

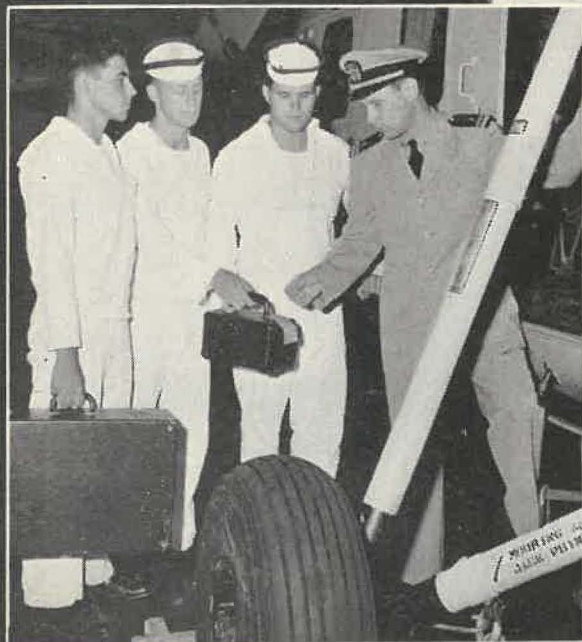
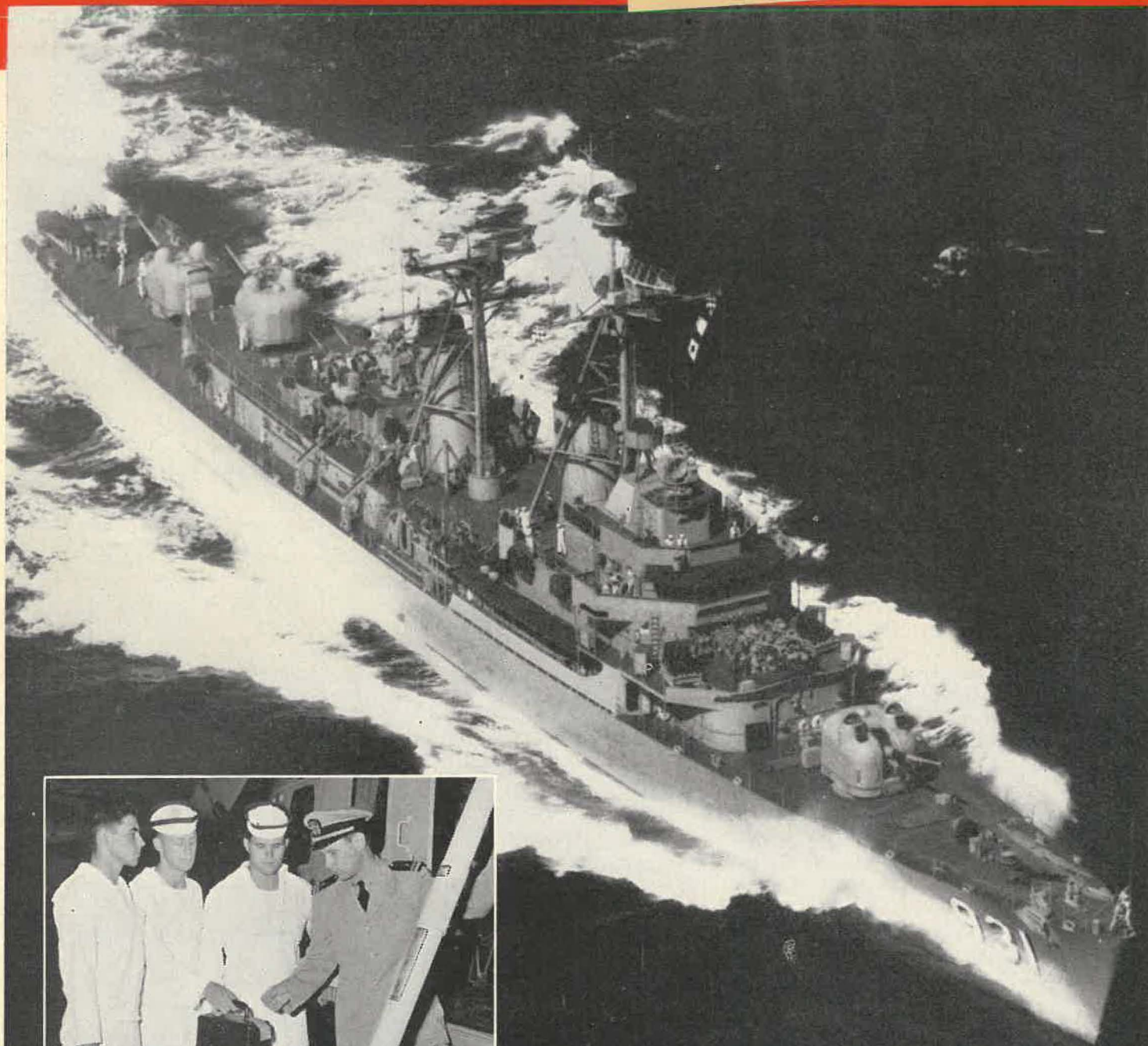
the Living CHURCH

January 6, 1957

What About the
Virgin Birth?

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Reporter on Religion

A Profile of EMILY GARDINER NEAL

author of *A REPORTER FINDS GOD THROUGH SPIRITUAL HEALING*,
by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia.

EMILY GARDINER NEAL is a professional reporter who has interviewed religion and boldly challenged its claim to help and to heal the mind, body, and soul. To this interview she has brought not only the objective skills of her probing profession, but she has also brought an honest lack of religious faith and a sensitive soul.

Mrs. Neal is specially qualified to write this report. Her approach is not that of a young cub reporter seeking the sensational for the sake of a scoop. Her life and background have given her a maturity and an emotional stability which is imperative if the report is to be thorough and deeply searching.

Her childhood was lived in New York City. Her secondary education took her across the country to the Santa Barbara School for Girls, Santa Barbara, California. Then it was back to New York City to study at the David Mannes College of Music. Here she studied to be a concert violinist. No doubt it is her love of music and her musical training that make her both subjective and objective in her approach to people and ideas. Her mobile face reassures one of sympathy and understanding. She is responsive to others' moods and quick to anticipate reactions.

After her marriage, Mrs. Neal began to travel in earnest. Her husband is a graduate of Annapolis and was a high ranking officer of the Navy upon his retirement after the Second World War. For five years they lived in South America and the Dutch West Indies. Touring the United States became commonplace. During all this time, Mrs. Neal reared two daughters and launched a career as a magazine feature writer. She has been especially interested in exposing phony causes and fraudulent people.

There is also some indefinable tension about her that alerts one to the seriousness of her intentions and eliminates any suspicion of superficiality and triteness. In all of her articles, including "A Reporter Finds God Through Spiritual Healing," Mrs. Neal is not writing for a living. Her husband has made her financially independent. She

Note: *A REPORTER FINDS GOD THROUGH SPIRITUAL HEALING* by Emily Gardiner Neal is a Morehouse-Gorham Co. publication. It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco. (\$3.50)

(Pd. Adv.)



