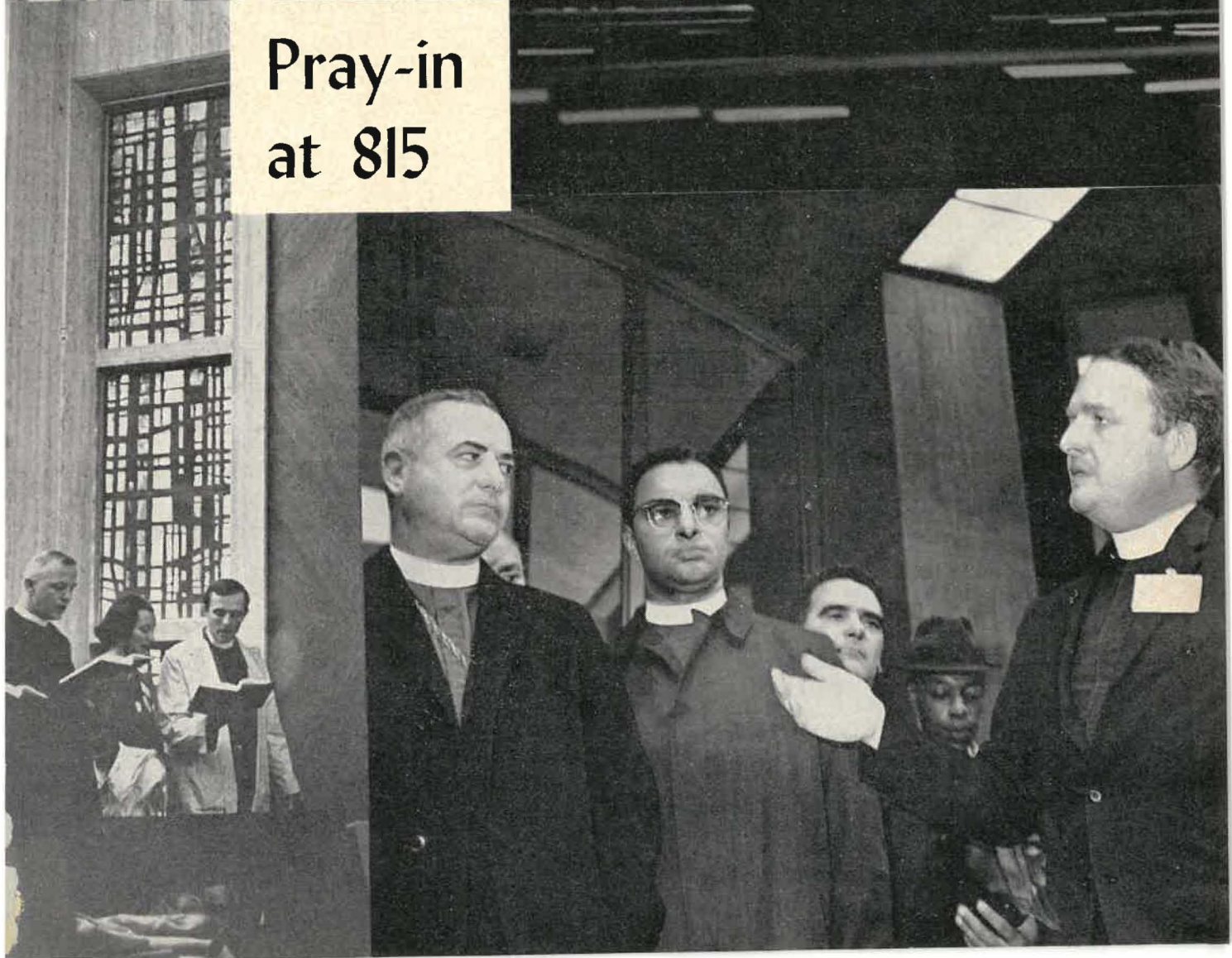




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The Living Church

Volume 153 Established 1878 Number 23

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

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December

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5. John of Damascus, P.
6. Nicholas, B.
11. Third Sunday in Advent

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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LETTERS

Most letters are abridged by the editors

Integration in Carolina

As a white southerner (neither a "well-meaning" nor "moderate" liberal, as the Rev. R. E. Hood characterized [L.C., October 30th] Bishop Fraser), I must thank God for Bishop Fraser's having "failed to integrate a single work in North Carolina in terms of parish life." If he had been "successful," as Fr. Hood wishes, I fear I and the other whites in this area would be denied the opportunity to worship on at least two or three Sundays a month, for it is only when we worship in "Negro parishes" that we may greet our Lord every Sunday in the blessed Body and Blood at a "respectable" hour and not have to crouch in darkness in our own cold empty church (choirless and sermonless) at the sunrise (but white!) service.

It is only from these "shoe-shuffling" Negro priests that we are assured of receiving the Sacrament in case of emergency, and with few exceptions it is only these "second-class" Negro priests who know how to hear confessions and know what sin is all about, anyway.

God forbid that the parishes of this diocese should ever be "integrated," as Fr. Hood demands, for I'm afraid our Lord would then be integrated right out of His Church and that in all parishes High Morning Prayer with the worship of the almighty dollar would take the place of the Holy Communion.

VALLIN D. ESTES, JR.

Chapel Hill, N. C.

Bishop Fraser is a dedicated and committed chief pastor to ALL of his people. He cannot be expected to correct overnight all of the ills of the Diocese of North Carolina. He is preaching, teaching, and living the Gospel of our Lord Jesus Christ.

More important than "paper integration" is the fact that any Churchman can communicate at any altar of the diocese. I have found from personal experience that when a special service is held at a "Negro" parish, it is usually well attended by white Churchmen. Unfortunately, the same service at a "white" parish is poorly attended by Negro Churchmen. The bishop feels that there should be no "white," "Negro," "rich," or "poor" parishes, but simply Episcopal parishes for Episcopalians.

ROBERT PACE

Chapel Hill, N. C.

Ecumenical Mountain Peak?

In my capacity as secretary of the Orthodox-Anglican Consultations, a group appointed under the authority of the Presiding Bishop and the Standing Conference of Canonical Orthodox Bishops in the Americas,

On the Cover

The series of photos of the ESCRU demonstration at Church headquarters in New York City are from the darkroom of Jo-ann Price, contributing editor and New York correspondent for THE LIVING CHURCH.

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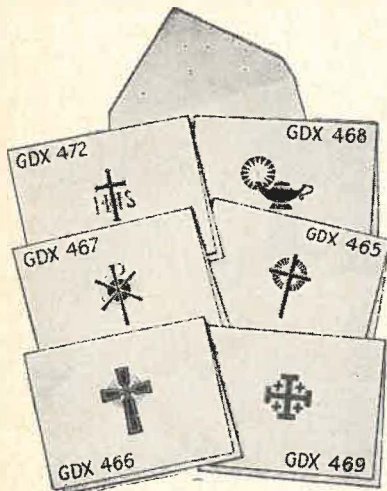
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I was interested in the article, "Communion Exchange" [L.C., October 23d].

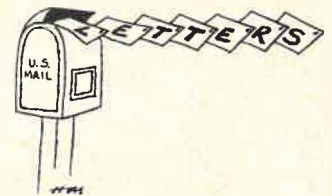
I myself am an ardent admirer of ecumenicity, as far as my temperament and measure of culture will permit. However, the exchange of altars which is described between St. Andrew's and the First and Central Presbyterian Church in Wilmington, it occurs to me, is a burst of enthusiasm which overflows the present bounds. Not only does it seem to make an anachronism of COCU; the Orthodox may well ask theological questions at our next Consultation which some of us will be praying for inspiration to answer.

It is difficult to see how an action which bypasses COCU, estranges us from the five Churches with which we are in full communion, and alienates us from the Ecumenical Patriarch, can be described as "an ecumenical mountain peak."

(The Rev.) **ROBERT B. MACDONALD**
Rector, St. Simeon's Church
Philadelphia, Pa.

Clergy Placement

Many thanks to the Rev. J. Robert Zimmerman for his article on "Clergy Placement" [L.C., October 23d]. At long last the truth is dawning that the former "clergy shortage" has now turned into a "clergy



surplus." Just a glance at the statistics of the national Episcopal Church would shed some light upon some cause of the problem. While we have ordained hundreds of clergy, how many new churches have we built?

Year after year the seminaries pour out record numbers of graduates for ordination. Some of the bishops are hard pressed to know where to place them. Fr. Zimmerman urges the bishops to re-evaluate their primary function as "pastors to the pastors." This would, indeed, be a step in the right direction. We all know that our bishops are very busy men. No one doubts this fact. The real question is, with what are they busy? Is it possible they may be busy with secondary matters, while the primary matters of concern beg for attention? We ought not to allow our bishops to become bogged down with administrative duties, or to become ecclesiastical business managers. Let's provide the bishops with qualified lay business managers, and qualified clergy assistants to handle ecclesiastical business matters, and help our bishops to return to their rightful functions in the Church.

JAMES F. HARLAND

Baltimore, Md.

Need for Internal Ecumenism

In the midst of the heartening rapprochement which appears to be growing among the Christian Churches, I am sometimes tempted to think that the Anglican Communion might have an ecumenical movement within its own confines. Unity with

diversity may be a subject for pride but it also has disturbing aspects.

It is certainly no secret that parishioners from parishes with an evangelical emphasis feel estranged by the practices of parishes with a catholic emphasis and *vice versa*. Perhaps the trouble begins in the very words "Catholic" and "Protestant" because they still carry an ancient, emotional content which poisons our hearts and distorts our reason. Old habits and preferences die hard. There can surely be no harm in dialogue between High and Low Churchmen (forgive the expression) with the object of enlarging the perspective of each. Why not encourage Anglicans to attend other parishes occasionally where the patterns of worship might differ from their own?

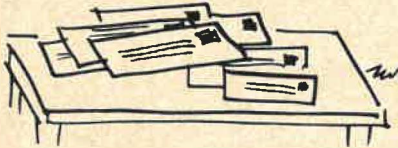
The objective here—as in all ecumenical dialogue—is not to convert anybody but to foster tolerance and understanding. If our diversity obscures our unity, how can Anglicans expect to find fellowship with Churchmen elsewhere in Christendom?

H. GIFFORD IRION

Alexandria, Va.

Therapeutic Abortion

Concerning the last sentence of your comment [L.C., November 13th, *Therapeutic Abortion*] on point no 1: "... there is absolutely no scriptural basis for this point of view" (viz., those who say that one be-



comes a person at conception), may I refer you to St. Luke I: 36, 38-44?

I have been taught that salvation began with the entrance into human flesh of God the Son. St. Elizabeth knows, by the Holy Ghost, that her son (she is six months pregnant) is acknowledging (by his leap), the presence of his Lord and Saviour in the womb of our Lady. There is no other example necessary for "believing Christians" on which to base belief in the personhood of the unborn child.

No matter how a child is conceived I believe that the Holy Ghost is the Lord and Giver of that life. If not, He is not the Lord. As for idiots, our best friend may become one tomorrow by an accident. Human beings are *always* upsetting God's plans (otherwise they would be omniscient), and Divine Patience is always making the best of it while teaching His one and only purpose—the salvation of each human soul.

The cruelest thing that ever happened took place on Calvary. Dare we exalt ourselves to a comparison with this in our over-confident age?

KATHERINE COOPER

Rosemont, Pa.

Living Letters

May I beseech you, in 100 words or less, not to curtail the length of letters to the editor? To me, they are what makes THE LIVING CHURCH living!

ROSAMOND KENT SPRAGUE

Columbia, S. C.

BOOKS

The Jerusalem Bible. General editor, **Alexander Jones.** Doubleday and Co. Pp. 2045. \$16.50.

"If the Saint [sic] James Bible was good enough for Jesus, it's good enough for me!" So said a zealous lady when asked her opinion of the new translations of the Bible. No literate Christian today would share either her value judgment or her odd beliefs about the character and the dates of His Majesty King James I of England. But there are some, and I find myself among them, who not only welcome and make constant rewarding use of the new translations but find paradoxically that the more they use the new the more they revere the old version—and use it as well as revere it. For us who are of this mind, the Authorized Version is by no means on its way to becoming a classic in Mark Twain's definition of that term: a book which everybody praises and nobody reads.

