts. Yet it would seem that here again man is offered the choice for good or for ill, the open door before which we hear the command: "Choose ye this day."





## Victory for Freedom

Although it is possible that the Vatican Council may water down the present text of the Declaration on Religious Liberty before its final adoption, this seems most unlikely in view of the overwhelming affirmative vote in its preliminary endorsement. (See story page 32).

All believers in that freedom which is implicit in the Gospel—the freedom which God Himself gives to man to accept or to reject the light of God's truth, must rejoice. The largest and most influential Church in Christendom has been slow—terribly slow—in coming to an outright, official, corporate acceptance of this freedom as the birthright of every man. Let this be said, but let it not be said self-righteously by non-Roman Christians. There are powerful reasons of history why Rome has found it harder to embrace this Gospel freedom. What matters now is that the Holy Spirit who moves the human heart toward freedom has won, or is winning, a crucially important victory.

We believe that the Roman Catholic Church itself will gain rather than lose by this step. So long as Communists and other enemies of the faith are able to point to totalitarian forms of Christianity which deny freedom to dissenters, they have a talking point, and they can say, "Don't lecture *us* on the evils of mind-control."

The whole Church will gain by this step; for Christians are a minority, and the majority want to know if the rule of Christ promises them freedom or chains. This Declaration answers: Let freedom ring!

## A Light Turned On

Whatever the advocates of the "new theology" may think about the divinity, or non-divinity, of Christ, the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, recently made very clear in a television interview what he thinks. (See story, page 9.) Said he: "I think that the very essence of Christianity is the belief in Jesus as divine and the worship of Jesus as divine. Jesus is as divine as God the Father is divine, and I think that is the absolute heart and center of Christianity."

Perhaps it shouldn't be news when the leader of the Anglican Communion affirms, simply and forthrightly, this central tenet of the Christian faith. But there is enough theological smog overhanging the contemporary Church to necessitate some turning on of lights. And Anglicans, in England or America or anywhere, who may have a rather desolate feeling that some of their own fathers in God sit very lightly to the faith once delivered, can find comfort and cheer in this reminder that the presiding primate of the world-wide Anglican Communion is in his own faith a simple,

ferently believing Christian who worships Christ as very God of very God.

So-called liberals and modernists have found a way of verbally asserting the divinity of Christ while denying it in substance. They redefine "divinity" to make it mean essentially "perfect humanity." Thus, one can say: "We're all of us partially, or potentially, divine as human beings; but Christ is fully divine, as the rest of us are not, because in Him humanity is exalted to perfection."

This is not, and cannot in meaning and implication be squared with, the Gospel of the New Testament and of the Church, which proclaims that Christ the eternal Son of the Father "for us men and for our salvation came down from heaven . . . and was made man." In Christ God is made man; man does not become God. Dr. Ramsey rightly insists that "Jesus is as divine as God the Father is divine," and with the same divinity—that of the Creator, not of some supposed divinity of the human creature.

Whatever some theologians of the Church may believe or disbelieve, the leader of the Anglican Communion holds the faith in its fullness. It seems relevant to add in passing that as a theologian Dr. Ramsey is as competent as they come.

## Space Age Christianity

Present-day Christians are accustomed to being warned that they must either conform their faith to science or prepare to join the Ninevites. When one looks behind these warnings to their speakers it is astonishing how often they turn out to be, not scientists, but theologians. There are, to be sure, many scientific thinkers who can find no place for any reality transcending the humanly explorable realm of space-time. But when the scientist, or anybody, makes judgments about what does or does not exist beyond this realm he ceases to be a scientist and becomes a theologian.

An eminent scientist who is also an Episcopal priest is not reluctant so to think. He is Dr. William G. Pollard, whose scientific standing may be judged from his position as Executive Director of the Oak Ridge Institute of Nuclear Studies. In an address of his, printed in the symposium *Space Age Christianity* (edited by Stephen F. Bayne, Jr., Morehouse-Barlow), we find one passage that is truly prophetic—prediction based on insight. It is this:

"The twentieth century for all the glory of its scientific achievement, is a kind of dark age. The renaissance or rediscovery of lost capacities of response to transcendent reality which alone will liberate the spirit of man from this bondage may well prove to be the distinguishing work of the twenty-first century."

The bondage he refers to is the "ever increasing imprisonment of the mind and spirit of man in space, time, and matter." This imprisonment is unnecessary and impoverishing. There is a God who transcends nature, and the chief end and true fulfillment of man is the knowledge and enjoyment of Him. (Here we borrow the words of the Westminster Catechism to



express Dr. Pollard's premise, the Christian premise, about man.) The space-time continuum, which for the imprisoned mind is the whole world, is in reality only a part of God's world. When man falls into the assumption that this world is all there is, he falls into a bondage which prevents him from being his whole self.

There must come an age of liberation, when man will rediscover the supernatural. Even now this age is quietly being born. And even now man has open to him a straight course to God, if he dares to take it at the risk of being told that prayer is unscientific and God the Father is a wish-projection.

## A Vote for Renewal

We commend the Executive Council for its thoroughly Christian decision to shelve the enlargement of the national conference center at Greenwich at a cost of more than a half-million dollars. (See page 9.) The improvements would be nice to have, but would hardly benefit the countless millions of people whose bare bodily existence is marginal, or less. This wealthiest Church in the Anglican Communion has talked, planned, and prayed much about Mutual Responsibility and Interdependence. Frankly, we have been fearful that this much needed renewal might be talked, committed, and resolutioned to death, and this could still happen. But the Executive Council voted against it when it voted down a costly self-indulgence and gave priority to the needs of the hungry and the homeless.

May this get to be a habit throughout the Church.

## There Were Anglican Martyrs

It was 410 years ago this week that Hugh Latimer and Nicholas Ridley, Bishops of the Church of England and martyrs under Roman Catholic Queen Mary, died at the stake in Oxford. A Collect for their day is provided in *The Calendar for the Lesser Feasts and Fasts* currently in use throughout the Episcopal Church. These valiant men deserve more than perfunctory commemoration. They might even shine as stars in a sermon on the need for backbone in religion—a quality they eminently had.

They were not only martyrs but Anglican martyrs, which proves that there have been such. A Church should be humbly proud of its martyrs, and if it has produced few or none of them it should examine itself to see what is amiss. Latimer made this martyrdom forever memorable with his famous words as the faggots were lit: "Be of good cheer, Master Ridley, play the man; we shall this day light such a candle, by God's grace, in England as I trust shall never be put out." And they did.

Both were bold preachers who fiercely attacked the

social evils of their age. The Gospel they professed was relevant to all of man's life and need. For the word-taster, Latimer's sermons are a marvelous thesaurus of such collector's items as "ugsomeness" (loathsomeness), "dodipoles" (dunces), and "belly-cheer." It must be conceded that he was not squeamish about what he called his enemies. The Pope, for example, was "that Italian bishop yonder, the devil's chaplain." But such were the normal interdenominational pleasantries of the age.

Most Anglicans of later times would deplore Ridley's drastic purges, as Bishop of London, of worship practices which he regarded as idolatrous relics of medieval Romanism. In fact, neither he nor Latimer seemed capable of moderation in anything. And they were gravely faulty in other ways. Under Henry VIII Latimer had approved the burning of Anabaptists and Franciscans. Ridley had been involved in some discreditable political intrigues.

But if God could not use such clumsy stumblers in grace as these men were to serve His purposes in this world, He would have on His hands a severe shortage of manpower. He can use His imperfect saints, anybody who will be loyal to Him without compromise when His cause and kingdom is at stake. Latimer and Ridley played the man and lit their candle. God grant that it will burn forever in His Church.