EMILY GARDINER NEAL

is writing about life and she chooses subjects that profess or claim to have a bearing on life.

Nor is she just another very pretty feminine questioner rushing about making obvious queries. She has a charged air of expectancy and earnest probing that hastily sweeps away the commonplace. Neither is she argumentative or belligerent. She simply wants to know the truth, the deep underlying truth. When she is convinced of the truth, even against her will, she is prepared to go all the way. This characteristic is abundantly demonstrated in "A Reporter Finds God."

It is the deep ocean that supports the dancing waves and pushes water into shallows. Many people are content in the waves or wade in the shallows. This is not true of Emily Gardiner Neal. She is the deep calling unto the deep. She wants to know what current from the ocean's depth of life can be detected which gives meaning and hope to people, especially hope. Mrs. Neal defiantly challenges despair and is scornful of those who wring helpless hands in hopelessness.

All of this adds up to a very penetrating and honest report on religion by one well qualified by training and by personality. Having made her report, Mrs. Neal has continued to live by it and to know the truth in her own life.

the Living CHURCH

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and the Thought of the Episcopal Church.

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Things To Come

January

- 6. The Epiphany
- 13. First Sunday after Epiphany
- 20. Second Sunday after Epiphany
- 25. Conversion of St. Paul
- 27. Third Sunday after Epiphany
- Girls' Friendly Society Week, 80th anniversary, GFS, to February 3d.

February

- 2. The Purification
- 3. Fourth Sunday after Epiphany
- 10. Fifth Sunday after Epiphany
- 17. Septuagesima
- 24. Sexagesima
- 25. St. Matthias

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Trials and Witch-Hunts

Liberal theology has been taking quite a beating in *THE LIVING CHURCH* lately at the hands of your columnists and correspondents, so here are a few random comments addressed to these critics and self-appointed theological arbiters. The Rev. Don H. Gross remarks in his letter [L. C., December 2d] that the problem of liberalism "could be solved if only our bishops would enforce the Church's doctrine, discipline, and worship." Has Fr. Gross ever considered how many Anglo-Catholic clergy could be tried for heresy and violation of ordination vows for their flagrant disregard of Articles 6 and 28 (note paragraph 4) of the 39 Articles? Heresy trials and witch-hunts are a two-edged sword, and many of our judgmental, catholic-minded brethren might find themselves receiving a nasty slash on the backswing.

These self-styled apostles of Anglican orthodoxy seem to be unconcerned for the nature of the Anglican ethos, best summed up by Richard Hooker's principle of "sweet reasonableness." Hooker had a profound respect for differences of interpretation concerning the essential dogmas held by all. And he demonstrated the bitter irony of the sectarian spirit in Catholicism equalling, if not surpassing, the sectarianism of Protestant extremists.

It is not weakness, as Fr. Gross asserts, for the Church to permit latitude in theological interpretation, but one of the great strengths of Anglicanism. Liberal theology is grounded in the intellectual humility which recognizes that the ultimate Truth is in God's mind, not ours, and that we must constantly seek fresh avenues of approach toward that Truth which "we see through a glass, darkly." Those who presume to set up any single doctrinal formulation as mandatory for the Church are committing the blasphemy of "absolutizing the relative" (Reinhold Niebuhr), setting themselves up in the place of God. As Dostoevsky has pointed out, there will always be Grand Inquisitors who seek to improve upon the revelation of God in Christ, but let us pray that the Anglican Church be delivered from such afflictions.

(Rev.) CHARLES E. LANGE
Assistant rector, St. John's Church

Williamstown, Mass.

Program for Servicemen

May I, as an interested layman and a career serviceman, presume to comment on the statement approved by the House of Bishops, and your own editorial remarks, on the subject of a Suffragan Bishop for the Armed Forces?

First of all, let us acknowledge that a very small minority of the respective corps of chaplains are Episcopalians; even these few are restricted as to the scope of their ministrations to the individuals entrusted to their care. The Protestant segments of the ships, units, stations, or bases which are their congregations are heterogeneous ones, of course, and the chaplains' activities must be governed accordingly. Where it is possible, as a result of these limitations, some Episcopalian lay-

Continued on page 13

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The Two Great Miracles Of The New Testament

By the Rev. J. V. Langmead Casserley

Professor of Dogmatic Theology in the General Theological Seminary

I. The Virgin Birth*

The two supreme instances of miracle in the New Testament are the Virgin Birth and the Empty Tomb.

The assertion of the Virgin Birth clearly implies that, according to the Biblical and Catholic doctrine of the Incarnation, the eternal and preëxistent Son of God enters into the stream of human events and does not emerge out of them — that He is at once both continuous and discontinuous with the human race.

The story of the Empty Tomb makes it equally clear that, when the Incarnate Son of God passes out of the historical series and is declared with power to be Lord of the cosmos, Lord of human history, and Lord of the Church, He takes with Him the whole of that human nature which He assumed at the Incarnation in its integrity and sets it down, in the picture language of the Bible and the Creeds, "on the right hand of God."

But for many of our contemporaries, estranged from the idea of miracle in general and chronically inclined toward some kind of scientifically inspired naturalism in philosophy, these two miracles are the most difficult of all miracles to accept and believe in.

Many other miracles (e.g., the miracles of healing) can perhaps be explained away in terms of psychosomatic medicine, but these two stubbornly resist any reductionist explanation of that kind. Hence the plea is constantly raised that we need not take the New Testament and creedal assertions too seriously, and that it would be wiser to explain these miracles away as, so to speak, spiritually helpful and inspiring myths.

On the other hand it is difficult to see how stories like this can help us very much if nothing of the kind ever really happened. It cannot be too strongly insisted upon that the Bible is not a book of inspiring ideas about God. Rather, it is a book of human testimony to the positive and self-revealing acts of God in the midst of human history. What matters in the Bible is not what men have thought and experienced in the depths of their spirituality, but what God has actually done.

This emphasis on the actual deeds of God rather than on the "religious experience" of men is what we have in mind when we talk about "the living God of the Bible," and contrast Him so rightly and so forcefully with philosophically and religiously inspired ideas about God to be found in so

many other traditions of thought and spirituality.

It thus seems to me that the time is more than ripe for a re-opening of this vitally important question. I am not, of course, a fundamentalist, but I do agree with the fundamentalists that there are indeed some fundamentals which we cannot abandon without surrendering, at least by implication, the basic Biblical belief in the living God who reveals himself by intervening dramatically in the events of human history. Let us begin by considering some of the reasons which have led many people during the last century or so to doubt or deny the Virgin Birth.