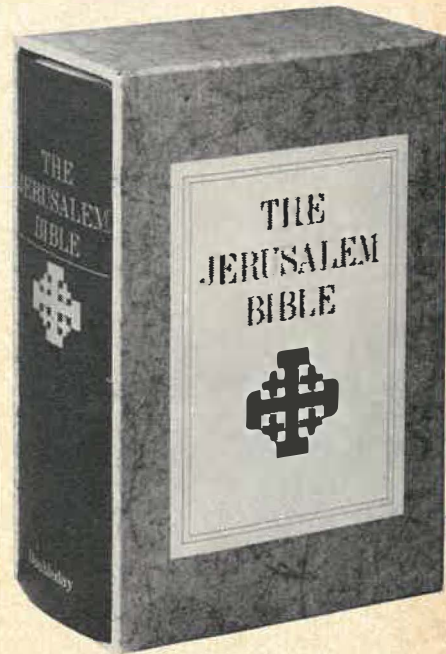
Since receiving a review copy of the newest translation, *The Jerusalem Bible*, a month ago, I have been exploring it with increasing pleasure and spot-checking it with increasing admiration. I have tasted enough of it to feel ready to offer a critical opinion. All things considered, I think this the best of the modern translations. It is more a translation, in the strict sense of the term, than is J. B. Phillips's work, which is most readable but essentially a paraphrase and loose in spots. The *New English Bible* tries too hard to be colloquially contemporaneous—and very British in the bargain. The *Revised Standard Version* sticks too closely in the tone and style to the *AV*. The *JB* avoids all these faults.

The translator always has to make a choice, which in the case of the Bible is a grievously hard one, between strict accuracy and beautiful English. The translators of the *JB* have clearly put accuracy first, while striving to produce the best possible English expression. Their most difficult task, as for all Bible translators, was with the Psalter. I, for one, regret that here and elsewhere they chose to use the divine name "Yahweh" rather than the traditional circumlocution "the Lord." Yet this is strictly a matter of personal taste. I was discussing this point with a friend who has an exquisite sense of style, and she remarked that she found the name Yahweh—with accent on the second syllable—beautiful to the ear, and most satisfying as a name for God. I hope that most readers share her *Sprachgefühl* for this word. The *JB* well expresses the terseness of Hebrew poetry. The opening Psalm sets the pattern which consistently prevails:

Happy the man
who never follows the advice of the wicked,
or loiters on the way that sinners take,
or sits about with scoffers,

Continued on page 15

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BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Collect for
The Second Sunday in Advent



Glass sculpture by
Duncan Niles Terry

Church of the Good Shepherd
Rosemont, Pa.

The Living Church

For 88 Years:

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

December 4, 1966
Second Sunday in Advent

COVER STORY: NEW YORK

Pray-in at 815

Seventeen members of the unofficial Episcopal Society for Cultural and Racial Unity (ESCRU) held a dramatic vigil overnight November 11th and 12th in the Chapel of Christ the Lord at the Episcopal Church Center in New York City. The pray-in was climaxed by a sidewalk demonstration November 12th when some 200 chanting, praying ESCRU members and local Episcopalians heard Malcolm E. Peabody, Jr., president of the organization, and the Rt. Rev. C. Kilmer Myers, Bishop-elect of California, read a declaration assailing "heretical and blasphemous" race practices in the Episcopal Church. The vigil climaxed the three-day annual meeting of ESCRU.

In their 350-word protest, deposited by Bishop Myers on the seventh floor desk in the empty office of the Rt. Rev. John E. Hines, the Presiding Bishop, ESCRU responded to the recent House of Bishops' call for a council to renew the Episcopal Church, by a strongly-worded indictment of Churchwide racist distortions of "the Christian doctrine of man." Episcopalians, it said, "have permitted the erection of heretical structures within our midst."

Mr. Peabody's reading of the document to the milling sidewalk crowd—at first locked out and later welcomed into the closed center—was preceded by freedom songs. Demonstrators crossed arms and chanted: "We shall overcome" and "Ain't going to let no bishops (in other verses, "establishments" and "vestries") turn me 'round. . . ."

Then, with television cameras purring, Mr. Peabody continued the group's critical analysis of racism in "privileged sanctuaries" of white suburbia and hiring practices which treat Negro priests "as though they were inferior human beings incapable of ministering at our altars and pulpits to the whole people of God." Christian education in the Church "reflects the image of false dignity and human separation," Mr. Peabody read. He went on: "The Church has retreated from the implications of the phrase 'black power' in order to continue the *status quo* of white power and white supremacy. We have permitted the vast majority of our members to live comfortably in segregated housing and to justify continued buying and selling in a segregated housing market. We have acquiesced to dis-

criminatory practices of employment by unions and employers, condoning them by our silence. We have done little to equalize educational opportunities. We have failed to address ourselves to the turning of our material blessings toward the establishment of full opportunity for all people. We continue to commit the ultimate sin, that of fostering the separation of man from man."

Compilers of the statement were Bishop Myers; the Rev. James P. Breeden, assistant director of the Commission on Religion and Race of the National Council of Churches; the Rev. John McG. Krumm, rector of the Church of the Ascension, Manhattan; and the Rev. Robert E. Hood, of Gary, Ind. The document was an amalgam of two statements considered during ESCRU sessions—one drawn up by 20 Negro priests assailing misinterpretations of "black power," and the other taking to task the Church's personnel, investment, and purchasing policies.

During sidewalk interviews, Bishop Myers commented that the Church is "shot through with racism." The next day, at the concluding Sunday service of ESCRU at the Cathedral of St. John the Divine, the bishop cited one instance of this. Just before the Selma march last year, he said, he was "refused the privileges of the altar" by the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, and so had to celebrate the Eucharist on the street outside Brown's Chapel in Selma.

TENNESSEE-ATLANTA

Inter-diocesan Mission

When the new mission congregation of the Church of the Nativity, Ft. Oglethorpe, Ga., began regular services in

the chapel of Tri-County Hospital in October, an inter-diocesan effort became a reality [L.C., October 19, 1965].

Ft. Oglethorpe is a town of some 3,000 people in the Diocese of Atlanta, and is located six miles from the Tennessee state line. The mission will serve people of Rossville, Chickamauga, and Lake View, Ga. The priest will be provided by St. Paul's, Chattanooga, Tenn.

The Diocese of Atlanta has purchased 29 acres for the mission, and has licensed several Chattanooga clergy to serve it until a full-time priest can be secured by St. Paul's. Visitations will be by the Tennessee bishops, by mutual agreement.

The Rev. John H. Bonner, Jr., rector of St. Paul's, said, "We foresee the possible ceding of this portion of Georgia to the Diocese of Tennessee, despite the fact that it's across the state line. People in the area look to Chattanooga as a focal point. And likewise, people in the southeast corner of our diocese, look to Atlanta. For the moment, the interim agreement between Bishop Claiborne and Bishop Vander Horst pleases everyone concerned, and enables this new mission to begin its life in the most practical possible way."

MISSOURI

Moorman Visits

The Bishop of Ripon, the Rt. Rev. John R. H. Moorman, was a recent guest of the Roman Catholic Archdiocese of St. Louis, having become well acquainted with Joseph Cardinal Ritter during the four sessions of the Vatican Council.

First on his list of appearances was the annual Roman-non-Roman Catholic clergy dialogue held this year at the [Roman] Kenrick Seminary. To the 200

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J. R. K. Deppen	14	40	9	19	1	8	1	2	0	0	0	2
Charles A. Higgins	7	56	6	36	4	4	1	1	0	0	0	0
Alan R. Hingston	17	41	18	50	19	62	21	64	22	49	22	41
Patric L. Hutton	(withdrew)											
Arleigh W. Lassiter	(withdrew)											
David C. Patriek	(withdrew)											
Edward R. Sims	1	4	1	1	1	2	1	2	1	2	0	4
Elton O. Smith, Jr.	(withdrew)											
Robert R. Spears, Jr.	8	17	13	48	19	63	20	80	22	105	24	108
Richard Trelease	(withdrew)											
Charles E. Wilcox	0	0	0	0	0	1	0	0	0	0	0	1
Joseph S. Young	0	1	0	4	3	17	3	1	1	1	0	1
Votes counted	47	159	47	158	47	157	47	158	46	158	46	158
Necessary to elect	24	80	24	80	24	79	24	80	24	80	24	80

clergymen present he related his experiences as an observer at the Vatican Council. Bishop Moorman said that one revealing fact was the differing opinion within the Roman Catholic Church. The observers had previously felt the Roman Church was united within itself, but found such not to be so.

The bishop commented also on the whole ecumenical situation, saying that the ecumenical movement has generally been associated with the World Council of Churches exclusively. He found this to be an incomplete picture and that the Vatican Council has put a new dimension on the movement. Dialogue between the Churches has entered a new phase, he said. "No one can say what the next step will be, but a new pattern of Church relations has been created, out of which we have hopes for great things."

The Rev. Columba Cary-Elwes of the English Congregation of Benedictine Fathers who operate a school for boys in St. Louis, responded to Bishop Moorman's address, saying that Roman Catholics must recognize that the Holy Spirit has been operative in the Anglican Communion.

During his stay in St. Louis, Bishop Moorman also addressed the students and faculty of Fontbonne College, a college for women operated by the Roman Catholic Church.

HOUSE OF BISHOPS

Statement on the War in Vietnam

"Christian principles and points of view do not lapse because we are involved in an undeclared war in Vietnam. The Church calls men everywhere to repentance and compassion, to faith and hope, to working for justice, to love as opposed to hate, to the task of peace-building.

"We recognize the anguish caused by this war for all involved. Concerned statesmen, politicians, and military personnel share this pain. We do also.

"We commend our leaders for their efforts to bring an end to this conflict through negotiation. We plead with them to continue to strive to develop broader latitude in the give-and-take of the process of genuine reconciliation.

"We urge the support of all humanitarian efforts, especially those of Church World Service, so that such witness may not only help relieve suffering but also assist in creating an atmosphere in which reconciliation may be achieved.

"We ask all to join in continual prayer—for our country, for the people of Vietnam, for all engaged in military action, for the peace of the world, and for the reconciliation of all God's people."

Women in the Church

A formal report of the Presiding Bishop's Committee to Study the Proper Place of Women in the Church's Ministry

was presented on the last day of the meeting of the House of Bishops in Wheeling, and "tended to be obscured by other and even more controversial matters," in the words of the Rt. Rev. George W. Barrett, Bishop of Rochester and chairman of the committee. The report was received by the House, and the committee's resolutions were adopted, among these being one which asks for a full discussion of the issue at the Lambeth Conference in 1968.

In the report, the case for a full reconsideration of the question of the ordination of women is presented along a number of lines of argument. Notice is given to the growing place of women in professional, business, and public life, the development of new forms of ministry, and the growing importance of this issue in ecumenical relationships. In this connection it is asserted that the question of the ordination of women in the Orthodox and Roman Churches cannot be regarded "as finally and forever decided in the negative."

The various psychological and theological arguments commonly urged against the ordination of women are dismissed as untenable, and the traditional theological objections are described as "a strange mixture of tradition and superstition."

Other members of the committee are Mrs. Irvin Bussing, secretary, the Bishop of New Hampshire, the Bishop of Oklahoma, the Rev. Dr. Alden D. Kelley, Mrs. Charles M. Hawes III, and Mrs. Theodore O. Wedel.

SCHOOLS

Sursum Corda

By CLYDE C. HALL

Headmasters and administrators of the National Association of Episcopal Schools, who met in Washington, November 10th-12th, for their triennial conference, are wondering good-naturedly what the Wooster School, in Danbury, Conn., has that they haven't. For the top jobs in the association, delegates elected two men long identified with managing the affairs of the Wooster School. The new president is the Rev. John D. Verdery, the present headmaster of Wooster; and for vice president the delegates chose the Rev. Thomas N. Shaw, headmaster of Trinity School, New Orleans, who prior to his association with Trinity had served many years at Wooster.