## Our Book Service

These special book numbers mean a lot of extra work for THE LIVING CHURCH staff, and sometimes we wonder if it's worth it. If it's worth it to our readers, it is worth it; and this seems to be clearly the case. Earlier this year we made a survey of our readers, sending a questionnaire to one in every twenty subscribers. Whether you were an object of this visitation or not, you may be interested in these facts:

Our average reader buys 23 books per year: an average of almost one every two weeks. Most of these books, 53 percent, are of a religious nature. Sixty-five percent said that they found book advertisements in this magazine helpful in making their book selections. And a whopping majority of 91.5 percent find our book reviews greatly helpful and commend us for these special book numbers.



So there's the answer. We shall go on trying to make our book service even more helpful. We confess to an angle in this other than the purely noble and disinterested one, although we won't deny having that. We figure that if we can lure you into reading a book or two that will deeply delight you, we shall have forged thereby one more good reason why you can't get along without THE LIVING CHURCH.



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by Constance Robinson



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by Sister Edna Mary

"... prayer cannot be divorced from theology — what a person understands of God and his dealings with men will naturally determine his attitude to prayer, and inadequate or distorted devotion has always been the result of inadequate or distorted theology." **\$1.50**

PASSION AND MARRIAGE and THIS WORLD AND PRAYER are the new titles in the "Here and Now" series, published in England by S.P.C.K. and distributed in the U.S. by Morehouse-Barlow Co. Also available: THE CHURCH TODAY AND TOMORROW by Casserley, \$1.50, and THE RIGHT AND THE WRONG by Jacques, \$1.50.

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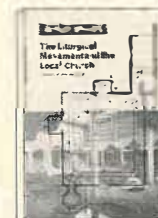
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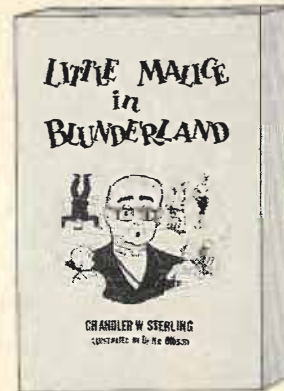
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# Jeremiah and Job

by the Rev. J. R. Brown

Associate Professor of Old Testament,  
Nashotah House, Nashotah, Wis.

**Jeremiah** (Anchor Bible). By **John Bright**. Pp. cxlv; 372. Doubleday \$7.

**Job** (Anchor Bible). By **Marvin Pope**. Pp. lxxii; 293. Doubleday \$6.

There used to be a story of a working man who renounced Christianity when he was apprised of the fact that the Bible was not, after all, originally written in Tudor English. He would have had a hard time nowadays, for on the heels of Rieu, Phillips, and the others comes the much publicized Anchor Bible.

Here are two more volumes in that series. *Jeremiah* is by Professor John Bright of Union Theological Seminary, Richmond, Va.; *Job* by Dr. Marvin Pope, professor of North West Semitic languages at Yale. Each author provides first a general introduction to the book, in which he raises the problems connected with it, places it in its historical setting, and explores the circumstances under which it reached its present form.

Dr. Bright prefaces his introduction with a useful section on Hebrew prophecy generally, and then gives an attractive account of the most human of the prophets. *Job* is a difficult book to translate. It has a higher proportion of words which occur only once, or rarely, than any other book of the Bible, and this means that the translator has often to go to other Semitic languages to find the meaning of a word in it. Dr. Pope is, of course, well equipped to do this, and in particular is an authority on Ugaritic, the language (closely related to Hebrew) of an ancient port city opposite Cyprus on the coast of Palestine. This city has been excavated since 1930 and the texts found there have given us a first-hand knowledge of ancient Canaanite religion,

and have illuminated the O.T. at many points. They are often brought to bear in this volume.

It is hardly necessary to say that these two books are each a solid contribution to our study of the Bible, and will receive wide use. What follows are my personal reflections on the project as a whole.

(1) For whom is the series produced? The statement opposite the title page in each volume says it is for "the general reader with no special formal training

in biblical studies," and publicity material talks of "a renewed interest in study of the Bible at home" and of the series as "an invaluable *family* investment." But the O.T. volumes which I have seen so far contain enough technical material (especially linguistic) to glaze the eyes of even the most determined general reader. It seems to me that if he buys the whole series he is likely to end up having paid a fair amount of money for a lot of material he is simply not equipped to use. The professional student, on the other hand, could wish for more than he is in fact given.

(2) Somewhere in the background of the series is a theory that a biblical text has a meaning which is the same for all—Christians, Jews, atheists, and whatnot. We are told, ". . . it is the first Bible

whose purpose is to concern itself exclusively with what the Bible *says* and not with the sectarian interpretation of what it *means*." Is it possible to achieve such an aim?

Of course one has to avoid simply finding in the Bible what one wants to find there, but there has never been a time when it could be left to explain itself in such a way as to produce universal agreement on what it has to teach. Biblical hermeneutics—*how* to interpret the Bible—is a much discussed topic in theological circles today, and the whole trend of the debate, both here and in Europe, is to deny that a simple objectivity is possible. We cannot completely get away from our conscious and unconscious presuppositions.

(3) In any case, it is to be hoped that the avoidance of "sectarian interpretation" will not be taken to mean the avoidance of theological issues. In the *Genesis* volume [L.C., February 28th] disappointingly little was said about some passages of considerable theological significance for both Christians and Jews (and others), such as the narratives of the Creation, the Fall, the Promise to Abraham. And in the present case I feel that Dr. Bright, for instance, would have enjoyed writing more about the New Covenant passage in Jer. 31—and how grateful we would have been for it.

There are two other points which I should like to make here, although they are not directly related to this series.

The first is that we find reading the Bible difficult. The difficulties are not simply those of language, which a new translation will clear away, nor, of

course, do the Anchormen think so. One reason is that we do not read the Bible enough. If we took the trouble to read it regularly and systematically many of our difficulties would disappear. Again, the writers of the Bible lived in an age which understood spiritual reality better than material, whereas today it is the other way around. But the real reason for our difficulties is that the Bible speaks to us of a God whose thoughts are not our thoughts and whose ways are not our ways. Yet perhaps this is not after all an obstacle, for to be conscious of it is to begin to take the Bible seriously.

My other point is, do we not need different translations for different purposes? Liturgical usage has its own rhythms and diction which are not necessarily those best suited for private use.





## BOOKS

Continued from page 7

meek," whose steady pressure for freedom is finally irresistible.

The antecedents are well drawn: Dr. King is a son of the manse, and he learned not only the meekness and gentleness of Christ at his mother's knee, but also the ideals of the Gospel ethics and the broad foundations of social order set forth in the Bible. His record at school was laudable, and his early ministry was a foreshadowing of his later emergence to leadership in the cause he now heads.

There is no use in trying to abbreviate this narrative and give a "Who's Who" sketch of Dr. King; we can only commend the book to all who have the slightest interest in the cause he stands for—or even an interest in the most crucial current events in the world today.

(Rev.) FREDERICK C. GRANT, Th.D.

## Event in the Pulpit

**Commanded to Preach.** By Henry I. Louttit. Foreword by Very Rev. Charles U. Harris. Seabury. Pp. 111. Paper, \$1.95.

Declaring preaching to be a "chief function of the Church," Bishop Louttit of South Florida has joined the growing ranks of those who, since the renewal of emphasis upon the Bible and biblical theology, have restored preaching to its central place.

"It is our thesis," he says, "that these two primary functions of the ministry" (the celebration of the Eucharist and preaching) "may not be separated without grave danger to the Christian Church and the Christian faith.

"Only the collects for the consecration of a bishop specifically mention preaching," he continues. He quotes Bishop Gore as saying, "The original idea of apostolic succession was centered upon the maintaining of the tradition." Preaching, then, according to Bishop Louttit is centered in the apostolic office and of primary importance "because guarded so carefully." These are refreshing words from a man of advanced churchmanship who is also the bishop of one of the fastest growing dioceses in our communion and an able preacher himself.