1. *The evidence of comparative religions.* It has been alleged by some experts that virgin birth stories are very common in many different religious traditions. This, however, is very doubtful. Stories of some kind of supernatural birth carefully designed and watched over by God or the gods, are indeed frequent; but it is very doubtful if any one of them really presents any kind of parallel to the New Testament story of the Virgin Birth.

A supernatural birth which is not a Virgin Birth is one which is brought about by God or the gods, but in such

*Part II, the Empty Tomb, in next week's issue.

The Bible is not a book of inspiring ideas about God, but a book of human testimony to the acts of God in history



From Samuel H. Kress Collection. National Gallery of Art, Washington, D. C.
THE ADORATION OF THE MAGI by Fra Angelico and Fra Filippo Lippi

a way as to use both the father and the mother as the instruments of the divine purpose. Thus in the Bible both the birth of Isaac and John the Baptist are treated as supernatural, but in neither case is there any suggestion of virgin birth.

To cite a few non-biblical instances: A supernatural birth is attributed to the Buddha or the Buddha-spirit in the relatively late Mahayana Buddhist literature. These stories probably arose well after the New Testament period and they are, of course, absent from the earlier Hinayana literature. Careful attention to the texts cited, however, makes it very clear that although the various births of the Buddha-spirit are indeed supernatural they are not such as to deprive the Buddha of a human father.

Similarly careful attention to the various passages attributing a supernatural birth to Zarathustra makes it quite clear that his was in no sense a virgin birth.

In the Greek mythology there are several cases (e.g., the birth of Perseus, the slayer of the gorgons) in which one of the gods transforms himself into some terrestrial shape and fertilizes a human ovum in the womb of a maiden.

In these cases, however, to interpret the birth as a virgin birth would be to miss the point of the story.

The Greek god would appear in mortal form in a "theophany," a kind of temporary incarnation, in order to become a father in the normal manner. The favored lady in such a case would not be a virgin.

Again, the holy child of Isis (a mother figure who in some ways, especially aesthetic ways, resembles the Blessed Virgin) is in no sense the issue of a virgin birth.

Nowadays it is generally realized that the citation of the passage of Isaiah 7 ("Behold, a virgin shall conceive") by the early Christians was an exegetical mistake. The passage was not interpreted in this way by the Hebrews, and there was no expectation in Israel that the Messiah would be born of a virgin.

We may conclude that, although supernatural birth stories are very common all over the world, there is no real parallel anywhere to the New Testament story of the Virgin Birth.

2. *Scientifically inspired naturalism.* It is not so much science itself as the kind of scientifically inspired naturalistic philosophy, which seems to many people to be supported and verified by the success of science, that would persuade us to reject the Virgin Birth out of hand as simply impossible. There is indeed an order of nature, and quite clearly the Virgin Birth is not an event which can conceivably be understood and interpreted in terms of the scientific terminology which so fruitfully interprets that order.

The philosophical issue which arises is a twofold one, and raises the questions: (a) whether the order of nature is the only existing order, or whether some other order also exists beside it and transcending it, and (b) whether it is possible for this other order, if it exists, to intersect with and cut across the order of nature in the working out and expression of its own purposes.

It would seem to me obvious that anyone who is in any sense a Christian believer would feel compelled by his whole experience of life to answer both these questions in the affirmative. In other words, if naturalism means that nature is the only order of reality and comprehends the whole of existence, then it is a philosophy which every Christian must utterly reject.

Some Christian naturalists, however, have laid a most mistaken stress on instances of parthenogenesis occurring within the order of nature. Thus, I recollect years ago listening in amazement to a lecture by a biologist, who was also a convinced Christian, in which he sought to tell us, if I followed him aright, that the Virgin Birth presents no problem to science, because it can be shown that the eggs of

the female sea-urchin, even though unfertilized by the male sea-urchin, will nevertheless produce issue if immersed in a certain solution of acid. Possibly at this distance of time I have not got the details quite right, but his argument certainly ran along some such lines as these.

Parallels of this kind are wholly misleading. If we are to believe in the Virgin Birth we certainly cannot and must not do so on the ground that it belongs to the order of nature after all. The point of the biologist cited has some relevance, as we shall see, but certainly not the relevance which he sought to give it.

3. *A Pseudo-theological difficulty.* A few theologians have rejected the Virgin Birth on the ground that if Christ was born of a virgin he could not be, as Catholic orthodoxy has always insisted, truly and completely human. The argument is, I suppose, that physical paternity is an essential ingredient of human nature. Here our sea-urchins may perhaps be of some help to us, for, although these were born without the assistance of the male sea-urchin, I gather that they *certainly were sea-urchins* in every sense of the word.

There is considerable evidence that the notions of paternity and maternity have never been altogether comparable and parallel ones. At least some primitive peoples seem to be quite ignorant about the biological fact of paternity. Yet fatherhood as a human status and relationship exists just as positively among them as among us. In such circumstances a man may be regarded as having a profound moral and spiritual responsibility for and duty toward his wife's children. We may say that in primitive life maternity is primarily a physical and biological fact, whereas paternity is primarily a moral and spiritual fact.

I believe this is still true. It is noteworthy that all the highest moral and spiritual flights of civilization have come from the patriarchal peoples, and even today there is visible a high degree of correlation between a disproportionate stress on the role and prestige of the mother as against that of the father and the vogue of materialistic and naturalistic philosophies of life. Earthbound sentimentalism concentrates on motherhood, whereas genuine and profound spirituality always places its emphasis on the notion of fatherhood.

It may perhaps be doubted whether, even within the order of nature, the biological role of the father in generation has an importance equal to and precisely comparable with that of the mother. She is the primary organ of continuity with the whole



THE AUTHOR: Two miracles resist explanation.

body of the human race, whereas the father is the primary organ of continuity with the culture and spirituality of the social and divine order.

I conclude that to be fully human the really essential thing is to possess a mother; the father is something in the nature of a priceless valuable but nevertheless, in one sense, superfluous luxury.

4. *The historical evidence.* It is undeniably true that the historical evidence for the Virgin Birth, although it certainly exists and is not without its weight, is inconclusive. The argument from silence is notoriously unreliable, but there is certainly nothing to suggest that the Virgin Birth is an element of the primitive kerygma of the very earliest Church. The speeches in the Acts of the Apostles suggest that in the very first Christian preaching the emphasis was upon the Resurrection, and the implied Christology is a kind of "first blush," unthought-out adoptionism. The Christ had been exalted to a kind of divine status at the right hand of the throne of God in the Resurrection. Later, of course, with further reflection this would be seen to be an absurdity, indeed a blasphemy. Even to suppose any kind of exaltation of a purely human figure to divine status was manifestly ridiculous, and, what is more, impious and idolatrous.

As we can see in Phillipians, Colossians, and Ephesians, as well as in the Johanne literature, the Church was inevitably led to the conclusion that the Resurrection is not a declaration of what Jesus had become or been promoted to but of what He always and eternally is.