Some 445 delegates registered at the NAES convention, representing 170 Episcopal schools in 31 states and four foreign countries. The theme of the conference, "Lift Up Your Hearts—the Worship of the Schools," was established by the Rt. Rev. John E. Hines, the Presiding Bishop, who wrote:

"Each discovery of knowledge, every act of intellectual honesty, the arrival at ethical commitment, the full participation in the fruits of learning, and the living in the so-

ciety of those who teach and learn—all these are acts of worship. Everything the school does should be looked upon as an act of worship. . . ."

The outgoing president, Ruth Jenkins, of the Bishop's School, La Jolla, Calif., called the conference to order. During most of the three-day period the sessions met in small groups with concern for children of varying age levels and their particular needs at each level. During the first day, consultation groups convened at the National Cathedral School for Girls to consider curriculum problems for elementary and secondary school students. Subjects ranged from Christianity and discipline, through Jewish-Christian relations in the school, sex education, music and art, to voluntary service.

Demonstration and discussion groups met the second day at the Washington Cathedral. Principal speakers during the sessions were the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, and the Rev. Dr. John Crocker, Sr., headmaster emeritus of Groton School. The Rt. Rev. Stephen F. Bayne, Jr., head of the Overseas Department of the Church, preached at the cathedral.

Needs and problems that face the Episcopal schools during the next few years



were sharply pointed up by the Rev. John Paul Carter, executive secretary of NAES, in reporting on his visits to 140 schools during the past year. He underscored the importance of "four matters, specifically religious, which emerged from the experience of my travels and conversation." He listed them as: (1) the need to examine the religious curriculum of the schools, (2) improvement of preaching in the schools, (3) worship—"we very soon learn that there is no person in the Episcopal Church who specializes in problems of the worship of the young," and (4) direct witness of students. Significantly, Fr. Carter emphasized, as well, "involving our students directly in community service, and educating them directly and practically about the concreteness of social and public life"; the role we provide "in leading in the great social changes that must take place in America"; and "the need for whole new methods and whole new subject matters in order to educate the maximum number of our people to the maximum degree. . . . Our schools presently produce little first-line innovation, little new concept."

This reporter found varied opinions about the value of the conference expressed by delegates interviewed dur-

ing the three-day session. From a sampling of a dozen groups, half felt the discussion programs and speakers "did not speak to me"; the other half found much of value, reporting constructive presentations that were helpful. All agreed that the "leader made the difference."

SEMINARIES

Seminar on Alcoholism

The number one pastoral problem, according to a recent survey of Episcopal clergy, is alcoholism. The priest's role in helping alcoholics is an essential one in leading from dependence on alcohol to dependence on God. These truths were stressed by the Rev. James Golder, rector of the Church of the Advent of Christ the King, San Francisco, in a three-day institute on alcoholism given for the middler and senior classes at Nashotah House, November 14th-16th. Similar institutes have been held every other year since 1959. Such attention to the problem of alcoholism is believed to be unique in Anglican seminaries both here and abroad.

The series of talks, partially financed by the Executive Council, began with an orientation address and two films. It continued in three two-hour sessions. Both the physical and psychological aspects of

Members of St. Luke's, Park City, and St. Mark's Cathedral, Salt Lake City, have provided some of the several items necessary for the mission that serves southwest Utah.

SOUTHERN OHIO

Industrial Mission

Clergy and laity from the United States, Canada, England, Australia, and Sweden participated in the 1966 annual Consultation on Industrial Mission in Cincinnati, November 1st-3rd. These annual consultations are designed as an introduction to industrial mission and consist of presentations and discussions focusing on the content, method, goals, and rationale of industrial mission in the United States. Sponsored by the National Committee for Industrial Mission and the Cincinnati Industrial Mission, the consultation featured presentations by staff persons from the projects in Detroit, Chicago, Boston, New York, and Cincinnati.

The consultation agenda included a tour of the Procter and Gamble Company, operational reports on a number of industrial missions, the theological foundations for industrial mission, and a demonstration of a field group discussion staged by a group of men from business and industry.

The Rev. Hugh C. White, Jr. has assumed his new duties as director of the National Committee for Industrial Mission, while continuing to work half time for the Detroit Industrial Mission. The purpose of the National Committee, formed last year, is to strengthen and develop industrial missions throughout the United States.

Industrial mission is a new and experimental form of ministry that seeks to minister to men directly at the place of their work in business, industry, or labor. In this basic approach industrial mission represents a departure from the traditional Church strategy of gathering people into worshipping congregations in residential

Continued on page 20

Letter from London

For the last fourteen years, speakers and writers have been accustomed to pointing to St. Augustine's College, Canterbury, central college of the Anglican Communion, as a shining example of what the Churches of this Communion could do together.

Ichabod.

St. Augustine's will shed this role in seven months' time, in June 1967. Lambeth Palace has just released news of the decision which was taken last April by the Lambeth Conference Consultative Body. "The high cost of what has been undertaken by the college makes it impossible for it to continue on the grants which the Anglican Communion budget has been able to provide. Decisions have still to be made, with the aid of a new advisory council, about the future use of the college and its library in the service of the Church at home and overseas."

St. Augustine's has a long history as a seminary for English clergy. Founded in 1848, it always specialized in training men for service overseas. In 1948 the Lambeth Conference resolved that it would have a central college to provide a place where men, often of senior status, could go for further study in subjects relating to the evangelization of the world and the growth and welfare of the Church, and to be an Anglican center of research and scholarship. Anyone who has had the privilege of visiting the college in recent years has found it an exciting experience. Men of many nations have found deep insights and new fellowship there. Its influence has been immense and invaluable.

St. Augustine's must go on record as an inter-Anglican project begun with

vision and inspiration but never given the material resources which translate hope into fact. And its closure must raise harsh questions about the reality of all our protestations about being a cohesive worldwide Communion.

A new religious order for men to be known as the Anglican Cistercian Community has been started. The first monk is Father Aelred who is already a fully-professed Franciscan. With the full permission of the chapter of the Society of St. Francis, the Bishop of Exeter, Dr. Mortimer, in his capacity as Bishop-Protector of the Society of St. Francis, presided at the inauguration.

The new community has its headquarters at Ewell Monastery, West Malling, Kent. Its intention is to follow the principles of Cistercian reform of the monastic life. Stability in the monastery, obedience to the rule of St. Benedict in the common life, and conversion of life, are the rules taken. The monks will not leave their monastery except for urgent reasons. No pastoral work will be undertaken except for private retreatants. The life of the monks will consist of prayer, study, and manual work. The office will be in English, and the habit consists of a black tunic with a white hood and a leather girdle.

It's forty years since that ecumenical venture before its time, the Malines Conversations, were concluded. Lasting from 1921 through 1926, they began on the initiative of the distinguished Anglican layman, Lord Halifax. All the meetings

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alcoholism were explored with special emphasis on counseling with both the family and the alcoholic. Many student wives also were present for the series of lectures and discussions. On the final night of the series, the seminarians were observers at a meeting of Alcoholics Anonymous.

UTAH

A Eucharistic First

For several months, the Church people in the St. George, Cedar City, and Washington areas have met in the home of Mr. and Mrs. Nello Beckstead in St. George, for regular Church services. Mr. Beckstead, a lay reader, conducts Morning Prayer each Sunday, and once every two months Holy Communion is celebrated.

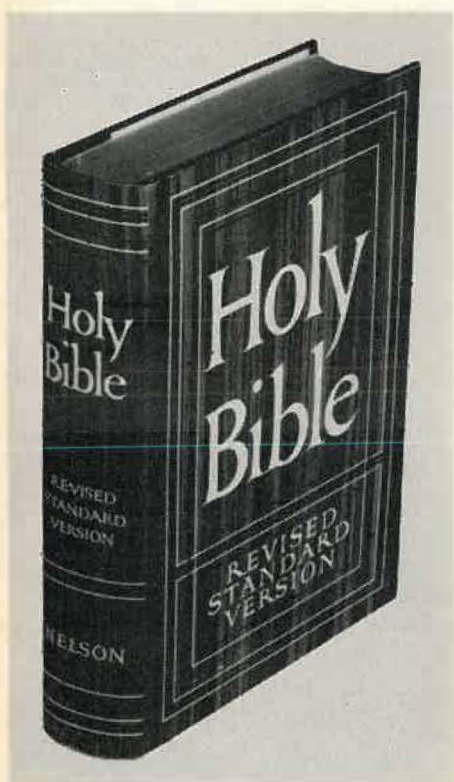
Last July 3d services for a new mission began, and it is thought to be the first time that the Eucharist had ever been celebrated in the town. For some attending that service it was the first time that they had been able to make their communions since moving into the area. The nearest Episcopal churches to St. George are in Las Vegas, Nev., or in Page, Ariz.

Whether or not the Bible is "true" is a question which would not have been asked in Western Christendom 1000 years ago or even 500 years ago. The Bible was then accepted as the Church's Book, a sacred book, a holy book, not to be doubted, but believed.

In the Age of Faith men and women found faith *first* and understanding later. Perhaps we would call those who find faith this way "instinctive believers." And there is nothing wrong in finding faith this way, and I suppose that most of us do find it in such a manner. It is summarized in the saying, "I believe in order that I may understand."

By The Rev. James B. Clark

**Rector, St. Barnabas Church
Omaha, Neb.**



On the other hand there are those persons who have to work for faith; they have to understand first. They have to have reasons. Our Lord has promised these persons that if they ask, they shall have; if they knock, the door will be opened; if they seek, they shall find.

Is the Bible true?

We have those who believe the Holy Scriptures to be the divinely-inspired Word of God because they find in the expressions, the thoughts, even the vocabulary and literal substance, *stimulating believability*. In other words the reader of the sacred page finds the *text itself* establishes its own believability. The

scriptures speak for themselves: "This is truth." We accept many scientific writings on the same principle. They cannot be proved or confirmed by personal observation or calculation. We simply trust the information because it comes from men who are considered to be sincere, truthful, and competent. And the Bible can be regarded in the same way. We trust the writers, and in the case of the New Testament, the evangelists and apostles, because we believe that they were sincere, truthful, and competent to write on their subjects.

While I was a college chaplain at Bucknell University, I became a close friend of the Orthodox rabbi assigned to

my people the Jews have accepted them for thousands of years." I couldn't help but think after I left the rabbi's study that on the college campus were sophomores who didn't know a word of Hebrew, who had little or no background in Jewish history under the leadership of professors who could not write or speak Isaiah's Hebrew, who were cutting up, rearranging, and explaining what the Old Testament means and how it was written.

A short time ago a night student at Omaha University told me that the New Testament is fiction. This fellow knew no Greek and probably had never even read the New Testament thoroughly, yet he thought he was being reasonable and scientific. But Igor I. Sikorsky, the engineer who pioneered multi-engine aircraft, trans-oceanic flying boats, and helicopters, who is chairman of the World Wide Bible Reading program this year, has written that "in the Message of Christ as recorded by his immediate followers we have a case of certain truth which is beyond the observation by ordinary men but has been testified by witnesses who may be confidently considered as sincere, truthful, and competent."

So then we may simply believe in the Bible for what it says, or we may believe because we have examined it carefully (and if possible in the original languages) and find that it is a reliable record of God's mighty acts in history, and that it bears a trustworthy testimony to Jesus Christ as Saviour and Lord.

What is the purpose of the Bible?

The Bible was not written for controversy, but rather "that we may embrace and ever hold fast the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ." It shows us the way to heaven, to God himself and life eternal.

(1) The Bible is not a scientific textbook on astronomy, geology, or anthropology, although it does contain great insights into these realms.

(2) The Bible is not intended to be a history book, although 99 percent of the historical statements are certainly true.

(3) The Bible is a *religious* book dealing in religious values. It explains not so much what happened, but rather *why it happened*.

(4) The Bible gives us knowledge of things invisible: our souls, the nature of God, of life and death, sin and righteousness, virtues and morality, and higher aspirations of the soul such as faith, hope, and love.