Rightly conceiving of preaching not as a discourse but as an event, a confrontation with Christ himself, no less in preaching than in the Eucharist, he bestows upon it that dignity which it so necessarily deserves.

The book is divided into four chapters. The title is taken from the first chapter which addresses itself to the question, "Who is to preach?" and which gives as its answer the Church in general and those episcopally ordained in particular.

The remaining chapters answer the questions: Why? What? and How? and can be summarized briefly because so

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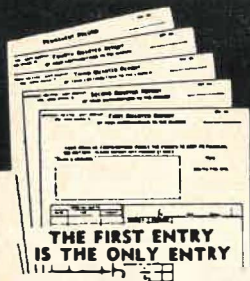
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clearly stated. Preaching is proclaiming the ingressing order of God's reign, both individualistic and corporate, so as to demand a "response of repentance, faith, and obedience, culminating in love." Its content is Christ with the Old and the New Testaments as its ground and norm. The best preparation is a thorough knowledge of the content of the Bible. Bishop Louttit practices what he preaches for each chapter begins with careful and extensive biblical documentation.

This is a competent little book but likely to be overlooked because of its brevity.

Bishop Louttit's bibliography and the books he specifically recommends for reading are worth the attention of those who would preach.

(Rev.) JOHN Q. BECKWITH

## Cosmic Dimensions

**Sacraments and Orthodoxy.** By Alexander Schmemmann. Herder & Herder. Pp. 142. \$3.50.

Alexander Schmemmann, dean of St. Vladimir's Theological Seminary in New York, is well known to many Episcopalians. Even though the title of his book, *Sacraments and Orthodoxy*, is new, its contents are also well known to many Episcopalians, for it has gone through at least three printings (as of September 1964) as a paperback entitled, *For the Life of the World*. It was first published by the National Student Christian Federation, and, as of the first part of this year, was still available from suppliers.

The confusion of bookstores notwithstanding, the book itself deserves the widest possible market. It contains pene-



trating devotional theology which is so basic in nature that denominational lines cannot restrict it. The Christian concept of time, the cosmic dimensions of the Eucharist, and the proper liturgical setting of all the sacraments are well presented.

In the words of the new introduction, the book attempts "to relate the world's problems, hopes and difficulties to the sacramental experience . . . of the Orthodox worldview, to indicate the cosmic and catholic, i.e. the all-embracing, all-assuming and all-transforming nature and scope of Christian *leitourgia*."

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

## "Curia Eleison"

**The Second Vatican Council and the New Catholicism.** By G. C. Berkouwer. Eerdmans. Pp. 264. \$5.95.

**Vatican Diary 1962. Vatican Diary 1963.** By Douglas Horton. United Church Press. Pp. 206 and 204. Each: \$4.50, cloth; \$3, paper.

**History of the Papacy in the Nineteenth Century.** By J. B. Bury. Schocken. Pp. 217. \$5.

G. C. Berkouwer, professor at the Free University of Amsterdam, is best known in this country for a book on Barth's theology and for a series, *Studies in Dogmatics*, that begins to rival Barth's *Dogmatics* for length. He has just written *The Second Vatican Council and the New Catholicism*; it is the best non-Roman-Catholic theological interpretation of that subject that I have read. Berkouwer's fair-mindedness and spirit approach that of Hans Kiing. He lays bare the superficiality of most simplistic analyses and steers a responsible course, guided by a rather conservative version of the Reformation tradition, between romantic illusions and pessimistic cynicism. There are six major themes: the unchangeability and the changeability of dogma, scripture and tradition, exegesis and doctrinal authority, Papacy and Episcopate, ecclesiology, and Mariology.

He makes discerning historical judgments: "The new theology has its origin in a new confrontation with the problem of change. This confrontation, unlike the modernist movement, occurred within the context of a conscious acceptance of the entire dogma of the Church" (p. 62). Berkouwer rightly argues that all of us have a stake in the new developments in Roman Catholicism:

"Even if the Council does not provide concrete answers to the several problems it faces, the problems themselves will keep pressing until they are given an answer in the route the Church actually takes. And the answer will not be private Catholic answers, for the problems are not private Catholic problems. They touch the depths of the one Christian faith and affect the Churches that ought to be and are not visibly the one flock of the one Shepherd, that ought to be and are not giving witness to that one faith with one voice and with a single power." (p. 256).

Douglas Horton, the retired dean of the Harvard Divinity School and one of the chief architects of the United Church of Christ, has been an observer for the Congregationalists at the three sessions of the Council. His two volumes, *Vatican Diary 1962* and *Vatican Diary 1963*, cover the first two sessions. Probably Dr. Horton has attended more of the daily sessions than any other observer.

The first volume preserves much of the secrecy of the first session by not naming the speakers, but the second in accord-



ance with the changed climate of more open reporting is much more informative and happily less cautious. Here is a rich vintage in the form of a day-to-day diary from a wise teacher and Church administrator. The comments on the various rites in St. Peter's are refreshing, particularly his feeling for the music. He is a good reporter of the humor of the Council. To take one example, the conservatives are thought to express their feelings about the distinguished biblical scholar Cardinal Bea in this form: "*Bea culpa, Bea maxima culpa.*" After Maximos IV Saigh, the Melchite Patriarch of Antioch, attacked Roman provincialism and juridicalism this was altered to "*Maximos culpa.*" The corresponding supposition is that Cardinal Bea in the Mass says, "*Curia eleison.*"

There are also rich insights into the Catholic heritage of Congregationalism.

The best way to appreciate Vatican II is to see it in contrast with the dogmas and spirit of Vatican I. In 1908 the then Regius historian at Cambridge University, Professor J. B. Bury, delivered a series of lectures on the 19th-century papacy, with special emphasis on the Immaculate Conception, the Syllabus of Errors, and the definition of Papal Infallibility. His study is really an analysis of Ultramontanism with its problems of liberty and authority. This is excellent background for a study of the Constitution on the Church promulgated last winter.

This older work is now reprinted as edited by R. H. Murray and augmented with an introduction, epilogue, and bibliographical notes by Frederick C. Grant, one of our Anglican observers at the first session of Vatican II. Dr. Grant helpfully carries the story of the papacy on from Leo XIII to John XXIII. If I were asked to choose between Bury's study and Dom Cuthbert Butler's *The Vatican Council 1869-70*, I would choose the latter, but I appreciate the perspective Bury provides for a reading of Butler. Both are needed studies.

(Rev.) WILLIAM J. WOLF (STD)

## A Cracked Mold

**Stewardship in Contemporary Life.** Edited by T. K. Thompson. Association Press. Pp. 190. Cloth, \$4.95. Paper, \$1.95.

*Stewardship in Contemporary Life* is a collection of essays by five leading Protestant theologians. It combines scholarship with appreciation of churches' workaday concerns. Ostensibly a book on stewardship, it speaks little of money explicitly. Yet the issue of money is raised and placed in what will be for most American Christians a radically new perspective.

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part, could not possibly conceive of individual fulfillment in the post-Renaissance (or so called "modern") sense of the term as apart from community is impressively documented, and is assumed as critical in an understanding of stewardship. The Pauline conception of corporateness (i.e., the Body) is presented eloquently. Christian stewardship is seen to be rooted in our unity with and involvement in (or inseparability from) the life of God and man.

The danger is that the book may not be "heard." In so much of traditional thought God is still the other (or Other). We may pass off lightly every suggestion of man's concrete oneness with either God or man with the feeling that "after all, our individualism must be protected!" There is still not the lively conviction in our culture (consonant with patristic thought) that individual fulfillment is to be found precisely in the vital union which exists between God and man and between man and his fellow men.