It is perhaps at this point that the relevance of the Virgin Birth narrative becomes clear, for it at once suggests the possibility of the discontinuous continuity, of the way in which a preëxistent being could truly and completely become man without forfeiting his eternal status in the Divine.

Thus the Virgin Birth narrative began to be insisted upon precisely at the point at which it became clear that it was Christologically relevant. Nor can we entirely ignore the possibility that there might well have been some reluctance to refer to the Virgin Birth so long as the Blessed Virgin was still alive and a member of the Christian Church. However, the fact remains that the historical evidence is not so overwhelming and conclusive as the contemporary Christian might desire.

On the other hand, for any alternative view there is practically no historical evidence at all.

For the notion that Joseph was the father of Jesus the positive evidence is quite negligible, being derived mainly from the tracing of the descent of Jesus from David through Joseph in the Gospel genealogies. As both of these are closely connected with a full Virgin Birth narrative it is, to say the least, doubtful whether they can possibly bear the meaning which some scholars have attributed to them.

For any third alternative (e.g., that Jesus was the illegitimate son of a Roman soldier — a not uncommon slander in the days of the early Church) there exists no evidence of any kind whatsoever.

Now the historian may very well say that the evidence existing for a certain hypothesis is not sufficient for him, *qua* historian, to accept it. Clearly we must respect the integrity of this decision. But if he then goes on to accept an alternative hypothesis for which there is almost no evidence, or perhaps none at all, our respect for his integrity as a historian will, to say the least, be greatly shaken. He could of course suspend his judgment altogether, but the story of the Virgin Birth presents an issue too deeply embedded in the Christian tradition and

Which Best Explains Truth and Validity?

too relevant to matters basically affecting the Christian decision of faith for the whole question to be left in indefinite abeyance.

In most cases our decision will be determined by our philosophical preconceptions rather than by our weighing of the historical evidence. There is a naturalistic philosophy which is strongly supported and amply verified by the success of the science which proceeds on the basis of naturalistic assumptions. On the other hand there is a Biblically rooted, dramatic philosophy of life resting upon the Biblical testimony to the living God who intervenes in history, which is supported with equal strength and perhaps even more vividly verified by its striking success in enabling us to interpret the experiences and handle the problems with which we are confronted in our experience of life lived in the midst of human history.

Two Philosophies

Those who lean toward the naturalistic philosophy will no doubt find themselves compelled to reject the Virgin Birth, not so much because of the nature of the event itself as because the Biblical testimony to the living God is incompatible with the philosophy on which they have based their faith. Those, on the other hand, who have thoroughly understood and fully accepted the Biblical faith will accept the testimony of the Church and the Bible to the Virgin Birth. They find this testimony confronting them in the traditions of the Church in which the Biblical faith lives and moves and has its being, and which, conversely, lives and moves and has its being in the Biblical faith, and they receive it from such sources without experiencing any sense of intellectual difficulty or embarrassment at all.

As between two philosophies so amply verified and well-founded we may perhaps insist on asking this very pertinent question: both these philoso-

phies seem to have their measure of truth and validity, but which of them is better able to incorporate the truth and values of the other into itself, and to explain and do justice to them in its own terms?

When we have asked our question in this way there seems to be little doubt as to what the answer must be. The assumptions of naturalism are successful so long as we are dealing with nature, but they break down irreparably the moment we have to deal with our dramatic world of persons caught up into the stream of human history. Naturalism is an existential failure, and indeed most naturalists, when they leave their science and philosophy behind and begin to act in the real dramatic personal world as husbands, fathers, citizens, and friends, find themselves compelled to employ an entirely different set of assumptions.

The Biblical faith, on the other hand, is capable of doing justice to the measure of truth contained in naturalism. There is indeed an order of nature ("the realm of secondary causes" as St. Thomas Aquinas called it) which truly subsists on its own level of being and is the proper subject of scientific analysis and investigation. But it is an order of being created by God — and *not* the only order of being created by God — and for that very reason, although we must accept its reality, we cannot possibly so define that reality as to make it appear closed to the divine action and, so to speak, sealed off against the divine initiative.

The great difference between naturalism and the Biblical faith in the living God is that, whereas the one succeeds as a cosmology but fails as an existentialism, the other succeeds, and at the same time, both as an existential account of our dramatic human existence and as a philosophy which enables us to interpret and appreciate the indubitable existence of a true order of nature.

To assert the Virgin Birth is not the same thing as to assert the Incarnation. This distinction was noted in St. Thomas Aquinas and is almost a commonplace of the theological tradition of the Catholic Church. It is noteworthy that the Koran asserts the Virgin Birth of Jesus, but nevertheless, as might be expected, denies the Incarnation. What the Virgin Birth does is *to assert* a thesis about the way in which the Incarnation happened, and *to imply* a further thesis about the nature of the new creature or new creation.

The incarnation of the Son of God is an act analogous to the creation of the world (the same idea is of course implicit in the prologue to the Fourth Gospel). "And God said, 'Let there be Emmanuel,' and there was Emmanuel." And yet at the same time the new creation is not another or an entirely novel creation. The new creation is the old creation recreated. Once more we are confronted with the paradox of the discontinuous continuity.

The obvious analogy in the liturgical life and experience of the Church is with baptismal regeneration. The new man in Christ is not another man, but the old man renewed. He is both continuous and discontinuous with the creature that existed before baptism. Thus it is that Christ can rightly be spoken of as the second Adam, the progenitor of the new human race.

This is of course a mystery, and it is not the mystery of the Virgin Birth. We do not assert the mystery because we believe in the Virgin Birth. On the contrary we assert the Virgin Birth because we believe in the mystery, and because it grounds the mystery in the way in which all the Christian mysteries must be grounded—in a unique act of the Living God. Regeneration in Christ is a mystery; the Virgin Birth is a miracle.

Mystery does not have to be miraculous, any more than a miracle has to be mysterious — except from the point of view of a rigid naturalistic philosophy wholly alien to the Biblical tradition. What really matters is that the one should always be grounded in the other, so that all our mysteries are for us indubitably God-given. For the real mystery of Christianity is not the Christ Himself — He is *the* miracle! — but the mystery of the hidden life which all Christians live in Him.

A BETTER DAY

for religion in the Navy may be in the offing, if one chaplain's experience is at all typical

By the Rev. William H. Baar

Episcopal Church Representative at the University of Chicago

Late one afternoon last July I stood looking up at the huge bulk of the aircraft carrier, *Tarawa*, which was to be my "parish" for the next three weeks. With a whole summer of training cruises scheduled and a shortage of chaplains, the Navy Department had appealed to Reserve chaplains to volunteer for temporary duty. All day long groups of Annapolis midshipmen had been arriving. Two complete air squadrons with all their equipment had already come on board. This meant that there were going to be over 3,000 officers and men in the crew for this trip.