But to have these things we must *read* the Bible. All the articles and sermons in the world about the scriptures are not as effective as ten quiet minutes reading and pondering the Word of God. And so let us bear this in mind as we Anglicans—members of the "Biblical Church"—approach our "Bible Sunday."

Viewing the Bible

the Jewish students on the campus. He was a well educated man, a Ph.D. from the University of Berlin. I asked him one day about higher criticism of the Old Testament, that is, the scientific and scholarly scrutiny of each verse and word to determine what is true. His response answered for me all the questions about the credibility of the scriptures. He said, "That is for me a closed question. By that I mean that I, living in the twentieth century, cannot hope to untangle or clearly understand the background and people and authors who lived thousands of years ago. We simply do not have the information available to study the Bible in this fashion. I accept the scriptures as

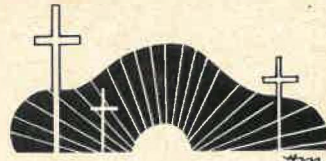
There is nothing noble or inspiring—indeed there is something terrifying—in the thought that one may be destined to go on living, in the bare sense of not being quite dead, for ever and ever! This is why many people wish they could be sure, beyond the shadow of a doubt, that death is indeed the final end of human life. In the Christian belief, however, it is the nature and quality of eternal life that makes all the difference. From the living and dying of Jesus, the Christian learns that the mystery of death, which certainly has all the outward indications of finality, is, in fact, the only means by which the full triumph of self-offering, the fulfillment of the work of love, can be accomplished. It is this which gives to the distinctively Christian doctrine its moral and ethical character. Pre-Christian beliefs in life after death show little, if any, sign of this. They are concerned simply with survival of the wreck of death. This difference leads naturally to a consideration of the second of the Four Last Things, namely judgment.

Judgment is an article of Christian belief about which we need to think clearly, calmly, and carefully, because it can so easily be distorted into the most horrible caricature of divine justice or sentimentalized into the most pathetic travesty of divine love. Medieval Catholicism was often guilty of the first, and modern Protestantism has tended to be guilty of the second. The medieval scheme was clear and simple. There were three possibilities: hell, purgatory, and paradise, or (as we should say) heaven. But when the reformers abolished purgatory the Protestant world was left with the stark alternatives of heaven or hell. And so, while the medieval Christian was concerned with ways and means of shortening or mitigating the purifying pains of purgatory, for the reformers it was hell-fire and damnation that was expected to supply the deterrent influence against sin. Under the eloquence and influence of much eighteenth-century preaching the popular conception of God became that of a vindictive tyrant; and it is not difficult to understand some of the reaction of the nineteenth century. The poet Shelley in *Queen Mab* asks:

"Is there a God? Aye, an almighty God,
And vengeful as almighty. Once his voice
Was heard on earth; earth shuddered at the
sound;
The fiery visaged firmament expressed
Abhorrence, and the grave of nature yawned
To swallow all the dauntless and the good
That dared to hurl defiance at his throne
Girt as it was with power."

There were many thoughtful souls who not only feared God (in the worst sense of the verb) but also hated Him. And, as usual, reaction has been violent—from a god who was feared and hated to one who is a jolly good fellow and exhibits all the currently popular virtues; who is broadminded, tolerant, liberal, genial,

The 4 Last Things



kindly, sentimental, and, in fact, morally indifferent! And so, just as purgatory was banished in the sixteenth century, so judgment and hell have been virtually banished from popular thought in the twentieth century; and we seem to be left with the vague notion that (if God is not dead) somehow all will be well in the end no matter what.

But what says Jesus in the Gospels? Except when biblical criticism renounces its claim to be taken seriously and rides rough-shod into the realm of the ridiculous, we are left with an irreducible minimum in the authentic teaching of Jesus which makes at least a few things—not as many as we might wish, perhaps, but enough for our guidance—perfectly clear. On the subject of the conditions of the life of the world to come Jesus was reticent almost to the point of silence; and, unlike the medieval Church, the evange-

moral choices as being fraught with abiding consequences because of the account they would have to give of their stewardship. This is not, however, as in a court of law before a judge who, no matter how upright, honest, and learned in the law, must depend upon evidence which may be falsified, witnesses who may lie or be mistaken in their testimony, and a jury who may be swayed either by their own prejudices or the eloquence of counsel; but before God, who is not only the creator of all things but also the judge of all men. At the bar of His justice there is no possibility of error or miscarriage because to Him all hearts are open, all desires are known, and from Him not even our most deeply-guarded secret can be hid. Finally, it is clear that, in the teaching of Jesus, eternal life is a matter of quality rather than mere quantity. It is not simply "going on and not to die."

By The Very Rev. H. N. Hancock, D.D.

Dean, St. Mark's Cathedral
Minneapolis, Minn.

lists resisted the temptation to fill in the silence from their own imagination. But the subject of judgment occupied a central and dominating place in the Lord's teaching. And after full consideration has been given to the results of form criticism and the need for demythologizing, the teaching of Jesus remains basically clear.

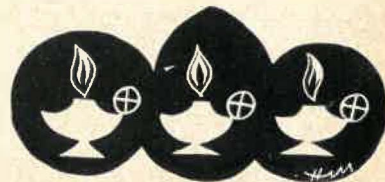
It is clear, for example, that Jesus regarded men and women (with the same exceptions we recognize today, namely the psychologically sick) as possessed of free will, able to recognize the difference between right and wrong and, therefore, morally responsible and under the necessity of choosing between one course of behavior and another. And, while He was always ready to forgive acknowledged and repented sins, He was notoriously intolerant of excuses made in an attempt to disclaim moral responsibility. It is equally clear that He regarded men's

It is not just more life but life more abundant, and it is subject to the eternal difference between right and wrong, truth and falsehood, good and evil. This much, then, we can say without either exaggerating or minimizing the teaching of Jesus as we have it in the Gospels—that He Himself believed and clearly taught that human lives, no less than human history, must stand under the judgment of Almighty God.

The Christian doctrine of judgment satisfies a deep hunger in the human heart, though the concept of judgment is neither exclusively nor originally a Christian idea. It is found to occupy an important place in both pre-Christian and non-Christian theologies and philosophies because it is demanded by human reason and conscience. "It is not reasonable that if a man lives like a devil, he should be

Continued on page 22

II: Judgment



Twenty years ago in the winter of 1946, three Arab youths were pasturing their herds along the west shore of the Dead Sea. For some reason their attention was drawn to a small opening in the rock cliff, and this led to their discovery of the jars and manuscripts which we now know as the Dead Sea Scrolls of Qumran. Such discovery was without precedence. Except for a small strip of land along the shore of the Dead Sea, Palestine is not of suitable climate for the preservation of literary remains.

There is now a general consensus in the scholarly world regarding these finds. They are genuine ancient manuscripts of a community living in seclusion in the Dead Sea area at about the beginning of the Christian era, and they are of extreme importance to our understanding of Palestinian history and of the development of Judaism and Christianity during this period.

The possibility of manuscript finds has led to excavations in other parts of this dry and desolate area, with the discovery of a number of unrelated finds. These have for the most part been overshadowed by the wealth of material from Qumran, but they are of great importance. One remarkably important find was a re-used papyrus probably dating to the eighth century B.C. making it the oldest literary document on papyrus found outside Egypt. From the Roman period a number of manuscripts have been found in the Murabba'at caves, including letters

from and to the leader of that ill-fated revolt (c. 132-135 A.D.), Bar Cocheba. Twenty years ago scholars debated the actual existence of this individual. Now we have letters written by him and other letters and military orders written by others and signed by him. Other discoveries were made at the dramatic excavations of the great fortress of Masada on the shore of the Dead Sea in Israel. The documents include liturgical scrolls and a Hebrew fragment of the book of Ecclesiasticus written in the first century B.C. All documents date before A.D. 73 when the fortress, the last outpost of resistance in the First War of Independence, was destroyed by the Romans.

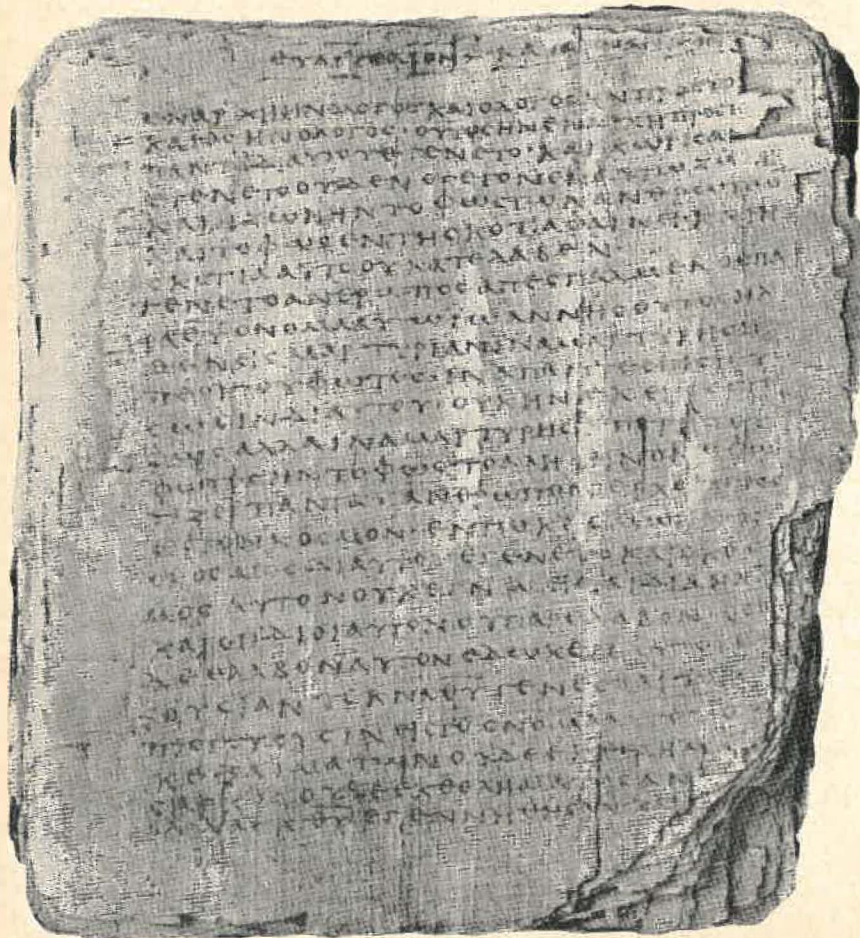
The scrolls have opened a new sphere in the study of paleography which is the ability to date a document by the shape of the letters and style of handwriting. We have had precious little ancient Hebrew writing preserved and, of that, very little has been datable. Paleographers are using the Qumran literature as a basis for establishing standards. This is further enhanced by the Murabba'at and Engaddi manuscripts which are beginning to give a paleographical basis of reference.

The evaluation of the Qumran scroll material may be summarized under several headings, but first and perhaps of greatest interest is its contribution to our knowledge of the Bible. In this case, of course, we are referring to the Hebrew Scripture of the Old Testament. We must remember that there are no New Testa-

ment books and no allusion or reference to Christian history. Approximately 150 biblical scrolls have been identified. (Most of them are only fragments of single books.) Their scope closely parallels the canon of the Old Testament according to the Hebrew tradition, except for the omission of the book of Esther. There are two possible explanations for this. One is that this is due to an archaeological accident: the book either has not been preserved or has not yet been discovered. It is more likely, however, that this book was not a part of the canon of the community of Qumran. The book of Esther was long regarded with suspicion in rabbinic circles. It made its way into the Hebrew canon of the Bible only with difficulty and then only because it was read at the festival of Purim.

By The Rev. James L. Jones
Professor of New Testament
Philadelphia Divinity School

Late on Dead Sea Sc



There is evidence for a number of the books of deuterocanonical status, that is, those books which are found in the Greek Old Testament and not in the Hebrew, and are referred to in Protestant discussion as Apocryphal (Tobit, Ecclesiasticus, Wisdom of Solomon, etc.). Many of these are found at Qumran but there is indication in the style of writing that they may have been regarded as less than canonical.