In the pages of *Stewardship in Contemporary Life* there are suggestions of this cultural unreadiness. In the first seven chapters the corporate and biblical nature of the Church and of the Christian life is stressed. In the last three chapters one might have expected a practical application of the book's main thesis. There are, however, excursions into the politics of corporate structures and a reversion to

the traditional approach to God as the Other "out there" who stands largely as a measure or arbiter of morality and truth.

For any who are open to new revelations of biblical truth as to the nature and destiny of man, the book, on the whole, offers rewarding reading. And it offers new foundations for stewardship teaching.

(Rev.) NATHAN WRIGHT, JR., Ed.D.

### Investigating Awareness

**Phenomenology of Language.** By Remy C. Kwant, O.S.A. Duquesne University Press. Pp. xii, 276. \$6.95.

**Phenomenology and Atheism.** By William A. Luijpen, O.S.A. Duquesne Studies: Philosophical Series, 17. Duquesne University Press. Pp. xv, 344. \$6.50.

With two books on phenomenology I am glad to call to the attention of LIVING CHURCH readers the valuable series of books being published by the Duquesne University Press.

Phenomenology is perhaps the dominant type of philosophy in contemporary Europe; it can be defined as the disciplined investigation of our most immediate awareness of reality. The movement is having more and more influence in theological phraseology; the Duquesne series is unexcelled in interpret-

ing phenomenology to English readers who have a more classical philosophical background. *Phenomenology of Language* by Remy Kwant and *Phenomenology and Atheism* by William Luijpen are among the best of the series.

Remy Kwant is professor of philosophy at the University of Utrecht. His book is easy to read and considers language, speaking, and meaning at a level unfamiliar to most English-speaking experts. He shows how speaking is connected with the whole extent of man's being and how meaning is born from our dialogue with the "other."

His discussion of the ambiguity of speech, and how meaning through our bodily presence in the world precedes speech, provide simple introductions to the thought of Merleau-Ponty, a French philosopher of whom Americans are also hearing more and more.

Especially significant are Prof. Kwant's discussions about the necessity for tolerance and openness in philosophical and theological systems. Phenomenological analysis shows that truth and freedom are not exclusive; thus we must seek enrichment from others whose views differ from ours. The ecumenical consequences of this position are obvious.

William Luijpen is a member of the faculty of the Augustinian *Philosophicum* of Eindhoven, Netherlands. His book clears up problems about both atheism



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and phenomenology. The atheisms of Marx, Freud, Nietzsche, Sartre, and Merleau-Ponty are discussed in detail, as is the general philosophical system of Kant.

Prof. Luijpen explains how phenomenology's insistence that the world is always a world-for-man does *not* lead to a denial of the independent reality of the world or to the affirmation of atheism. His detailed analysis clearly shows how psychology may illegitimately deny the existence of God in the midst of a legitimate description of religious behavior. To deny God is to make a philosophical, not a psychological statement.

Luijpen's central contention is that atheism purifies religion and thus is a necessary dimension of being religious. It keeps one from false gods! This whole book will deepen the reader's appreciation of how religion is related to the world and how location in the world is necessary for the ascetical life.

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

## Dealing with Doubts

**The Church Today and Tomorrow.** By **J. V. L. Casserley.** London: S.P.C.K. New York: Morehouse-Barlow. Pp. 114. Paper, \$1.50.

*The Church Today and Tomorrow* inaugurates the new "Here and Now" series in which Christian writers will challenge some of the assumptions of the welfare state, which has taken over the problems that the older social theologians analyzed — unemployment, housing, poverty, economic order, urban planning. They will also offer a Christian analysis of some great new problems: colonialism, peace, disarmament, food supply and fertility control, world trade. Dr. J. V. L. Casserley's contribution discusses the prospects for "post-Christianity."

The present age is, he believes, a mixture of immature affluence and naïve materialism. He pleads guilty to a cautiously optimistic outlook toward the future of the Church's mission. The book is written with good humor, sharp opinions, much learning; he writes most readably and often convincingly. It is a mood piece worth serious attention.

Dr. Casserley spells out five reasons for optimism which he says we have discovered in the present secular era: (1) We cannot be persecuted out of existence; (2) we cannot be argued to death by secular reasoning, (3) we cannot be laughed out of being; (4) we cannot be organized away by social planning; (5) we cannot be shamed to death by our own mediocrity.

This essay deals with moral doubts about the Church, as Bishop Robinson's *The New Reformation?* lately published, deals with intellectual doubts about the Church. Both deserve to be read and pondered.

(Rev.) JOSEPH F. FLETCHER, S.T.D.

## AROUND THE CHURCH

Two Episcopal laymen, **Harvey S. Firestone, Jr.**, chairman of the board of the Firestone Tire and Rubber Company, Akron, and **Charles P. Taft**, attorney of Cincinnati, are sponsors of the **Men's Committee** of the **Japan International Christian University Foundation**. The purpose of the committee, headed by Dr. Ralph W. Sockman, is to enlist the interest and support of foundations, corporations, and individuals in International Christian University in Japan.

The first ordination to the priesthood of the **Missionary District of Colombia** took place when the Rev. **Onell A. Soto** was ordained by the Rt. Rev. David B. Reed, D.D., on August 18th in St. Alban's Church, Bogota, Colombia.

An important feature of this ordination was its ecumenical spirit. The Rev. Inmanuel J. Estevez, representing the archdiocese of Bogota, marched in the procession with the Rev. Gonzalo Castillo, secretary of the Committee on Presbyterian Coöperation in Latin America, who served as epistoler. This is the first time that Anglicans, Roman Catholics, and Protestants have joined together in a church service in Colombia since the persecutions of the 50s.

The preacher was the Rt. Rev. E. Hamilton West, D.D., Bishop of Florida, who went to Colombia to lead a clergy conference.

Fr. Soto will bring to a total of five the Episcopal clergy in the Republic of Ecuador, which is under the jurisdiction of the Bishop of Colombia.

The newly-ordained priest is to assist in the development of an Ecuadorian congregation in Quito.

The Rt. Rev. **Frank A. Juhan**, whose association with the **University of the South** covers more than half a century, retired in September as director of development after the successful conclusion of a \$10,000,000 fund-raising campaign [L.C., September 12th]. He had been serving as a volunteer in that position since his retirement as Bishop of Florida in 1956. The university's trustees designated the final 12-week period of the campaign as a living memorial to Bishop Juhan.

The Rev. **Bruce S. Chamberlain**, formerly vicar of Christ Church, Rochdale, Mass., is now rector of **St. Peter's Church, Springfield, Mass.** Although new to the church as rector, he is no stranger. He was baptized at St. Peter's, confirmed there, served the church as an acolyte, was a candidate for Holy Orders and was married there.



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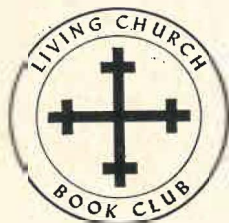
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We've never chosen a humorous book before, but we could not resist this one. This "not so fanciful account of the adventures of Alfred Chatworthy, D.D., Bishop of Blunderland" (as it is subtitled) is not only entertaining: it is truly, to quote the subtitle again, "for the edification of the concerned, the disquieted and the curious."

The flippancy of this book is consecrated; its wit is reverent. It provokes many smiles, and some serious thoughts, and some healthy self-judgments in the reader.

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## We Plan a Mission

(fiction)

by Bill Andrews

October 7, 1965. The vestry meeting was mainly devoted to preparing for the Every Member Canvass. Jayson Mabrie presented a detailed plan of campaign which is very pretty on paper. He has attended the diocesan promotion department meetings, and he has all the answers which the experts consider right in this year of grace, 1965.

Instead of talking about converting the heathen, it talks about M. R. I. Instead of talking about spreading the Gospel, it talks about making the Church relevant in a broken society. Instead of presenting a budget, it presents the crying needs of the world, with special emphasis on work in the inner city of our see city, Metropolis.