Going aboard I was greeted by the Roman Catholic chaplain who looked very much relieved to learn that his request for help had been heard in Washington. He said that of the 3,000 men aboard probably 2,000 were non-Roman and, thus, my responsibility. He said I should simply take over just as if I were the ship's chaplain and plan a complete program for these men. Learning that I was an Episcopalian, he said he would have to help me gather some things together for my services the next morning. There had not been an Episcopal chaplain aboard this ship within the memory of any of the ship's company, and so there was no Episcopal Church gear. A hasty visit to the sick bay brought

me two beautiful medicine bottles to be used as cruets. What the chaplain couldn't find elsewhere on the ship, he took from his own Church things so that I could have everything I needed for Episcopal services.

The chaplain explained that Roman Catholic personnel are much more faithful to the Church when they have the example of other Christians constantly before them. Jokingly, I told him that now I knew why he was so glad to have me aboard — I would be stimulating attendance at all of his Masses. His daily Masses were all at 4:30 in the afternoon, which gave me the chance to tell him that I always knew we Anglicans would end up being the most conservative and traditional of all Christians.

Seriously, however, I could understand what the chaplain meant when he said that people seem more faithful in their own religious duties when they have the example of others before them. I was greatly encouraged to note the activity of several of the Jewish officers who, without a chaplain, did their best to rally the Jewish members of the crew and to hold Friday services.

According to Jewish tradition, no services may be held unless 10 men are present. As I became acquainted on the ship, I found myself telling

Jewish personnel that they had better make sure they showed up for their Friday evening services because by their absence they might make it impossible, according to the Law, for Jewish services to be held.

Love of the Liturgy

I had come aboard so late that there was no time to announce Episcopal services. All I could do was go down at 6 o'clock on Sunday morning, at service time, and have the word passed over the public address system that Episcopal Services would be held. It was astonishing to see Episcopalians appear from all over the ship just at the announcement of the Eucharist. I went up to one of the midshipmen and asked him if he would like to serve. "Would I?" he said. "I haven't served for years and this is one of the things I have missed most." This man took it upon himself to establish an informal guild of acolytes after the service. To see the love of our Liturgy on the part of these men was a great encouragement. Later in the day I had a general service for Protestant personnel. This was an adaptation of Morning Prayer and was very well attended.

The first Sunday at sea is the one which I will never forget. There were five destroyers travelling in company

with us and the Roman chaplain and I wanted to cover them all for services if possible. To the consternation of the Executive Officer and everyone else concerned, we worked out a schedule almost as elaborate as the Normandy Landings.

At five in the morning one of the destroyers came within about 200 feet for a refueling operation. The other chaplain and I took turns going over, by "high line" for this service. The high line is a thick wire strung from ship to ship in connection with the refueling operation. There is a chair which you sit in while about 50 men pull the line way up so that it is taut between the two ships. The chair then slides across and after much rocking and rolling reaches the other side, where it is caught by deck hands.

It happened to be a very rough day at sea, and in rough waters destroyers do not ride the waves very well. I had my service in the crew's small, stuffy mess hall. The organ was a wheezy instrument which had to be pumped with the feet like the old Victorian organs. But the men on board had not had a service for a long time and responded heartily to Church call.

After this service I was to be picked up by helicopter, and, as the rolling of the ship was already beginning to have its effect, I was delighted to see the wings of this plane come into view. Boarding a helicopter from a destroyer is quite a trick. Because of lack of space, the helicopter cannot



U.S. Navy Photo

LT. BAAR (The Rev. William H. Baar) had a daily Eucharist at six each morning and nine communions.

land, so it merely hovers over the fantail of the ship, letting down a wire about 50 feet long, at the end of which is a little harness. All you do is climb into the harness, at which time the helicopter takes off, lifting you off the ship and over the water as the wire is gradually pulled up.

Landing on a destroyer is about the same. You crawl into the harness and, as the helicopter approaches the ship, you sit on a panel which gradually gives way, leaving you gently swaying over the water and then over the ship, where you are caught by about a

dozen men assigned to the operation. With five destroyers to cover, I became quite used to the procedure.

From Admiral on Down

Returning to the aircraft carrier, I noticed that the ship's crew had been watching as much of these operations as possible. For some reason this seemed to increase their interest in religion. We had engaged so much of the crew in breaking out planes and other gear at five in the morning that there was not a man aboard the ship who did not know this was Sunday. The result was that at my general Protestant service there was hardly a man off duty who was absent, from the Admiral on down.

It was a wonderful service. We sang "Holy, Holy, Holy!" "All hail the power of Jesus name," and other familiar hymns. To accommodate the crowd, we had to have the service in the hangar deck, which is all steel, top and bottom. Over the public address system, I heard my sermon about three times, as it echoed and reechoed through the corridors. The wind was always blowing the candles out and at one time even blew the flowers off the altar, but we had a service!

One of the humorous experiences on this cruise occurred upon our arrival in Halifax, Nova Scotia. The Consul General had sent a note to the chaplains saying he would appreciate it very much if we would have a party for 600 underprivileged children. We sent back word at once that we would

Continued on page 23



U.S. Navy Photo

A wonderful afternoon — giving a party for 1,800 "underprivileged" children on an aircraft carrier.

37½ Articles

A letter from the Rev. Charles E. Lange in this issue says a number of things with which we heartily agree, but Mr. Lange errs, in our opinion, when he accuses Anglo-Catholics of violating two of the Thirty-Nine Articles. His letter offers an opportunity for discussing what the Thirty-Nine Articles are and how they are interpreted and used in the Church.

These Articles of Religion, which appear in the back of the Prayer Book, are an effort to expound the Anglican position on certain controversial questions of the Reformation period. At that time, the Church of England was pressed by Lutherans, Calvinists, Romanists, and others to state its position on the Bible, the Creeds, the Sacraments, the ministry, predestination, etc. In particular, it was hoped by many that a way could be found to keep the Presbyterians in the Church of England.

Thus, their semantic tone inclines to be conciliatory toward Presbyterians and sharp toward Roman Catholics, even when the doctrinal position expressed is closer to Romanism than to Presbyterianism. The Articles commonly attempt, as in the article on predestination (No. XVI) or on original sin (No. IX) to state the Catholic position in language that sounds Presbyterian unless you read it carefully. But the Presbyterians did read the articles carefully and decided to withdraw from the Church of England.

Mr. Lange says that the Anglo-Catholics "flagrantly disregard" Articles VI and XXVIII (fourth paragraph). The first of these two is the article which says that Holy Scriptures "contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith." We are not aware of any multiplying by Anglo-Catholics of the things necessary to salvation beyond what is found in Scripture. Even those most emphatic in their insistence on the importance of Confession and Absolution and on the necessity of the continuation of the apostolic ministry do so on the basis of clear-cut Scriptural references to these subjects. The question is, "What is to happen when one man interprets Scripture one way and another man another way?" And to this question, Article XX gives the Catholic answer: "The Church hath power to decree rites and ceremonies, and authority in controversies

of Faith" — reiterating, however, that the Church must exercise its authority according to Scriptural standards.