Then, as now, individuals and groups have favorite writings. When the books of the Bible exist as separate scrolls it is possible to tell such favorites by the number of copies of each book. To the Qumran community Deuteronomy, Isaiah, and the Psalms were undoubtedly the favorites. It is significant to note that these books were also the favorite books of the

Christian community because these are the Old Testament writings most often quoted in the New Testament.

One contribution to our knowledge of the Old Testament is light shed on the problem of text. And here the scrolls of the Dead Sea area have been of great value. Prior to these discoveries our basic knowledge of the Old Testament was derived from the Greek translation, the Septuagint, and the Masoretic Text which was preserved in the usual Hebrew editions but which had manuscript evidence only from about the beginning of the tenth century A.D. There were traditions of a standardization at about the beginning of the second century A.D. at the so-called Council of Jamnia. The manuscript evidence from the Dead Sea area has generally substantiated this tradition.

Word the Sea Is

The manuscript finds from Murabba'at and Engaddi (dating from c. A.D. 130) follow the Masoretic recension very closely indeed; but the manuscripts from Qumran, which date prior to A.D. 68, indicate several different varieties of text-type. This evidence for variety of text-type is of great interest to the historian but probably will not affect the Bibles which we use to any great extent.

The scrolls also have given us a valuable addition to our knowledge of the vocabulary of ancient Hebrew. Many words in the Masoretic Text have been rather unintelligible. There is the invariable difficulty of transmission in which a change of letter may give a totally different word. Another problem is that Hebrew as a consonantal text can give

differing meanings, much as some modern shorthand uses consonants and assumes the vowels from context.

It is difficult to remember how little we actually knew of Jewish history during the period between the writing of Daniel (168-165 B.C.) and the codification of the Mishnah in about A.D. 200. Such Jewish literature of the period as had been preserved was in Christian communities, as, for example, the Books of Maccabees and the writings of Philo and Josephus. Now we have a vast amount of literature in Hebrew which provides firsthand evidence and original source material for a study of this period. With this material Judaism is being subjected to a new examination.

The relationship between Qumran and Christianity may be summarized briefly. There is no direct connection between Jesus and Qumran. Nor can John the Baptist's possible association be clearly demonstrated. The differences between the message of John the Baptist and the Qumran community seem much more striking than the similarities. For example, to John symbolic washing seemed to be a once-for-all event, but to Qumran a daily affair. There are similarities between Qumran and the early Christian Church, but such similarities seem to be due to a common origin. Both arose in Palestinian Judaism during the Roman occupation and both shared a common heritage of the Old Testament and the developing Judaism subsequent to that time. The people in both were much the same in language, memory, and hope. It would be really surprising if one did not find a considerable amount of agreement. The similarities of expression and outlook seem to be found in the later Christian community: a strong sense of brotherly love within the community and an idealization of poverty and forms of communal living such as are found in the Book of Acts. Yet the differences are striking. Christianity's stress of love for one's enemy is in a world totally apart from



RNS

Examining the scrolls

Qumran where the hatred of enemies was a virtue.

As with every new discovery in the area of religion, a large number of startling theories were immediately introduced. The truth is that the scrolls are extremely valuable for giving us a firsthand knowledge of Judaism at the time of Christ; but they do not tell us anything revolutionary about either Judaism or Christianity that we did not already have excellent grounds for believing. In a sense, we might say, the discoveries have above all else completely justified the historic method of the reconstruction of the past.

The valuable literary evidence continues to pour in from the several archaeological finds in the Dead Sea area. Careful study of it is necessary; but we may have confidence in the basic achievements of historical study which continue to assist us in our understanding of both Judaism and Christianity. They are historical religions that will be understood more clearly as their historic backgrounds become clearer.



The ancient Essene community center, now called Khirbet Qumran

Post-Wheeling Questions: II

It has been commonly remarked, before, at, and since Wheeling, that the people who line up for Bishop Pike are generally younger than those who line up against him. This may well be true and we accept it as a statement of fact. But we cannot accept the inference commonly drawn from the fact. That this brilliant, charming, ebullient man should appeal to young people is not surprising. But that this makes him right and his critics wrong, or that this means that the Church must follow his lead or go down the drain, is a more contestable assertion. Our question for today is: Must the Church's spokesmen get into a dialogue with youth which will charm the young into a state of grace, if the Church is to stay in business? Some of the most thoughtful bishops in effect said this at Wheeling, and the view is shared by many. (For a strictly accurate record: we threw in that phrase about charming the young into a state of grace, to add theological decorum; it can be thrown out with no loss to the sense.)

Bishop Pike himself made an interesting remark about the older bishops who voted for his censure. Such men, he said, cannot carry on a real dialogue with today's young people; they want to talk about catechism to youngsters who would rather talk about smoking pot. This was not a frivolous comment and it raises an important point. Too often, those who preach to the young don't begin by listening to the young. In our own observation some of the worst listeners have been younger rather than older preachers, and we imagine that Bishop Pike would concede this. But he is certainly right if what he is saying is that Christ's ambassadors to the young had better sit down with them, get to know them by listening lovingly to them and thus learning their real existential concerns—of which smoking pot may be one. Undoubtedly, many young people can't talk catechism with anybody, for the simple reason that they have never heard of the Catechism; but they can talk smoking pot. And it's with that kind of concern that the dialogue may have to begin.

But to this truth another one needs to be added, as we see it. The Christian partner in the dialogue who starts out by listening respectfully to the pot-smoke-talk must somehow eventually lead the conversation around to the kind of thing that the Catechism talks about. The junior partner may be effervescent with pot-smoke-talk; but the word Gospel means God-talk, and the Christian dialogist who is not first, last, and always a minister of this Gospel is simply nothing at all.

It is not only Bishop Pike and his supporters who talk about the Christian dialogue with the world in a way that puzzles us. We doubt that everybody else is all clear on this subject. A little analytical thinking about what is dialogue and what is education and what is

preaching may be in order. A dialogue is a conversation, is it not? It's Mark Hopkins sitting on one end of a log and a pupil on the other, or something like that. It's *A* listening to *B*, then *B* listening to *A*, then each going his way wiser, happier, and better for having had the dialogue. At his last commencement before he retires, Mark Hopkins may say most sincerely that he feels he has learned infinitely more from his students than he ever taught them. It's a fine thought and in some indefinable way a true one. But did the boy on the other end of the log teach Mark Hopkins Latin irregular verbs or plane geometry? It doesn't seem likely. Dialogue there may have been, blessing both giver and receiver; but if there was real teaching here it consisted of Mark Hopkins giving and the boy receiving—and not in a mutual and equal exchange of knowledge.

Young people have always known that education has to be this way, and surely they know it today. They know also—unless foolish counselors old enough to know better brainwash them about this—that neither the Church of the living God nor the Republic of the United States nor Western Civilization stands or falls with its appeal to them in their youth. They know, being taught by Nature and Nature's God, that they are young, which means that they have much to learn from those who have lived longer and have learned as they have lived. The sophomore agnostic of twenty years ago is often the senior warden of today and sometimes even the bishop. One reason for this may be that one day somebody in dialogue with him somehow got him on to what's in the Catechism, the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and to believe to his soul's health.

True dialogue may be a necessary means of communicating the Gospel and offering Christ's salvation not only to the young but to all souls, near and far. But it has always been a means, not an end in itself, in Christian evangelism. Maybe today's young people, maybe today's heathen, are essentially different from all their predecessors. If this is the case, those who know it to be so must awaken and inform their sleeping brethren and that right early, for there is not a moment to waste. But the burden of demonstration is theirs.

What We Said —and Say

We have read with interest, appreciation, and partial agreement the progress report to the House of Bishops of the Committee to Study the Proper Place of Women in the Church's Ministry (see news story page 8). But we must hope that the other entries in the partial bibliography on women and the ministry are more accurate than this statement: "THE LIVING CHURCH in a series of articles on women in Holy Orders in the spring of 1965 said yes and no but 'we don't like it.'" THE LIVING CHURCH said absolutely nothing of the sort in the spring of 1965, nor does it say it now.

Our view was set forth in a series of three editorials beginning with the issue of May 2, 1965. Looking back over our statement we find that strong stress was laid upon the divinely created *differentness* between the sexes—a very different thing from *inequality*. We pointed out that a lay Christian can serve and glorify God no less than the cleric, and that no man has ever received more honor from God than has Blessed Mary; the queen of the saints is a woman and of the *laos*. We argued further that when the second Person of the Holy Trinity, the eternal High Priest, took our nature upon Himself for our redemption He united to His divine person a male human nature. He remains forever “the Man Christ Jesus,” and it has seemed fitting to Christians in ages past that the ordained minister of Christ should in his own sexuality represent “the Man

Christ Jesus.” Our exact words: “The masculinity of the priest symbolizes and represents the Fatherhood of God and the Manhood of Christ. So it has been in the past, so it remains today. But God may choose, in this day or some future one, to change men’s whole representational way of thinking about Him. Therefore all His faithful people must remain constantly open-minded and open-hearted to the Holy Spirit.”

We are still of this mind. We heartily and unreservedly agree with this committee that the time has come to do some fresh listening to the Spirit who guides His Church into all truth. But in this matter as in others we shall probably always be disposed to remind our contemporaries that our fathers in the Faith were not entirely void of grace, wisdom, and unction from the Holy One in their respective generations.

BOOKS

Continued from page 5

but finds his pleasure in the Law of Yahweh, and murmurs his law day and night.

This style makes for accurate rendition and good reading; but not good liturgical recitation or chanting.

Sometimes, in their effort to avoid the use of traditional “blessed” words, Bible translators fall over on the other side into the use of words which don’t really say, in English, what the original says. There is no more blessed example of such a blessed word than the word “blessed” itself. The *JB*, along with some other modern versions, substitutes “happy” for “blessed”—and the result is not a happy one. Thus the Beatitudes (St. Matthew 5:1 ff.):

How happy are the poor in spirit;
theirs is the kingdom of heaven.

Happy the gentle:
they shall have the earth for their heritage.

The trouble with this is that the word “happy” has been as corrupted by misuse by the worldly as has “blessed” by misuse by the pious. In ordinary parlance the word “happy” could appropriately be applied to the state of soul of the cat that had just eaten the canary. It implies nothing whatever of the joy which the Lord gives to the humble, the gentle, the peacemakers, etc.

The translator has another problem with the kind of phrase which was once an idiomatic convention, like our “Hello” or “Goodbye,” but which has nothing really corresponding to it in modern English. A case in point is the expression so frequently on our Lord’s lips, translated in *AV* as “Verily, verily, I say unto you.” The *JB* tries to be somewhat more natural in our language with “I tell you solemnly.” It doesn’t work. It appears that the ancients felt a greater need in their oral discourse for such expressions of solemn emphasis than do we. I wonder if it might not make for better modern English if translators were simply to leave such phrases untranslated by skip-

ping them altogether; either that, or using a less emphatic phrase like “I assure you” or “I say in all seriousness.”

I’ve been trying hard to find a few details in the *JB* which I can honestly criticize adversely. This after all is part of the book reviewer’s reward—the opportunity thus to work off his MAM (malicious animal magnetism) in a respectable way. But having done this dutifully I can now get on to the truly pleasant part of my critical duty and say that I find the *Jerusalem Bible* the most thoroughly satisfying book to come into my possession in 1966. It is an immense volume physically, and expensive. The publisher will surely want to bring out a smaller and cheaper edition. Meanwhile, just as it stands in its present form, the *JB* is worth every penny and every pound, and should make a superb Christmas gift for anybody—beginning with yourself.

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

✦ ✦ ✦ ✦

The Renewal of Worship. Edit. by S. C. D. Jasper. Oxford. Pp. 102 paper. \$1.55.

The Renewal of Worship is a group of seven essays by members of the Joint Liturgical Group, a small body drawn from major Churches in Great Britain, brought together by the Archbishop of Canterbury. This unofficial group was formed because the time was ripe for the Churches to discuss certain liturgical matters in common.