Over the organizational details, I am sure Jayson labored long and hard, and he is obviously convinced he has come up with a uniquely effective structure. It is a curious fact of vestry life that almost all new canvass chairmen come to their task well aware of the organizational faults of recent canvasses and quite arrogant about their capacity, as businessmen, to eliminate those faults.

Jayson's plan will, doubtless, improve in some respects on the organization of our canvasses in 1963 and 1964, but at the price of resurrecting some of the organizational difficulties inherent in the plans followed in 1957-1960. But he was so secure in his confidence, so convinced of his wisdom, and so quick to assign the past errors to crude ignorance of the world that I didn't have the heart to criticize his scheme. It is a good enough scheme, I guess, and should do a reasonable job. But why does he have to act as if all past efforts were fruits of the feeble minds of people without practical competence in the world?

There was time toward the end of the meeting to discuss the rector's request for a preaching mission in St. Martha's sometime in 1966. When the idea was first presented back in August, Lacey and Mabrie had opposed it, Louis Moore, McGee, and I had favored it. Louis, at my urging, had gone to see John, and they had an inconclusive discussion. So I awaited John's reaction with interest.

To my surprise, the rector turned, almost as soon as the subject came up, to John, saying, "Mr. Lacey and I have discussed this matter. Do you want to tell us your thinking, John?"

John said, "You know I don't buy theatrics in the Church. I like the image of the Church as one of beauty, serenity, and dignity. I was quite anxious when the rector proposed this mission for fear

it would open the doors to a lot of crazy excitement. But the rector tells me he has the opportunity to get as our missionary Bishop Logan of the diocese of Deep River. He's a vigorous man, certainly no stuffed shirt, but a sharp thinker and a good preacher. Anyway, he's a bishop, and no beatnik college chaplain, no leftist civil rights fanatic, no off-beat parson out to outdo the revivalists. So I'm for it. I move we appropriate the money for advance promotion and ask the rector to appoint a committee to carry it through."

The motion carried without opposition, and Lacey, Mabrie, and Moore are the committee.

After the meeting, I cornered Fr. Carter and said, "Father, I think you're a Machiavellian conspirator." He put on an expression of mock-surprise, and I went on, "Bishop Logan, from what I heard in the diocesan Christian social relations department, is a real wild man. I understand he plays the banjo at his missions and that he was at Selma."

"Right you are," said Fr. Carter. "He also has written a folk-song setting to Evensong, and he preaches like a cross between a hard-shell Baptist and Savonara. We are in for a lively time, my friend!"

"And just how did you sell that idea to John Lacey?" I asked.

"Logan's a bishop, isn't he? John is a good Episcopalian. Bishops represent to him the stability and continuing unity of the Church through the ages. So a bishop is bound to be serene and dignified, which is what John wants. He trusts bishops."

"And what happens when John finds out that you tricked him?"

"He won't, because I didn't. All the things I told him about Bishop Logan are true—that he is a distinguished diocesan, a man of charity and learning, yet with the common touch, a vigorous proclaimer of the historic faith, a man with humor and understanding. John will be delighted with him."

I stared at Fr. Carter in disbelief, and then blurted, "He'll be furious! What John wants is a stuffed shirt to mumble platitudes."

Father laughed and replied, "No, you misread him. That is what he seems to want, perhaps what he thinks he wants. But John trusts his Church, trusts his bishops. When he hears Bishop Logan, he will rejoice that he was wise enough to help me choose a missionary sound in faith and wise enough to present it in ways that people with less culture and wisdom than John can accept. He will be looking for the ancient faith of the Fathers underlying Bishop Logan's stunting, and he will find it there and rejoice in it."

"I still think you are a Machiavellian conniver," I said.


He laughed and ended the interview with, "Our Lord taught us that we should be as wise as serpents."

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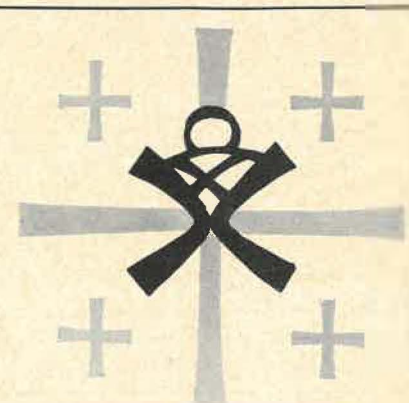
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## 007

Continued from page 13

*The Spy Who Loved Me* the heroine says, "We need some more Jack Kennedys" (p. 98). Fleming also had a mutual admiration society with Allen Dulles, whose brother was a prominent Presbyterian layman and trustee of Union Theological Seminary and whose nephew, Avery, is a Jesuit. How do we account for the popularity of mystery stories?

Writing in the April 30th issue of *Life*, Conrad Knickerbocker suggested an explanation for the current snob appeal of a particular kind of spy thriller, that in which the hero is not a superman like James Bond, but is rather a very human, even slightly neurotic sort of spy who is likely to want to come in from the cold. He explains it in terms of a desire to escape from the complexities of modern life:

"The key to their popularity rests in the yearnings of their readers. Baffled by Vietnam, angered by sonic booms, they feel increasingly overwhelmed by the vast forces that now shape events. . . . The new spy thrillers reduce the Cold War to a human scale. But that is precisely the one scale on which the Cold War does not operate.

The big difference between the type of mystery Knickerbocker describes and other mysteries is not really in their popularity; the estimated total world sales of books about 007 is 35,000,000. The difference is rather that people who do not ordinarily read mystery stories (poor souls) will read Fleming because of a fad, but they read John LeCarre and others of the sort Knickerbocker describes under the impression that they are performing an intellectual good work. These books are not really so different as they are depicted in *Life*; even the "alienation" of their anti-heroes can be traced back to the granddaddy of all spy stories, Conrad's *The Secret Agent*, as Knickerbocker admits. While Knickerbocker may have given us an accurate explanation for the popularity of a certain kind of thriller with a new audience, he does not (and never set out to) explain the perennial appeal of crime fiction to its own large and devoted band of readers, and it is this for which we would account. His answer is not to our question.

One important factor in our love for many detective stories is undoubtedly the heroism of the hero. It does not even have to be the superman heroics of a James Bond; it can be an attainable sort of integrity which we can admire and believe possible in a world whose spectrum seems limited to shades of gray. This sort of detective was described perfectly by Raymond Chandler in the title essay of his book, *The Simple Art of Murder* (Pocket Books, paper, 50¢):

"Down these mean streets a man must go who is not himself mean, who is neither

tarnished nor afraid. The detective in this kind of story must be such a man. He is the hero; he is everything. He must be a complete man and a common man and yet an unusual man. He must be, to use a rather weathered phrase, a man of honor—by instinct, by inevitability, without thought of it, and certainly without saying it."

Much of the attraction of this kind of novel comes from our regret that we are not clean and brave and strong. We like to believe, however, that there are people who are, people who have human limitations with which we can identify and who nevertheless remain men of integrity and who carry us into that integrity vicariously when we read about them.

It is also in these terms, I believe, that we must account for the popularity of James Bond. In him we, who are so painfully aware of our own inadequacies, see someone who is equal to every occasion, someone who can meet whatever demands are made upon him. In our identification with him we achieve that competence.

Some may balk at this idea; they may say that there are many qualities in Bond which the Christian can hardly consider admirable. The books about him are sometimes dismissed as "sex, sadism, and



snobbery." And it is true that he is a gold-plated animal. The only reason we can say that any of the goods he seeks affect him above the neck is the location of the palate above the neck. His value-structure is that of a highly trained beast; there are no distinctively human goods for which he seeks. He is certainly not a theological creature (the only mention of the Church of England in any of his novels occurs when a brothel owner's wife is converted from Anglicanism to Romanism and begins to object to his profession); he is hardly human. He lacks the distinctly human characteristic of profound interpersonal relations. He grovels before M, his boss, has a kind of schoolboy crush on him, and dares not light a cigarette in his presence unless granted explicit permission. His only male friends treated as equals are Felix Leiter of the C.I.A., his Chief of Staff, and the other 00 agents, but the sole interests he apparently has in common with them is a profession and competence in it. The only woman with whom he intended to have an abiding relation was killed off before the marriage could be consummated.