This, after all, is the keystone of Anglican Catholicism — that it is Scriptural Catholicism, allowing to no man, nor group of men, nor ecclesiastical organ the authority to depart from the Church's Scriptural foundation.

But if non-scriptural traditions and ceremonies are not "necessary for salvation," neither do the Articles regard them as devoid of authority. Article XXXIV cracks down on private judgment in these matters with the statement: "Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by the common authority, ought to be rebuked openly (that others may fear to do the like,) as he that offendeth against the common order of the Church. . . ."

The Anglo-Catholic accepts Article VI wholeheartedly within its context, which includes article XX and XXXIV.

Article XXVIII, of the Lord's Supper, goes about as far in a Presbyterian direction as the Church of England could be pushed — but not far enough to satisfy the Presbyterians. It makes a strictly accurate statement in paragraph four: "The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Anglo-Catholics know what He said and did when He instituted the Sacrament just as well as anybody else who reads the Scriptures. But whether the reserving of the Blessed Sacrament, or the adoration of Christ in His sacramental presence, is *in harmony* with what we know of Him and of the nature of the Sacrament, is another matter. The article does not say these things are wrong, but only that they are not a part of the minimum that would be required by obedience to His institution. Anglo-Catholics do not think that elevations, genuflections, and the service of Benediction are necessary to salvation. But their love for their Lord and their joy in His sacramental presence finds what seems to them to be a reasonable expression in such things. And a nodding acquaintance with English grammar is sufficient to demonstrate that Article XXVIII does not forbid them. Christ did not ordain that the Sacrament should be received kneeling, either, but all Episcopalians agree that kneeling is appropriate.

If the "gazing upon" or "carrying about" of the sacrament (Article XXV) becomes, as it did in medieval times, actually a substitute for receiving Communion, then it is highly appropriate to issue stern warnings that this is not the purpose for which Christ instituted it nor the manner in which His promised benefits are to be secured. And that is one reason why the Articles were so emphatic on this point.

But it is a historical error to think that adoration

of Christ in His sacramental presence is the *cause* of failure to receive Communion. The thing that happened was that first — for hundreds of years — the laity received Communion less and less frequently, partly no doubt because of a sense of their unworthiness, partly perhaps because they could not or would not take the trouble to prepare themselves adequately. Then, little by little, the focus on sacramental adoration developed in an attempt to fill the void in the Church's Eucharistic worship.

Probably the elevation of the Host at the Words of Institution, the processions with the Blessed Sacrament, the Feast of Corpus Christi, etc., would never have grown up if everybody had continued to receive Communion regularly throughout Christian history. In a sense, the whole area of sacramental devotion is a monument to sacramental neglect.

Nevertheless, it turns out to be a fact that in modern times the emphasis on more faithful observance of what really is "by Christ's ordinance" — the frequent reception of the Holy Communion — is found together with, rather than in opposition to, those pious practices which the Articles rightly place on the level of non-essentials. Generally speaking, those who receive often are those who favor the other, non-essential customs; and those who receive relatively seldom are those who disapprove of such customs.

Reservation of the Sacrament for the sick, a practice which would appear to be as much in conflict with Article XXVIII as any of the other practices mentioned, is such a well-accepted thing in the Church of today that it can hardly be regarded as a Churchmanship issue any more. Many Low-Church parishes do it. The Church of England included it in its proposed Prayer Book, turned down by Parliament in 1928. Reservation probably began in the First Century (Justin Martyr, who died about A.D. 163, mentions it) and has continued without a break up to the present day. Both the Church of England and the Episcopal Church in this country tried to provide the sick with a richer type of sacramental ministrations — a complete celebration of the Holy Communion with a few friends or members of the family present to provide a congregation. But we doubt that one home or hospital Communion in 50 nowadays is administered in this optimum manner. Sick people just don't want to have that much fuss made over them.

During the 1920's, a move was made by the Anglo-Catholics in General Convention to take the Thirty-Nine Articles out of the Prayer Book. The proposal was not to repeal them, for when they are carefully read with full regard to the issues on which they expressed the Church's judgment, they are a thoroughly Catholic document. But the Offices of Instruction which were added to the 1928 Prayer Book as an expansion of the old Catechism provided a much simpler, more pointed, and better balanced summary of Church doctrine for the laity than the Articles, and it was felt that just such misunderstandings as we are

discussing could be avoided if the Articles were published separately.

Much to everyone's surprise, this move led to instant and violent opposition from Evangelical sources. Broad Churchmen, who had been agitating for a rewritten Creed, leaped to the defense of a document which declared that the Creeds are "thoroughly to be received and believed." Old-style Evangelicals who denied baptismal regeneration fought to preserve a document that called Baptism "a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church."

Even the extreme latitudinarians fought for the Articles although they and "curious and carnal persons" were the only ones the Articles cursed: "They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth" (Article XVIII).

So the Anglo-Catholic "plot" was foiled, and the Articles remain in the Prayer Book, dispensing comfort and good cheer to all who come to Church early or are bored by the sermon or anthem.

Those who read them at such an opportunity will discover that the Church in this country only has



thirty-seven and one-half articles, for Article XXI is omitted and Article XXV is declared to be received only with limitations. Articles XXXVI and XXXVII have also been revised. By good fortune, these are the only four of the English Articles that could be seriously embarrassing to American Anglo-Catholics. One other article — No. VII — has been changed by the omission of the Athanasian Creed.

What is the position of the Thirty-Nine Articles in the Church?

They stand as a weighty Anglican statement, officially adopted not only in England but also in this country, covering certain points of Christian Faith and Practice. The clergy of the Church of England must subscribe to them specifically before ordination, and this gives them in England a weight beyond most other statements of the Church's teaching. In this country, however, they are only a part of that "doctrine, discipline, and worship" which the priest must vow to uphold, standing on a par with other official and weighty statements of the Church's doctrine, discipline, and worship.

A thoughtful and well-balanced statement on the Articles and their history appears in Dr. Massey Shepherd's *Oxford American Prayer Book Commentary*. Dr. Shepherd concludes: "The Articles should be interpreted in the light of the teaching of the entire Prayer Book. They are not a norm by which the rest of the Prayer Book must of necessity be judged and

explained." In this, they are quite different from the Reformation Confessions of Faith which provided, as it were, a complete theological constitution for the Churches that adopted them.

If anyone wanted to amend the Articles, the process would be the same as that of amendment of the Book of Common Prayer itself — adoption by one General Convention, a three-year wait, and ratification by a second General Convention. However, nobody ever seems to want to amend them.

In Anglicanism in general, and the Episcopal Church in particular, the doctrinal tensions between Catholicism and Protestantism have not been solved. Rather, we have learned to live with them. This situation gives to weighty official pronouncements like the Thirty-Nine Articles a curious legalistic status. Churchpeople apply to them for confirmation of their predetermined conclusions rather than in a humble effort to learn the truth. The Articles are usually studied and quoted to discomfit the opposition rather than to enhance the theological insight and accuracy of one's own position.