Contents: Dr. Jasper, the secretary (C. of E.), writes a terse survey on “The Renewal of Worship”; R. D. Whitehand (Presbyterian), “The Church at Worship: . . . a community of Christians to each of whom in some way and in some degree God has shown himself”; J. A. Lamb (Church of Scotland), “Liturgy and Unity.” For Dr. Lamb, the importance of his study of liturgy and unity lies in the truth “that worship is the chief function of the church.” Steven F. Windward (Baptist) writes on “Embodied Worship.” Perusal of this chapter illuminates the

remarkable amount of common ground to be found among the Free Churches and the Catholic. John Huxtable (Congregational) contributes a chapter on “Prayer—Fixed, Free, and Extemporary.” Rupert E. Davies (Presbyterian) writes on “Private Devotion Holds that our private prayers are an extension of our prayers in Church,” and Aled Davies (Methodist) treats of “Liturgy and the Mission of the Church.”

This is a good book to put into the hands of lay groups seeking to broaden their understanding of the meaning and importance of worship for life today.

(The Rev.) DON H. COPELAND, D.D.
World Center for Liturgical Studies
Boca Raton, Fla.

✦ ✦ ✦ ✦

Are You Nobody? Edit. by Kyle Haselden. John Knox Press. Pp. 77 paper. \$1.

Are You Nobody? is a slight little book of articles by Paul Tournier, Viktor Frankl, Harry Levinson, Helmut Thielicke, Paul Lehmann, and Samuel H. Miller. It seems to be quite uneven in quality, and it is difficult to decide for what sort of reading public it is intended. The beginning article by Tournier is simple almost to the point of being superficial, whereas the article by Thielicke is somewhat academically theological; and the chapter by Lehmann seems to be a self-justification piece for something written earlier.

The chapter “On the Way to the Top,” by Levinson appears out of place, and is probably more suited to the organ in which it first appeared: *Fortune Magazine*. One has to assume the TOP is where Mr. Levinson seems to think it is, or where American society thinks it is, and then learn enough “psychology” to get there so he won’t end up being a nobody but will find achievement in doing something. Whether what is done makes much difference doesn’t seem to be very clear to me or to Mr. Levinson.

Thielicke’s book on *The Ethics of Sex* is a thoughtful and rather comprehensive work. The chapter which is reprinted in

Are You Nobody? does not seem to fit any too well into the title, nor splice easily with the surrounding material. And I must say that the passages concerning the sexuality of woman, though profoundly earnest and thoughtful, seem a bit academic and not untainted with early twentieth-century romanticism. It may be true that woman is more interested in the institution of monogamy than man; that woman is by nature more monogamous seems a fact less solid than it did sixty years ago.

The book includes an excellent article by Viktor Frankl, and a good closing piece by Samuel Miller, the whole being worth the dollar, I should think. As to the title, I do not know whether the answer to the question is supposed to be "Yes," or "No." I think I should prefer it to be "No." Like Franny, in J. D. Salinger's story, perhaps what man needs in this society is the courage to be NOBODY. He might then come to realize himself as ADAM, a nobody except for the grace of God.

(The Rev.) T. VAN B. BARRETT, D.D.
The Church Divinity School
of the Pacific

* * * *

The Episcopal Church and Education. Edit. by **Kendig Brubaker Cully.** Morehouse-Barlow. Pp. 256. \$7.95.

The title, *The Episcopal Church and Education*, was so impressive that Churchmen in varying roles of responsibility awaited its publication. The book is a series of fifteen essays by the Church's leaders, presenting the institutional Church's involvement in the educational field. Of the contributors, eleven are either seminary professors or educational administrators, three officers of the Executive Council, and one a parish priest.

In any collection of essays one expects to find wide variation in style, approach, and in the depth and quality of contributions. The reader will not be disappointed in this respect. One gets the impression that either the assigned task was not made explicit or else each author submitted something previously written. At least two of the authors felt hampered by the assignment, undoubtedly preferring to write on a topic area in which they could have made a greater contribution.

One of the advertisements for this volume states: "This is no dull survey but an exciting statement of how and where and why the Church takes education seriously. . . ." This statement may well provide the clue to why Part I, "The Parish Level," is the smallest portion of



the book as well as being the least helpful and interesting. On the other hand, the very brevity and what seems to be a forced effort in this section may say more about the ambiguity of the parish and its educational ministry than being a reflection on this work. One wonders that after twenty years of educational renewal in the Episcopal Church there is not more that can be said about the variations in the Church school development, the changing role of many parishes, leadership training, curricular adaptations, etc.

The book is well worth the price for Part III on "Liturgy, Society, and Mission" which fortunately contains more than a third of the contributions. The reader will find stimulation and insight here. Boone Porter's essay on "Liturgy and the Educational Process" and Carmen Hunter's "National and Diocesan Roles in Education" are particularly noteworthy. Part II is a refreshing survey of the Church's continuing endeavor in parochial, private and independent schools, and in Church-related colleges. Myron Bloy's interpretation of the Church's ministry in higher education deserves our attention, as does Wood Carper's insightful analysis of the problems and directions of theological education today. Both those immediately involved in these special opportunities for nurture and the average Churchman will find Part II and Part III of this volume most helpful and informative.

Here is a book which falls in that "I guess I'd better own it" category. While distinctive in being the first of its kind, it is not a particularly "exciting" volume. *The Episcopal Church and Education* takes its place as another resource, presenting some important contributions to those who take the Church's total educational mission seriously.

(The Rev.) A. DONALD DAVIES
Seabury-Western Theological Seminary

* * * *

The Early Christian Doctrine of God. By **Robert M. Grant.** University Press of Virginia. Pp. 214. \$3.50.

Dr. Robert M. Grant's aim in *The Early Christian Doctrine of God* is to show how the theological doctrines of the Church in the early centuries grew out of the teaching of the New Testament and were a reasonable development of it, though they need not necessarily be regarded as final statements of the Christian Faith. Nevertheless, the continuity between the New Testament and the philosophical theology of the early fathers has an importance for theology today, and Dr. Grant traces this through belief in (1) God the Father; (2) The Son of God; (3) The Holy Spirit and the Trinity.

Needless to say, our guide knows his way through this labyrinth of philosophical and theological reflection; and though the uninitiated will find the going

heavy, there are sufficient easy stages and flashes of illumination to encourage anyone interested in theology to follow to the end. It is intriguing, for example, to find Bishop Robinson in Justin Martyr, who said that God is not located in space at all; Paul van Buren in Clement of Alexandria, who saw the difficulty of making positive statements about God; and Tillich in Basilides, who said that God should be spoken of as non-existent (though these are not the author's own observations). Particularly interesting in the chapter on God the Father is the discussion on His impassibility. This was a doctrine held by pagan and Christian philosophers alike; and the melting of the ice in Christian thought owed a good deal to Origen, who saw the implications of belief in the revelation of God in Christ.

The starting point for Christian theological views of Jesus, Dr. Grant holds, is the ministry of Jesus the man of Nazareth, and in the responses to Him of his first disciples. Christianity has its roots in both faith and history, and in the Crucifixion and the conviction of the Lord's Resurrection both are found combined.

I do not remember reading a clearer description of the development of the doctrine of the Trinity, which is the subject — together with the Holy Spirit — of the final chapter. This might have been entitled "From Triad to Trinity," for this was the way the development went.

These essays are the Richard Lectures for 1965-66 at the University of Virginia, with the addition of three appendices on "Proofs of the Unity of God;" "The Impassibility of God;" and "The Development of Christology as Viewed in the Early Church."

(The Rev.) F. J. MOORE, D.D.
Editor (ret.)
Forward Movement Publications

* * * *

Saved from What? By **E. Ashby Johnson.** John Knox Press. Pp. 79. \$1.

E. Ashby Johnson, professor of philosophy at Florida Presbyterian College, tells us that after several years' study of his subject he abandoned plans for a full-length work on Christian soteriology in favor of this brief, popular paperback. The result is an unpadded, lucid, and often brilliant exposition of a difficult subject. Nearly every sentence contains an idea. We might wish for more if we did not suspect that Prof. Johnson may have said all he has to say. *Saved from What?* reminds us of other recent distillations of Christianity's essence, the essence being simply all that the author can bring





The Last Word on matters of the faith



by the Matchless Rev. Herman Nudix

Dear Father:

We ladies are helping the vestry in the call for a new rector. We are deeply concerned that any man coming here understand that this is a "no nonsense" congregation of well-informed people. We are a close-knit, happy, cooperative, attentive, loving group of fine folk. Despite a run of misfortune which sent our last three rectors to rest homes the average tenure of our rectors has been well over one year. This includes Mr. S-----, who lasted for three years before going to Shady Hollow Rest Home.

Primarily we want to describe our congregation in terms that are at once understandable to any minister with whom we are corresponding. The adjectives used above seem not to mean much to these men and I hoped that perhaps you might tell me if there is a trade term that would give them the image of this delightful congregation.

We seem to be having so much difficulty in finding someone.

Mrs. Loving Churchwoman

Dear Mrs. Churchwoman:

Not all, but most of the clergy are so busy talking that they rarely listen. This is probably the reason that you are having difficulty penetrating their dense minds. Perhaps also some men are afraid to accept a call to a parish in which they feel they simply could not measure up. A common fault.

There is indeed a trade term that would

aptly describe your congregation and which would be immediately understood by prospective ministers. Simply use the word "posse" instead of "congregation." They'll understand.

? ? ?

Dear Father:

I fully understand that there is a rubric which can be construed to mean that there must be a sermon at Holy Communion, but since it is not always honored on weekdays why must it be on Sundays? There are many people who would like to simply enjoy a quick Communion uninterrupted by talk. Do you care to comment?

Pensive

Dear Pensive:

How shrewd you are to check the rubrics and catch this egotistical priest in his self-contradiction. Hoist by his own petard as it were.

Perhaps you are surprised that the man betrays quite so much; but remember, to the trained eye, little escapes. The flaw in most laymen's thinking is that they feel a sermon is intended for their consumption. In reality what you are observing is a kind of catharsis for the priest who purges himself in this way of deep-seated feelings of guilt. Preaching is, for most clergy, a form of group therapy. A surprising number of laymen are aware of this fact which you will readily discern if (now that you know it) you look around the church at the many vacant stares that are patiently inattentive during sermons. This really is a proper attitude . . . a patient but mannerly inattention.

Have you never heard a clergyman exclaim after preaching that he knew he was talking to himself? Be patient with him.

? ? ?

Dear Father:

Though I am not an adherent of your sect, many of my friends are Episcopalians and I find them lovely people. Recently when I made reference to Henry VIII one of my Episcopal friends corrected me and said, "St. Henry."

Though I have always understood that Henry VIII created the Episcopal Church I did not know that he was canonized. Can you tell me just when that took place?

Yours for fuller love and understanding,

Confused

Dear Confused:

It is probably the work of overly sentimental clergy that has created confusion over the position of Henry in the Church. His kind and loving nature, his concern for his subjects and their welfare, have endeared him to the hearts of many who find endless occasion to keep his name ever before us. He was indeed very active in a movement that today is called "aggiornamento."

Though technically not canonized by Anglicans, his name is invoked frequently by others to whom he is a great source of strength. This bears out the saying about prophets being without honor.

Henry created the Church as Freud created sex. Facts for which we may all give thanks as each sees fit.

himself to believe in. The honesty of his approach does not compensate for its insufficiencies.

Johnson believes that what God's love saves us from is the terror and anxiety of an apparently unfriendly universe. In other words, salvation has produced a kind of atmospheric change discernible by faith. The old world is still the same dangerous place but the Christian's attitude toward it may now be one of confidence and trust. This change from an

existential living death to the serenity of being unthreatened at the core of one's being is the traditional Christian conversion. It is an experience to which the most powerful metaphors, such as those in the Bible, are apposite.