This means that Bond's notorious sexual accomplishments hardly go beyond the satisfaction of an animal appetite. His unions are at a merely physical level and



never arrive at the level of fusion of total personalities which is the high hope that Christians entertain for human sexuality. In other words, far from being a master practitioner, Bond is a sexual failure. Countless Christian couples who have led unglamorous, unexciting lives have known a joy in sexuality that Bond never dreamed of. His fiancée said as much shortly before their wedding:

"But not tonight or tomorrow. Only when we're married. Till then I am going to pretend I'm a virgin." She looked at him seriously. "I wish I was, James. I am in a way, you know. People can make love without loving." (*On Her Majesty's Secret Service*, p. 183).

Be that as it may, though, in regard to sexual activity it is Bond's apparent competence in an area in which most people have doubts of their adequacy that gives the reader a vicarious accomplishment. The same points may be made about what is called his snobbery. His fastidious taste and appearance of knowledgeable ability in matters of food, drink, dress, automobiles, cards, and guns show him at ease in areas where we are apt to feel clumsy and insecure. Thus we enjoy his security. But how real is it? Would one really go on for pages about things with which one was comfortable enough to take for granted?

By this thesis, the attraction of the "master of rare knowledge" can also be accounted for; in ourselves we may not know who is in the President's cabinet, but in our hero we can be familiar with the personal eccentricities of all the privy council of Henry VI. It does seem unlikely that our enjoyment of books about Lord Peter, Nero Wolfe, and Ellery Queen is solely in the intellectual game of catching all the clues and knowing who the culprit is. It is probable that a strong appeal is the very lack of all inwardness. Our days are spent with problems bearing an immense freight of emotion and thought. Our minds and emotions need to relax with problems that are not at all challenging nor in the least bit threatening. It is the very "cardboard character" nature of these books, so lamented by Raymond Chandler in the essay mentioned above, that accounts for much of their popularity.

This, then, is a theological analysis to end all theological analyses of crime fiction because it rejects the problem. The value of detective-story reading is really that it is restful, relaxing, re-creational. Nor will we allow this to become a good work by which we hope to merit justification. Rest that is endured out of a sense of duty is not restful. Relaxation must be in polarity to duty. Therefore I must insist that thrillers are to relax by. I must insist upon it in spite of the number of times my wife has had to say to me, "Cut out the light and close your book. It's two o'clock and you have a 6:20 Mass in the morning."

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LETTERS

Continued from page 2

came—"which comes last in the procession?" My reply was that the main thing was to get into the church and I forgot to remember whether I was last or next to last!

I venture to suggest that when we concern ourselves, as this letter and that incident does, with such infinitesimal matters instead of giving ourselves and all of our efforts to the real business of the Church, we show that what our Lord said about tradition making the commands of God "of none effect" [Matt. 15], is equally true of the Church called Christian.

Here's hoping that we shall so handle MRI that it may become the most important movement since the Reformation.

(Rt. Rev.) WALTER MITCHELL  
Retired Bishop of Arizona  
Rancho Santa Fe, Calif.

A letter titled "Reason in Roman" in the September 12th issue, referring back to previous letters on the deeply significant discussion of which to put on first—stole or maniple—states, "Two recent letters have discussed variations in the order of putting on the maniple and stole. . . . In any case, it certainly has a more profound meaning than the comparatively trivial idea I,H,S—in that order!"

Profound, church-shaking discoveries like this really merit more than a small spot in "Letters." Let's have a series of feature articles soon on the significant nuances of putting on a maniple or a stole first. The world of 1965 and the Church in it is crying out for more enlightenment on this. Let's have done with trivia and get on with this tremendous subject. I wait with baited breath future issues of THE LIVING CHURCH. Man, this is a real living Church!

(Rev.) HOWARD R. KUNKLE  
St. Andrew's Church  
Fort Scott, Kan.

Dependent Sacraments?

In your discussion of the validity of Anglican orders, in "The Question Box" of August 29th, I am sorry that you do not challenge the remark, "the sacraments that are dependent on a valid episcopacy and priesthood do not exist in that Communion." It seems to me that, like many in our Church today, you are by your silence granting the Roman presupposition that the sacraments exist only where a certain type of ministry exists, and you differ from Rome then simply in respect to the interpretation of what was intended in the 1549 Ordinal. (Pope Leo's theologians knew what they were doing in resting the Papal claims, which they dared not overturn, on the very ambiguous matter of intent.)

"The sacraments that are dependent on a valid episcopacy and priesthood," cannot very well refer to Baptism. But have we any right to speak in this wise regarding Holy Communion either? To do so involves a denial that the ministries of non-Episcopal Churches are in any genuine sense real ministries, however charitably this may be couched. It means that great historical movements, such as Lutheranism and Presbyterianism, do not have the sacrament of Holy Communion at all. It seems to say, too, that this sacrament is not so terribly

important, after all, for the gifts of grace have flourished abundantly in these Churches without the sacrament of grace. We all know that our people are frequently instructed never, under any circumstances, to communicate in non-Episcopal Churches.

I bring this matter up not for the sake of argument, but because I fear that our people increasingly believe that this is in fact the "official" doctrine of our church. Yet how far removed from this position are the words of the Ordinal: "It is evident to all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church." These words must be decisive for us, and it is noteworthy that there is in them no insolent dogmatism in support of an unwarrantable, uncharitable, and insupportable theory. Rather, there is a calm recital of the record of history.

Christianity is a spiritual religion. "Where the Spirit of the Lord is, there is liberty." Within such a religion, institutional forms, in themselves, cannot be primary or essential. But what happens is that we often give to this one form a primacy which we do not accord even to the Gospel. This is not to say that the outward form is superfluous, for it is clear from history that episcopacy, for all its failures, is a God-given gift, insuring that the original character of Christianity as a visible fellowship, and not just a scattering of pious individuals, is maintained. This is not to suggest, either, that episcopacy be abandoned for the sake of a big Church union, for it would certainly be arrogant to discard at will a gift received from God, and embodied in the living tradition of the Church.

But there is a peculiar logic at work among us, a sort of hankering for oversimplifications, and this has succeeded in fastening upon us a novel interpretation of episcopacy. It cannot but force us to judge our Protestant brethren rigidly and unrealistically, where God has not asked us to judge. Norman Sykes has pointed out how the position of Samuel Johnson, himself no low Churchman, is far more typically Anglican. When asked, "And do you think that [Episcopal ordination] absolutely essential, sir?" He replied, "Why, sir, as it is an apostolical institution, I think it is dangerous to be without it."

Something has gone radically wrong since the Bishops at Lambeth issued their "Appeal to All Christian People" in 1920. We seem uncertain as to whether we actually mean anything with its language of humility and brotherhood. For all of the current talk about ecumenicity, and our almost sycophantic gratefulness every time Papists deign to recognize our existence, we continue in our bleak isolation, and increasingly treat reformed Churchmen in the same spirit as the unreformed Churchmen have traditionally treated us.

It would make for a better understanding of episcopacy if our clergy particularly would reacquaint themselves with Lightfoot's remarkable dissertation on "The Christian Ministry" in his *Commentary on Philippians*. This is almost a century old now, but remains a very satisfactory presentation of the subject, and demonstrates learning and devotion of a type which might well point the way to a new beginning.

(Rev.) NEIL R. JORDAHL  
Holy Apostles' Church  
St. Paul, Minn.