Long ago, an English King, in a Declaration requiring acceptance of the Articles, commented on a remarkable quality they possessed: "We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; . . . and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them."

No matter how official and authoritative any Anglican pronouncement or practice becomes, Churchpeople of contrasting schools of thought immediately begin to work it into their system of belief, breaking off a corner here, patching out a piece there, adapting and interpreting and explaining until it is obvious to each side that the new statement embodies a great Catholic, or Evangelical, or Liberal principle, as the case may be. The more important the issue, the more rapid and smooth the process of assimilation. We are all "Prayer Book Churchmen," and a newly revised Prayer Book turns out to be a great vindication of everybody's principles.

There are several reasons for this remarkable power of Anglicanism to maintain the integrity and vigor of its several conflicting schools of thought through all efforts to force the settlement of issues. The first is that every Anglican is conscious of the fact that the portion of Christendom represented within his own Church is only a part of the whole. Since his own Church does not bring him all the Christian insight and tradition and knowledge and experience there is, he takes it for granted that any contribution made by his own Church must find its place within the total Christian picture. Some Churchmen think that the total area of significant Christian thought and policy is the Catholic area — including Rome and

Orthodoxy along with Anglicanism as the sources of authoritative interpretation of the Gospel. Others think that the significant area is the Protestant area — including Presbyterianism, Lutheranism, and other Churches of Reformed or Evangelical outlook among their sources of enlightenment. Some think that the whole range of Christianity, Catholic and Protestant, must be consulted. But hardly anybody thinks that Anglicanism stands alone in declaring Christian truth.

The second reason is the libertarian structure and temper of Anglicanism. If a disagreement is brought to light, there is no customary process for determining which side is right and forcing compliance from the side that is wrong. If somebody goes too utterly far, machinery does exist for bringing him to account, but it is seldom used.

The third reason, of course, is the main reason: We like it that way. Christianity survives, the Gospel is proclaimed, the Sacraments are administered, and souls are saved, in spite of the tensions within our Church. It does not seem likely to Anglicans that many more souls would be saved or much more truth declared if our extremists on one side or the other were lopped off. So we are content to keep them and find that we learn something from them, even if it be only the Christian virtue of forbearance.

Thus, the Thirty-Nine Articles did not settle, and never will settle, the issue of Catholic-Protestant tensions within the Church. The only thing they did settle was that Anglicanism was not for people who wanted doctrine narrowly defined and rigidly enforced, whether in the Puritan or the Roman direction.

And yet, as we have noted above, the Articles are more forceful in their condemnation of latitudinarianism than of any other position. They say that the Church does have authority, that it means to have its teachings and traditions accepted and respected, and that salvation does not come from "being religious" but from Faith in Jesus Christ. The doctrinal platform is broad, but there is a platform. The discipline is gentle, but there is a discipline. Anglicanism's most precise defining of all comes in the realm of Church order and of common worship, for here all must work together in a prescribed manner to do the Church's main work of meeting with God.

Anglican unity is just as real and vital as Anglican diversity. The fact is that we are all Catholics — and Liberals and Evangelicals, too. Our unity is not a pallid agreement to differ, but a common life in Christ brought to us by His Church. The thing that makes our tensions uncomfortable is not so much our life together as the external tensions of our desire to be at one with other Christians — Roman or Protestant — who define issues in such a way as to attract some of us and repel others. The disunion of Christendom is our special Cross, for we can neither unite with others nor be content with separation from them. And this is a Cross that we should rejoice to bear with Him who bore it for all the sins of mankind.

men in the Services make an effort to establish liaison with local churches. Many, many more gravitate to the mass of non-participants. In my experience, few Episcopal churches make any evangelistic effort to reach Episcopalians or others in neighboring Service installations. There is a distinct lack of a general positive program to interest servicemen in the fellowship of the local Episcopal church and its parish life.

It appears to me, therefore, that the basic problem is one of a lack of initiative and impetus by the local parish church (lay as well as clergy) to provide a church home for these people.

The statement of the House of Bishops appears to me to be entirely correct, therefore, in placing the responsibility with the bishops, clergy, and laity of neighboring communities to Service installations, and not to a new echelon of authority superimposed upon priests in uniform. Our priests in uniform should be helped, guided, and supported by the diocese in which located for the time being, or by the Armed Forces division, when overseas. But even more important, each diocese and parish church concerned with Service installations should establish a firm, vital program to make servicemen welcome, to bring them in and to keep them in the Fellowship. If this means additional clergy help for some parishes, then that is the place for it — not at a level where only chaplains themselves are concerned.

We in the Armed Forces are average citizens. We may be transplanted, transient or temporary, but when we are near a community we seek through such means as are open to us to become a part of that community. I do not think the doors of the Episcopal Church as a whole are left more than unlocked. They should be thrown wide open.

I seek to emphasize the need for a concrete and widely-recognized Episcopal program for the acceptance, welcoming and inclusion of members of the Armed Forces, college students and others removed from, or without, church homes.

STEPHEN B. LEE
Commander, USN

Philadelphia, Pa.

Tottering on the Brink

May I thank Emily Gardiner Neal for her article "A Layman Looks at the Episcopal Church" [L. C., November 11th], having been through this same hell, not once, but several times.

Through a dedicated clergyman, I have caught a glimpse of his vision of the wonderful future for our Church. Another God-inspired man gave me, a person tottering on the brink of the grave, the sureness of the resurrection in the life expectant.

Then what happens. You meet one who scoffs at your faith in the miracles of the Bible and another refers to purgatory as an accepted belief! This last remark was to me the last straw. Open up your doors, Lutheran Church, here I come!

However, reflection, prayer, and communion have stayed me. The Articles of Religion in the back of the Prayer Book have helped.

ALICE SKAE FAY

Putnam Valley, N. Y.

Roger B. Ray of Cape Elizabeth, Maine, recently wrote about the Episcopal Churchmen of Maine: "We have no constitution or by-laws. Reports are viewed with suspicion for being time wasters and contributing little to the redemption of the world. We have been averse to programs designed just to develop techniques. We hold that organizations are not sacred but people are. We have never thought of ourselves as a money-raising organization. Our conferences have been devoted to education in the Faith."

He then went on to say: "Perhaps the above makes us sound like more effective evangelists than we are. We feel fortunate to have as many as 100 show up for a conference. Probably the core of self-starters in the Episcopal Churchmen of Maine numbers 30. But we feel there is a job to be done, and we are quite willing to keep plugging away and enjoy the helpful support of Bishop Loring in what we are trying to do."