So far so good. But Johnson likes his soteriology reduced and transparent. He does not know quite what to make of New Testament apocalypticism, except that it must not be taken literally. Throwing paradox to the winds, he hazards that

all such biblical metaphors may be translated into the single proposition of salvation from fear. Accordingly he narrows the various particulars of the Church's faith to fit this interpretation; creeds, liturgies, and Christological propositions serve as symbols to stimulate faith, justifying themselves on pragmatic grounds. Jesus's earthly life is an invitation to view all events with confidence and hope; the Church is a community in which Christians share their feelings of security;

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and moral conduct insures a kind of congeniality necessary to sustained serenity. Absent is the conviction that the commitment of faith is Christ's rigorous demand. Instead it has become a lovely option for those who sense the need of it.

The response of many people, I suspect, to Johnson's version of the Good News will be: Who needs it?

(The Rev.) ROGER MARXSEN
Christ Church
Macon, Ga.

* * * * *
Treasure of Qumran: My Story of the Dead Sea Scrolls. By Athanasius Yeshue Samuel. Westminster. Pp. 208, paper. \$2.65.

Treasure of Qumran is an attractively designed and illustrated paperback containing the autobiography of the man who in 1947 purchased the first four Dead Sea (Qumran) Scrolls, brought them to the American School of Oriental Research in Jerusalem for analysis, took them to the U.S. in 1949, and later sold them to an industrialist who then turned them over to Israel.

The author of this unusual tale is a poor farm boy who fled the Turks, was educated by the Syrian Church, was consecrated in Homs, Syria in 1946 to be Metropolitan of Palestine and Trans-Jordan, and is now the first Syrian (Jacobite) Archbishop in North America, serving the U.S. and Canada.

Of the four manuscripts purchased by the author, three are in Hebrew and well preserved. Most valuable is the complete text of Isaiah, 1000 years older than any we had previously known. The fourth, in Aramaic and difficult to decipher, is an unusual version of Genesis.

The autobiography reveals a touching devotion to the author's own Church and his native area, including the Holy Land, but it says nothing of consequence to biblical scholars. There is a valuable foreword, however, by William H. Brownlee, a Fellow of the American School of Oriental Research.

(The Rev.) JOHN R. RAMSEY
St. John's Church
Ogdensburg, N. Y.

* * * * *

The Little People. By David Wilkerson with Phyllis Murphy. Revell. Pp. 160. \$2.95.

Slum babies, youngsters, pre-adolescents, and teen-agers are *The Little People*. David Wilkerson, founder of Teen Challenge, tells the stories of the children he ministers to in the depressed areas of New York City. It is essentially a tale of despair. Few of the children who find God à la Teen Challenge seem really to get anywhere. They appear duller and less interesting human beings after they have been through the middle class, "find Jesus" pieties of Wilkerson's operations. The misery, poverty, dope, violence, brutality and callousness of people are drawn

accurately enough. But what of the buoyancy and joy, mischievousness and vitality of many slum dwellers? Wilkerson wants to bring God to the youngsters. He never seems to find God in the eyes and faces of the children of creation. This ministry never uncovers God's activity in the lives of people.

The narcotics problem is well stated. Babies born of addict mothers often are hooked themselves and suffer withdrawal symptoms complicating the already-precarious first hours of birth. This is a problem new to the understanding of the medical profession and those concerned with the problems of narcotics, and new to this reviewer.

The book documents well the wrong approach to dealing with slum dwellers. Wilkerson and many like him wish to do things "for" rather than "with" the poor. This approach is resented in every way and speaks to the miserable failure of traditional social work, religious, and federal approaches to help those in poverty areas of the nation's cities.

There is little in the book that gives hope that grass-roots community organization, real involvement of people in decision making and use of power are part of Wilkerson's program. He presents no evaluation of the long-term effects of the "come to Jesus" approach on narcotics and delinquency. I want to know if the program works over the long haul of the life of *The Little People* growing up in the urban metropolitan slum.

(The Rev.) ROBERT W. CROMEY
St. Aidan's Church
San Francisco, Calif.

* * * * *

The Mormon Establishment. By Wallace Turner. Houghton Mifflin. Pp. 343. \$6.

The growth of the Mormon sect is one of the wonders of the modern world. From the mind of the newly married Joseph Smith in 1827 to a group that numbered 2,396,932 in 1965, the history of the Mormon faith has been one of dramatic and unpredictable events. Wallace Turner records many of these events with a sympathetic, though not uncritical, eye. *The Mormon Establishment* is a "popular" book in the sense that it is very interesting to read, but does not dissect Mormon theology in any great detail.

The subject is timely, for much of what Turner has to say becomes current with the appearance of George Romney, Governor of Michigan and a devout Mormon, on the national political scene. Should Romney be the Republican candidate for President in 1968 he will be placed in an embarrassing position. His faith decrees on *theological grounds* the inferiority of the Negro race, and, in spite of his disclaimers, Romney, to be a good Mormon, must accept this doctrine. Turner spends a good deal of time with Romney and the Negro question in the book.

There is much that can be said in favor of the Mormons. They do not smoke or drink—even tea or coffee is forbidden—and they live their lives almost entirely within the context of their faith. They take care of their own; it is seldom that a devout Mormon is placed on public welfare. But in spite of their goodness one cannot escape a still small voice of doubt that becomes more strident with the careful reading of Wallace Turner's book.

(The Rev.) HEWITT V. JOHNSTON
St. Luke's Church
Kalamazoo, Mich.

Booknotes

By Karl G. Layer

Rudolf Bultmann. By Ian Henderson. John Knox. Pp. viii, 47 paper. \$1. Another in the Makers of Contemporary Theology Series put out by John Knox. Here is a good introduction to the life and thought of Bultmann, designed for anyone interested in broaching the subject of this highly-significant, 20th-century figure.

And You Visited Me. By Carl J. Scherzer. Fortress. Pp. xii, 84. \$1.50. This manual is intended as a guide for lay persons who serve as official church visitors to the sick. Some of the information may seem obvious, but it is nevertheless important and must be remembered. A valuable little guide.

The Christian in Industrial Society. By H. F. R. Catherwood. Tyndale. Pp. xiv, 130 paper. \$1.25. As the title indicates, the book presents a Christian approach to the business world. The Christian attitudes toward work, wealth, government, etc., are discussed. Here, then, is a valuable book for an age which tends to see an all too great divorce between Sunday and Monday mornings.

Is Reality Meaningful? By Kelvin Van Nuys. Philosophical Library. Pp. xiii, 610. \$10. Subtitled "Static Contradictions and Dynamic Resolutions Between Fact and Value," this tome intends to "explore the results in epistemology, ontology, and axiology of dynamizing our theory of value as we have dynamized that of the facts." The book is not to be recommended to those who do not have a particular interest in this topic.

The Gospels in Study and Preaching: Trinity 1-9. By Arthur Voobus and H. Grady Davis. Fortress. Pp. xi, 301. \$5.50. An exegetical and homiletical treatment of the Gospels for the first nine Sundays after Trinity. (Trinity IX does not match the BCP Propers, however.) Good material along the line of the *Speaker's Bible*, although somewhat more technical.

Meditations from Advent to Lent. By Lowrie J. Daly, S.J. and Sr. Mary Virgene Daly, R.S.M. Sheed and Ward. Pp. xiii, 236. \$4.50. Dr. Daly and Sr. Mary Virgene have produced a book of meditations which are remarkably free from the "precious piety" that has so often characterized Roman devotional manuals. For the most part the book may be read profitably by Romans and non-Romans alike, both clerical and lay.

The Year of the Church. By Theodore Kampmann. Newman. Pp. x, 96. \$3.50. In three chapters this book presents the mystery of the ecclesiastical year, and

the catechesis that can be derived from it. The mystery is stripped to its essentials, and Christ, as found in the liturgy, is presented. This R.C. work is not to be recommended to the casual reader.

The Writer and the Modern World. By Valerie Pitt. S.P.C.K. Pp. xv, 80 paper. 6s. (84¢). The author brings serious Christian criticism to bear on the works of a wide representation of modern English writers, few of whom would generally be held to be religious. She discusses the theological implications of their writings in a surprisingly insightful way for so small a volume.

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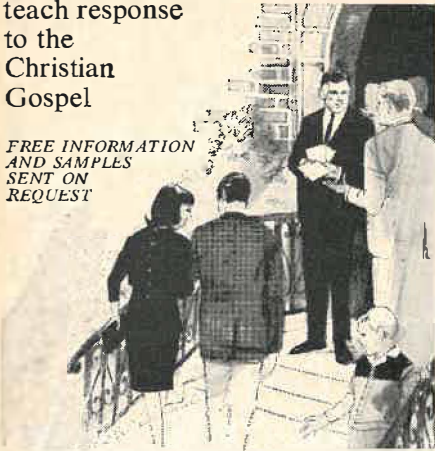
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NEWS

Continued from page 9

neighborhoods. The method of industrial mission is to meet men and women on the factory production line, in the corporation office, or in the union hall, and here —through individual conversations, informal group meetings or more formal seminars — to initiate and encourage discussion, reflection, and hard thinking about the most timely and important issues confronting them in their organizations. Industrial mission carries out such discussion at all levels of industry, from production workers to top executives, and from union officials to computer technicians. In addition, industrial mission provides a round table opportunity for exchange of ideas among men from various levels of management and labor, thus overcoming the barriers that usually separate men at different levels within an industrial organization.

AROUND THE CHURCH

The Nigerian government has given its approval to a six-month visit from the Rev. Malcolm Eckel, rector of St. Stephen's, Pittsfield, Mass. He left from Boston, October 19th, to work with the Port Harcourt industrial mission.

The Rev. William Ralston, editor of the *Sewanee Review*, was Founders' Day orator at the University of the South, October 10th. Fr. Ralston is acting editor during the leave of absence of Andrew Lytle, who received a fellowship grant from the American Academy of Arts and Letters.

Preaching and sermon preparation were rated as the most important functions of the clergy by a representative sample of Protestant clergymen, in a study carried out by the National Council of Churches. Calling on the sick or shut in persons was rated second in importance, and the minister's own private prayer and devotions ranked third. Only 23 percent of those queried indicated they felt that community social action belonged in the "very important" category of clerical functions. [RNS]

A high school course, "Decisions on Alcohol," developed for use and tested in Trinity Church, Gloversville, N. Y., consists of ten sessions giving background knowledge on alcohol, drinking, beverage alcohol, alcoholism, and the Christian manner of making choices. The course requires a teacher to plan the course, help from local police authorities, and a 75-cent book, "Decision on Alcohol," by Dr. Ebbe C. Hoff. The student text is "What about Your Drinking?" by John Ford, S.J.

"God will repay you for your kindness to us," was the closing line of a letter, one of many expressions of thanks that

the parish of St. Mark's, Coldwater, Mich., and its rector, the Rev. Robert Man, received from the students of St. Charles Roman Catholic School that burned several weeks ago. Since the fire the students have been using St. Mark's educational wing. Fr. Man was the surprised and honored guest at a recent unrehearsed program of poetry, musical rounds, art work, fruit, and "high powered thanks" from the tenth grade rock and roll group.

A festival Mass of Thanksgiving was held October 23d, in Trinity Church, DeSoto, Mo., marking the 100th anniversary of the founding of the church. The present building is the original structure built in 1871, at a total cost of \$3,000. The parish was founded in 1866 when Mr. and Mrs. Reuben Burroughs and their daughter were confirmed by the Rt. Rev. Cicero Hawks, Bishop of Missouri.

The new building of the Cathedral School for Boys adjacent to Grace Cathedral, San Francisco, was opened October 23d, when Richard S. Hall, eighth grader and president of the student body, assisted the Rev. Canon David R. Forbes, headmaster, in breaking a seal on the front door. Dedication of the building followed a brief service in the cathedral.

A rock and roll band provided the beat on November 6th in Trinity College Chapel, Hartford, Conn., for the Mass. "A Mass with a Rock 'n' Roll Beat," composed by the Rev. Herbert G. Draesel, Jr., rector of the House of Prayer, Newark, N. J. The church bulletin asked parishioners to rock along with the glee club and six-piece band, but "the congregation was quiet as a church mouse."