NCC

**Civil Rights Program Defended**

People who attack the National Council of Churches because of its activities in civil rights reveal "a fundamental ignorance of the reality and dynamics of the modern world," said Dr. Robert Spike, director of the NCC Commission on Religion and Race, at a statewide interreligious Churchmen's Conference on Civil Rights held at Raleigh, N.C.

He told the two-day meeting sponsored by the North Carolina Council of Churches and other religious organizations that "something had to be done if the Church was to retain its soul."

The critics of the Church's involvement in the civil rights struggle "have no apprehension of the revolutionary character of modern times, of the rise into prominence of disadvantaged peoples everywhere, of the shame of 300 years of scapegoat history, or of the deep scars in both the white and Negro parts of the population," Dr. Spike declared.

Another speaker was the Rev. Fr. John F. Cronin, of the department of social action of the National Catholic Welfare Conference in Washington. He told the delegates that "as the racial picture changes from a fight for rights to a fight for opportunity, the efforts of the Church shift too. It has been said that you can't legislate people's thinking. But what can affect people's thinking is the Church. The work of the next years will be the healing of scars left by the fight for rights."

Rabbi Harold I. Saperstein of New York, representing the social action commission of the Synagogue Council of America, declared that "the religious commitment isn't an honorable discharge from social action. A great revolution is taking place, spiritual and moral as well as social. The question is what part religious spokesmen will take in it. Will they be content with pious platitudes?" [RNS]

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The committee has been appointed to "promote and coordinate on a national basis efforts directed towards the integration of Commonwealth immigrants into the community."

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**PAPACY**

**Peace Appeal Criticized**

Pope Paul VI's visit to New York and the United Nations is a public relations move intended to "strengthen his image" and to "divert attention from the collapse" of the Second Vatican Council, in the opinion of Dr. G. Elson Ruff, editor of *The Lutheran*, a biweekly publication of the Lutheran Church of America. Dr. Ruff expressed his view in an editorial in the September 29th issue of the magazine. He said that he "can't imagine what Pope Paul may say at the United Nations assembly that will be worth the price of an airplane ticket from Rome."

While the Pope's words should be "heeded respectfully by persons of every faith or no faith," the editorial said, they will have "no relevance to the rough power struggles that are the reality of world politics."

The editorial noted several developments following the calling of Vatican II by the late Pope John XXIII which showed the Roman Catholic Church as making "a brilliant break-through into the modern world." But, it added, "the dozen men at the Vatican who rule the Church have taken over again, and want everyone to forget the whole incident quickly. . . ."

Pope Paul is "once more the prisoner of the Vatican," according to Dr. Ruff. Later in the editorial he said that "maybe the Vatican bureaucrats are right," since there are millions of people "who crave the Voice of Authority . . . (who) want to be told what to believe and to do." [RNS]

**VATICAN COUNCIL II**

**Final Session Under Way**

Whatever the final outcome and consequence of the Second Vatican Council may be, one momentous step forward was taken on Tuesday, September 21st, when by a vote of 1,997 to 224 the Council gave preliminary approval to the Declaration on Religious Liberty. (The document was then sent to the Vatican Secretariat for Promoting Christian Unity for text revisions in the light of the debates that took place; under Council rules nothing substantive in the text can be changed.) When the declaration is returned to the Council for final action it will be voted on by sections, and last-minute minor revisions at that stage will be possible.

Spirited opposition to the declaration came from prelates of Italy, Spain and some Latin American countries, who took their stand on the premise that Roman Catholicism is the only true religion and that the principle of religious liberty would threaten the religious unity of traditionally Roman Catholic countries.

The declaration proclaims that indi-

viduals and communities are entitled to religious freedom and to the free, public, corporate exercise of that right. It makes clear that the right to religious freedom is a right of divine origin based on the dignity of the human person and discoverable both by reason and from revelation.

An American Jesuit, Fr. John Courtney Murray, S.J., is generally credited with having played a leading role in the development of the doctrine expressed by the declaration.

On the day before the vote, an eloquent plea for the passage of the declaration was made by a victim of both Nazi and Communist persecution, Josef Cardinal Beran of Prague. Invoking the Scriptures, this tough and fiery little man—he is five feet, two inches in height—thundered: "He who coerces another by physical or moral force to act against his conscience leads him to sin against God."

The passage of the declaration was widely applauded throughout the world by leaders in both religious and secular fields. The *Washington Post* editorially called it "an important and necessary [Roman] Catholic contribution to international understanding," and expressed the hope that this victory of the liberal forces at the Council would be followed by passage of the schema to absolve the Jewish people from special guilt in the crucifixion of Jesus.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, expressed the hope that the "key affirmations" of the declaration in its present form will not be weakened when a revised draft is presented for final passage.

The action of the Council was called "altogether magnificent" by the Rt. Rev. George L. Cadigan, Episcopal bishop of Missouri and president of the Metropolitan Church Federation of St. Louis. He expressed belief that the declaration will "deepen the spirit of unity" among all Churches and allow "the Christian Church more and more to spend herself in a ministry for all the children of God."

There has been some adverse reaction as well. Mr. C. Stanley Lowell, a reporter covering the council for POAU (Protestants and Other Americans for Church-State Separation) raises the question: What teeth does the declaration possess? If, for example, Church and state officials in Spain choose to deny freedom to Protestants in Spain, would they be forced to by Rome? "The answer is: No," Mr. Lowell writes. "The religious liberty declaration would not carry the final or dogmatic authority of the Church." His argument is that the declaration does not have the absolute binding force of dogma in the Roman Church.

John Cardinal Heenan, Archbishop of Westminster, England, does not consider that the declaration if finally adopted would require the toleration of "fanatical



sects" with their wrong methods of evangelism. In his address to the Council, Cardinal Heenan said that "fanatical sects do great harm to unlettered Catholics," and "provoke riots . . . by doing nothing but attack and libel the Church of God." He said that such sects should not be tolerated "at the cost of public order."

**Delegate-observers**

Eighty-two delegate-observers and their substitutes, and 15 guests, have been listed to date by the Vatican Secretariat for Promoting Christian Unity. The observers are official representatives of non-Roman Catholic bodies, while guests are persons specially invited by the Vatican Secretariat who do not represent their respective religious bodies.

**Schema 13**

The first speaker on the draft on "The Church in the Modern World," commonly known as Schema 13, was Francis Cardinal Spellman of New York. He called for more detail in some parts of the text, and said that the language dealing with conscientious objectors should make it clear that military service can be obligatory and that responsibility for deciding this rests exclusively with civil authorities. "In such cases," he said, "the individual cannot arrogate to himself the right to accept or to refuse obedience."

Schema 13, which was debated for 13 days during the third session of the Council, deals with such questions as war and peace, nuclear weapons, disarmament, world poverty, the so-called population explosion, racism, and other contemporary issues. It marks the first time that a Council document has been addressed to all men rather than to Roman Catholics alone.

A later speaker in the discussion of Schema 13 was Bishop Russell J. McVinney of Providence, R. I. "The schema is praiseworthy in its intention," he said, "but when it comes to the point of offering concrete solutions, it ends up by presenting nothing but a compromise of dubious value with those who are the very causes of the ills of the world." The Rhode Island bishop declared that "we are witnessing a general breakdown of authority on all levels," and warned that the struggle for liberty must not lead to the destruction of authority.

Pope Paul was evidently referring to the theme of Schema 13 when at a mid-week general audience in St. Peter's Basilica he raised the question: "How can a Christian preserve and profess his adherence to his faith while at the same time participating in modern life?" He noted that "the problem of the first converts to Christianity is repeated" today, when "we are obliged to live in a pagan society. It is necessary that Christians turn their minds from certain aspects of life in the world. In other aspects, it is necessary for Christians to ask themselves how they can enter and better the world."

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The Rev. Powell Eugene Baker is assistant rector at Christ Church, Dallas, Texas. Address: 1624-C Pratt St., Dallas 24.

The Rev. Malcolm D. Girardeau, Jr., former priest in charge of St. Mary Magdalene's, Fayetteville, Tenn., is rector of the Church of Our Saviour, Sandston, Va., Address: Box 73.

The Rev. Ronald W. Hallett, former Anglican chaplain in Lausanne, Switzerland, is vicar of St. Christopher's, Rantoul, Ill. The church serves Rantoul and Chanute AFB. Address: 1065 Englewood Dr. (61866).

The Rev. Melvin R. Hyman, former rector of the Church of the Advent, Marion, S. C., is rector of Prince George Church, Winyah, Georgetown, S. C. Address: Broad and Highmarket Sts. (29440).

The Rev. John M. Kettlewell, former rector of St. Mark's, Geneva, Ill., is chaplain at the Blue Ridge School, Dyke, Va. Address: c/o the school.

The Rev. Clyde M. Watson, Jr., who has been studying at St. Elizabeth's Hospital, Washington, D. C., is chaplain at the University Hospital, Charlottesville, Va. Address: 1527 Oxford Rd. (22903).

The Rev. Leonard P. Wittlinger, former rector of St. Martha's, West Covina, Calif., is rector of St. Mark's, Palo Alto, Calif. Address: 266 Santander Ct., Los Altos, Calif. 94022.

## Armed Forces

Chap. (Capt.) Hugh N. Barnes, HHD, 145th Av. Bn., APO, San Francisco, Calif. 96307. He has been transferred to Viet Nam.

Chap. (Capt.) John R. McGrory, Jr., 824 Combat Support Group, APO San Francisco, Calif. 96239.

## Retirement

The Rev. Joseph S. Ewing, rector of St. John's, Tappahannock, and St. Paul's, Minor, Va., retired on October 1st. Address: Tappahannock, Va.

The Rev. George C. Weiser, D.D.S., rector of Cedar Run Parish, Casanova, Va., retired on October 1st. Address: 3400 Gunston Rd., Alexandria, Va.

## New Addresses

The Rev. William C. Weaver, 1109 Grove St., Apt. D., Chattanooga, Tenn.

## Living Church Correspondents

The Rev. Lynwood C. Magee, rector of All Saints', Florence, S. C., has resigned as correspondent for the diocese of South Carolina.

## DEATHS

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

The Rev. Joseph Harold Bessom, of the Order of the Holy Cross, died of cancer at St. Luke's Hospital, New York City, August 26th.

Fr. Bessom was born in 1902, in Marblehead, Mass. He was graduated from St. Stephen's College (now Bard) Annandale-on-Hudson, N. Y., with the Bachelor of Arts degree in 1925, and from the Episcopal Theological School, Cambridge, Mass., in 1928.

Fr. Bessom was ordained priest in 1928. He was priest-in-charge of St. Matthew's Church, Hallowell, and vicar of St. Barnabas' Church, Augusta, Maine, 1928-1935. Fr. Bessom then became rector of St. James' Church, Old Town, Maine, in 1935, serving until 1938 when he entered the Order of the Holy Cross, West Park, N. Y. He was professed in 1941.

Fr. Bessom began his missionary work at the Holy Cross Mission, Bolahun, Liberia, in 1940, where he served until 1956. He worked especially among the people of the Loma tribe.

Fr. Bessom acted as chaplain of St. Andrew's School, St. Andrews, Tenn., from 1956 to 1957, and then returned to West Park, where he edited the *Holy Cross Magazine* and acted as commissary of the Liberian Mission for a couple of years. During this period, he also was active as chaplain of the Civil Air Patrol, Poughkeepsie, N. Y.

Fr. Bessom returned to Liberia for his last term of service there, and about a year ago returned to the Mother House in West Park because of poor health.

He was the author of *The Story of God's People*, and *The Lord's Life in Loma Lessons*, and several articles in Church magazines.

He is survived by his mother and four married sisters.

The Rev. John Mansfield Groton, D.D., retired professor of Hebrew and Bible studies at the Philadelphia Divinity School, died August 27th in Westerly, R. I. He was 78.

Dr. Groton, son of the late Rev. William Mansfield Groton, dean of the Philadelphia Divinity School in the early 1900s, taught at the school from 1937 to 1948.

He was rector of the Church of Our Saviour, Jenkintown, Pa., from 1915 to 1923 except for two years when he was a chaplain in France and Germany during World War I. He first served at Grace Church, New York City.

A graduate of Episcopal Academy, Philadelphia,



Harvard College, and the Philadelphia Divinity School, Dr. Groton was ordained to the priesthood in 1914.

After retiring in 1948, Dr. Groton returned to Westerly, his native town.

For the last 10 years, Dr. Groton had assisted the clergy at Christ Church, Westerly, and was an interim vicar at several of the South County Missions for the diocese of Rhode Island.

He is survived by his wife; three sons, John M., William M., and Calvert C.; a daughter, Mrs. William Tyler; nine grandchildren; and a brother, the Rev. Nathanael B. Groton, D.D., rector of St. Thomas' Church, Whitmarsh, Pa., for 40 years until his retirement in 1953.

A. Steuart Derby, Jr., treasurer and member of the board of trustees of the diocese of South Florida, died of a heart attack July 21st at Duke Hospital, Durham, N. C. He resided in Daytona Beach, Fla.

Mr. Derby was elected treasurer of the diocese at the convention of 1955. For many years he had served as treasurer and member of the vestry of St. Mary's Church, Daytona Beach, and represented St. Mary's at the diocesan conventions.

He was senior member of the firm of Derby, Green, and Faircloth, Daytona Beach.

He is survived by his wife, two daughters, and his parents.

Helena Woolley Hogue Tittmann, mother of the Rev. George F. Tittmann, rector of St. Mark's Church, Berkeley, Calif., died September 4th in West Chester, Pa.

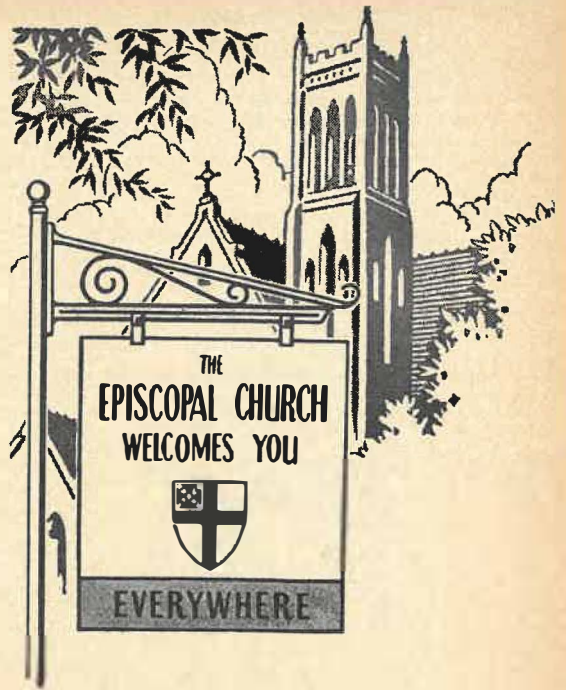
Mrs. Tittmann was born in 1885. She was graduated from Goucher College and went into YWCA and Girl Scout work in St. Louis, Mo. In 1930 she began volunteer work as an assistant in pastoral visiting at St. Luke's Hospital, New York City, and administered a program of performances by leading musicians in the wards of the hospital. Mrs. Tittmann's husband, George Fabian Tittmann, died within two years of their marriage.

In addition to Fr. Tittmann, she is survived by four grandchildren.



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HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
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Fri & HD 10; C Sat 5

## ATLANTA, GA.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

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

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 15, 11 MP Ser 11 ex 15; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

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

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

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

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

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

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

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

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

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

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

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