The Rt. Rev. Allen W. Brown, Bishop of Albany, had the privilege of ordaining his third son, the Rev. Allen Webster Brown, Jr., to the priesthood on September 24th, in the Cathedral of All Saints', Albany. The bishop's two other sons, the Rev. Reed H. Brown and the Very Rev. Raymond D. Brown, also took part in the service.

A re-entry permit has been granted to the Rt. Rev. Clarence E. Crowther, Bishop of Kimberley and Kuruman, South Africa, who had been visiting in the United States. Mrs. Crowther, who was with him in the U. S., had been granted her re-entry permit in September. Their three children had remained in South Africa. A British-born American citizen, and a former Episcopal chaplain at the University of California, Bishop Crowther has been an outspoken critic of the racial laws of South Africa. [RNS]

St. Luke's, Park City, Utah, has had its first confirmation in twelve years. Since that occasion the little church in the mountains has had two baptisms, two weddings, and a "real swinging picnic."

LETTER FROM LONDON

Continued from page 9

except the first took place with the cognizance of the Sees of Rome and of Canterbury.

To mark the anniversary a plaque has been unveiled in Malines Cathedral, Belgium. The Archbishop of Canterbury was represented by the Bishop of Winchester; Cardinal Heenan of Westminster was represented by the Rt. Rev. Gordon Wheeler; and Cardinal Suenens, Archbishop of Malines-Brussels, was present. Some of the books presented to Lord Halifax by Cardinal Mercier were on display.

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For a lot of English clergy there is nothing academic about such questions. A recent estimate suggests that the Church of England estimates the total value of such silver to be around sixty million dollars. And the estimate is probably accurate for it comes from the deputy general manager of the Ecclesiastical Insurance Office (a private enterprise organization which covers the bulk of Church property) who in the past 42 years has carried out detailed surveys of more than 5,000 churches. Sixty million dollars is a lot of money—which helps to explain why churches in England are being looted at the rate of ten a week.

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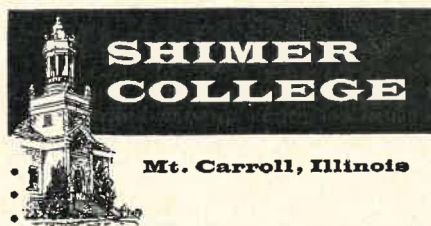
JUDGMENT

Continued from page 11

permitted to die like a dog." (William Temple: *Nature, Man, and God*, p. 470) That there must be, if life is to make any sense at all "a day of reckoning," is a proposition which finds almost universal assent among non-Christian as well as Christian moralists. Justice, in a word, is universally recognized to be a good thing and a desirable end. But, as witness the current controversy between psychiatry and jurisprudence (not to mention the problems of civil rights), both instinct and reason persist in demanding the kind of judgment which neither history nor the individual conscience can pronounce. The "verdict of history" has had to be reversed more than once in the light of new knowledge; and the individual conscience is never quite free from prejudice and ignorance. The only true and irreversible judgment (and man will be satisfied with nothing less) is one which is pronounced with total and absolute knowledge of the whole truth. Such knowledge belongs only to God.

At a time when "guilt" and "sin" are dirty words in our society, and when the reality of moral responsibility is being seriously called in question, it is surely not untimely that the Church's Advent teaching should remind us that, while we may delay, escape, or frustrate the judgment of society and our fellow men, we must ultimately face the judgment of God. And if, as the Book of Revelation suggests, the judgment of God is that we should remain for ever what we have become, we do well to echo at every Eucharist the old petition: *Miserere nobis, Domine*, "Lord, have mercy upon us." Judgment involves verdict and sentence, and this will bring us to the subjects of heaven and hell.

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The Rev. J. R. Brumby, former rector of St. Mary's, Daytona Beach, Fla., is canon missionary of the Diocese of Florida, and working in the area of Mirmar-Norwood, North Miami, and Southwest Hollywood, Fla. Address: 4291 N.W. 35th Ave., Fort Lauderdale, Fla. 33309.

The Rev. William F. Burns, former associate priest at St. Mark's, West Orange, N. J., is rector of the parish. Address: 45 Main St.

The Rev. George W. Busler, Jr., former assistant at St. Luke's, Forest Hills, N. Y., is rector of St. Mark's, Westhampton Beach, N. Y. 11978.

The Rev. Lisle B. Caldwell, former rector of St. Mary's, Dade City, Fla., is rector of St. Mary of the Angels, Pine Castle, Fla. Address: 7142 Lake Dr., Orlando, Fla. 32809.

The Rev. Maxwell B. Courage, former chaplain (Lt. Col.) with the USA, is supervisor of the Tioga-Tompkins County mission field, N. Y.—St. Mark's, Candor; St. John's, Speedsville; St. John's, Spencer; St. Mark's, Prospect Valley; and St. Thomas', Slaterville Springs. Address: 51 Prospect St., Candor, N. Y. 13743.

The Rev. William S. Crittenden, former curate at St. Mark's, New Canaan, Conn., is associate rector of Zion Church, Rome, and missionary to St. Andrew's, Lake Delta, N. Y. Address: Elmer Hill Rd., Rome, N. Y. 13440.

The Rev. Robert W. Duncan, former student at Pontifical Institute, master at St. Mildred's College, and assistant at St. Cuthbert's, Oakville, Ontario, is a teacher at Oak Lane Day School, Blue Bell, Pa., assistant at St. Clement's, Philadelphia, and a graduate student at Bryn Mawr College. He received the Th.M. degree from the University of Toronto. Address: 548 Montgomery Ave., Haverford, Pa. 19041.

The Rev. Robert C. Dunlop, former curate at St. Stephen's, Providence, R. I., is curate at St. Paul's, Flatbush, Brooklyn, N. Y. Address: 157 St. Paul's Place, Brooklyn, N. Y. 11226.

The Rev. John Edler, former rector of Trinity Church, Irvington, N. J., is vicar of St. Alban's, Oakland, N. J. Address: 47 Powhatan Path, Oakland.

The Rev. Frederick C. Fox III, former rector of St. Mary the Virgin, Ridgefield Park, N. J., is assistant rector of All Saints', Glen Rock, N. J. Address: 176 Forest Rd. (07452).

The Rev. William L. Griffin, Jr., former locum tenens of the Church of the Redeemer, Morristown, N. J., is locum tenens of St. Stephen's, Main and Rector Sts., Millburn, N. J. 07041.

The Rev. William Hargett, former assistant at Christ Church, Short Hills, N. J., is a staff member of St. John's, Wembley, England. Address: 41 Central Rd., Wembley, Midd'x., England.

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The Rev. Henry W. Lancaster, former priest in charge of St. Peter's, Kasson, Minn., is on the staff of Holy Communion, Memphis, Tenn. He is also director of the alcoholic rehabilitation center. Address: 4645 Walnut Grove Rd., Memphis, Tenn.

The Rev. A. Robert Lenz, former curate of Holy Comforter, Miami, Fla., is curate at All Angels', Miami Springs, Fla. Address: Box 582 (33166).

The Rev. Robert N. Lockhard, former rector of St. Paul's, Columbus, Miss., is rector of St. Thaddeus', Aiken, S. C. Address: Box 623.

The Rev. Donald MacLeod, rector of St. Mary Magdalene, Newark, is also rector of St. Andrew's, Newark. Address: 933 S. 17th St., Newark, N. J. 07108.

The Rev. James A. Mitchell, rector emeritus of St. Paul's, Englewood, N. J., is priest in charge of Holy Communion, South Orange, N. J. Address: 394 E. Palisade Ave., Englewood, N. J. 07631.

The Rev. Peter D. Ouzts, assistant at Our Saviour, Rock Hill, S. C., will be priest in charge of All Saints', Clinton, S. C., and Episcopal chaplain to students at Presbyterian College. Address December 1st: c/o the church (29325).

The Rev. John C. Parker, Jr., former rector of Trinity Church, Bessemer, Ala., is priest in charge of Christ Church, Tracy City, Tenn. Address: Box 457.

The Rev. Edd L. Payne, former locum tenens of St. Philip's, Newark, N. J., is chaplain of St. Mary's School, Grasslands Rd., Valhalla, N. Y. 10595.

The Rev. Raymond L. Phillips, former priest in charge of Incarnation, Gaffney, S. C., is priest in charge of Ascension, Seneca, S. C. Address: Box 1096 (29678).

The Rev. Ellis N. Porter, former associate vicar of St. Stephen's, Peoria, Ill., is priest in charge of St. Titus', 1520 Fayetteville St., Durham, N. C. 27707.

The Rev. David B. Rogers, former priest in charge of Grace Church, Cincinnati, Ohio, is rector of Holy Trinity, Kenwood, Cincinnati, Ohio. Address: c/o the church, Euclid at Hosbrook, Cincinnati (45243).

The Rev. William L. Russell, rector of St. Stephen's, Wichita Falls, Texas, will be Episcopal chaplain at Tulane University-Newcomb College. Address January 1st: 1100 Broadway St., New Orleans, La. 70119.

The Rev. S. H. Lewin Shaw, formerly at the San Juan Mission, Farmington, N. M., is rector of St. Simeon's-by-the-Sea, Wildwood, N. J. Address: 206 E. Maple Ave. (08260).

The Rev. Joseph L. Sheldon, Jr., rector of St. Stephen's, Goliad, and priest in charge of St. Matthew's, Kenedy, Texas, will be rector of St. George's, Bossier City, La. Address January 1st: Box 5576 (71010).

The Rev. Gladstone H. Stevens, former assistant at Trinity Church, Bridgeport, Conn., is priest in charge of St. Matthias', Nashville, Tenn. Address: 3915 Nolensville Rd.

The Rev. William Van Valkenburgh, former curate at Redeemer, Morristown, N. J., is rector of St. Peter's, Clifton, N. J. Address: 390 Clifton Ave.

The Rev. William Wetherell is no longer priest in charge of St. Mark's, West Orange, N. J., but continues as rector of All Saints', Orange, N. J. Address: 438 Valley St., Orange, N. J. 07050.

The Rev. Hamilton C. Witter, former vicar of the Murphy area missions, N. C., is curate at Holy Cross, Tryon, N. C. Address: 209 Lincourt Dr. (28787).

Deaconesses

Dss. Margaret Maud Jackson is secretary to the assistant ecumenical officer, Episcopal Church Center, New York. Address: 137 Greenridge Ave., White Plains, N. Y.

Retirement

The Rev. Norval D. Ardies, vicar of Holy Trinity, and chaplain of the North Dakota Soldiers' Home, Lisbon, and vicar of St. Luke's, Ellendale, has retired on a medical disability. After his retirement from the U. S. Customs Service at Pembina, N. D., he studied for the ministry and was ordained to the priesthood in 1961. Address: 317 Webster St., Lisbon, N. D. 58054.

The Ven. Slade Danzoll, archdeacon of Hudson and rector of St. Paul's, Bergen, Jersey City, N. J., since 1950, retired November 5th. Address: 1110 Grove Ave., Richmond, Va. 23220.

The Rev. Alfred J. Miller, rector of Christ Church, Ridgewood, N. J., since 1940, will retire December 31st. Address at that time: 255 Wyckoff Ave., Wyckoff, N. J. 07481.

The Rev. H. Vaughan Norton, vicar of the Church of the Good Shepherd, St. Ignace, Mich., since 1955, retired October 31st. Address: 2400 E. Bay Dr., Clearwater, Fla. 33516.

The Rev. Robert J. Snell, rector of Trinity Church, Lumberton, N. C., since 1953, retired October 1st. Address: Mountain Castles Apt., 300 S. Haywood St., Waynesville, N. C.

The Very Rev. Charles A. Wilson, dean of St. Peter's Pro-Cathedral, Helena, Mont., since 1939, retired July 1st. Address: Three Acres, Marco Bay, Somers, Mont. 59932.

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HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

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

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); 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
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, 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 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. B. G.
Crouch
Sun Mass 8, 9 (Sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

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

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

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

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

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

PHILADELPHIA, PA.

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

RICHMOND, VA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c; the Rev. Jean Jacques
d'Aoust
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30
(bi-lingual)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Mr. Stanley J. Smith, Lay Assistant
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)