Part of their laymen's Advent Sunday last month went to the "Bishop's Dollar," a fund dedicated to specific projects like these: helping with repairs on a vicarage, a suit for a missionary priest, Church signs for missions, the cost of bringing a missionary bishop to preach in Maine, the cost of sending laymen to attend a conference at Seabury, subscriptions to layreaders' sermons for two lay readers, medical expenses in the families of two missionary priests — all of these worthwhile projects which, according to reports, seemed specifically attractive to the men.

Donald Dunn of Houlton, Maine, who heads up this diocesan laymen's group says, "The men here in this diocese are doing a lot of good work. For instance, on Advent Sunday right here in our own community we publicized the men's Corporate Communion on the radio, in the papers and by sending out postcards, with the result that we had more men at the Church at both the 8:30 and 10:30 services that day than we had women, a kind of record for us. The response was most enthusiastic."

"Front Soldiers"

The other day at lunch a small group of us laymen had the pleasure of talking to Hans Ruedi Weber, Director of the Department of Laity of the World Council of Churches.

Mr. Weber told us about a few of the literally thousands of different laymen's movements that have cropped up around the world in recent years. In speaking of laymen and their role as members of the Christian Army, the Church, he said, "As I see it, too often professional Church workers today are considered as the front soldiers. But the real battles of faith are not fought in the Church building, in synods, Church assemblies, etc., but in the offices, in the homes, the political parties, and service clubs. This is where the layman lives. Therefore, the layman is the front soldier of the Church and the clergyman in a sense, is behind the front; he works as a staff member back at headquarters. This doesn't mean that the work of the clergy is not important. Indeed, without a headquarters staff the front soldier couldn't fight. But it makes clear that, just as the staff officer works in order that the front soldier can fight, so the clergy and other professional Church workers function in order that laymen and laywomen can fulfill their Christian vocation out in the world of their daily work."

He spoke of the need for laymen to be well-informed and for an effective, constant back-and-forth communication between the front soldiers and the headquarters behind the front. "It is significant," he said, "that wherever the Church truly rediscovers its task in the world, centers for meeting and discussion are established—where lay people from a specific profession or laymen working together in a specific area come together with some clergy who are willing to listen in order to see the specific, strategic, points where the battle of faith has to be fought and in order, also, to help those lay people search most effectively for a Christian answer to such specific challenges."

Gone are the days, he told us, when the parish can be a sleeper train where the rector is engineer and the lay people those who have paid their fares and climbed aboard for a night's rest enroute to wherever the engineer takes them.

As 1957 begins, we laymen will do well to re-think our role in the Church. With the help of our Lord, we need not face the new year like a friend of mine who acknowledged a birthday card someone sent him with the comment: "I face this day with a triumphant shudder: triumphant at realizing I have lasted this long and with a shudder at what still lies ahead."

Here's hoping your 1957 is richly rewarding in every way!

Dean Pike Sermon Backs Right to See Movie "Baby Doll"

In answer to an attack on the motion picture "Baby Doll" made by Cardinal Spellman and other Roman Catholic clergymen throughout the country, the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, said that the Church should not suppress statements of human problems, but rather it should provide solutions for them.

In a sermon Dean Pike defended the right of the public to see the movie, although he condemned the methods used in advertising the picture as "a crude distortion of the author's work and an insult to the public." Dean Pike said that although "Baby Doll" dealt with sexual aspects of life, neither he nor Mrs. Pike had found it pornographic. "I don't think I sinned in seeing it," he said. He added that "sensuality is not portrayed for its own sake," and that it is "portrayed in much less abundance than in 'The Ten Commandments,' which a leading New York prelate has labeled excellent and which his opposite number in Boston has said every parochial child should see."

The dean said he did not intend to send his children to see "Baby Doll," not only because of its sexual aspect, but also because they would be unable to grasp "the great measure of hatred, jealousy, frustration, and meaninglessness which this story pictures."

The controversy over the film began when Cardinal Spellman denounced it and admonished Roman Catholics not to see it "under pain of sin." The Cardinal said it was "astonishing and deplorable" that such an "immoral" film had been certified for public showings. Since then Archbishop Francis P. Keough of Baltimore forbade Roman Catholics to patronize the movie "under pain of serious sin." Archbishop John F. O'Hara of Philadelphia banned it to Roman Catholics as "an occasion of sin" and Archbishop Albert G. Meyer of Milwaukee denounced it as "a near occasion of sin."

An editorial in *The Evangelist*, Roman Catholic weekly for the diocese of Albany, said that showing the film in Albany would constitute a "contemptuous gesture of defiance" against Bishop William A. Scully of Albany, chairman of the Bishops' Committee on Motion Pictures and moderator of the Legion of Decency. "If 'Baby Doll' comes to your area theatre stay away from it," the editorial said. "It is moral contamination. It will dirty you."

Dean Pike said that he did not question the right of any Church to promulgate

rules of conduct for its own members. But he did question, he said, the theological correctness of the Roman Catholics' position and the asserted attempts of "minority groups" to impose their will on the community.

The dean told the congregation of more than 3,500 that "portrayal of sex is evil and should be condemned if it is thrown on the screen simply to excite and entertain." However, he said, "writers who depict with realism and feeling the wretchedness and bitterness of human life are serving God by depicting life without God, and without standards, without meaning, without a sense of ultimate destiny, and without hope." He compared these writers to John the Baptist, who raised the questions without having the answers as "the voice of one crying in the wilderness."

"Those who do not want the sexual aspect of life included in the portrayal of real-life situations had better burn their Bibles as well as abstain from the movies," the dean said. Christ would not save people by having them withdraw from the human scene, he maintained.

"Until people really face the human situation in all its depth and possible degradation, its hopelessness and futility without God and ethics, its bitterness without redemption, they cannot fully receive the Gospel; and if Christian laymen have no exposure to or preception of these problems, they are in all the poorer position to communicate the Gospel meaningfully to others," he said.

Dean Pike concluded his sermon by saying that whether the picture "hurts or helps you is left to God and your conscience." He quoted the prayer book as saying 'We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us.' Let us then leave room for those who are not the Christ, but are voices crying in the wilderness," he concluded.

Seabury Press Puts Out New Church Bulletins, Supplies

A new line of Church bulletins and related supplies has been put out recently by Seabury Press.

Thirteen actual samples of this material (including large and small bulletins, offering envelopes, letterheads, and mailing envelopes) were sent to the clergy of the Church in Seabury's fall mailing.

The bulletin designs, by Gregor Geothals, are simple and in the contemporary idiom.

Seabury's spring mailing will include special bulletin designs for Ash Wednesday, Palm Sunday, Good Friday, Easter, Whitsunday, and Trinity Sunday. There will be two Easter designs, each available in a four-piece matching set, to include

large bulletin, offering envelope, letterhead, and mailing envelope.

Eugene White, retail sales manager of Seabury Press, comments: "The new line of Seabury Press bulletins has sold very well indeed, and we have received a considerable number of extremely favorable comments from the parochial clergy."

Bishop Sherrill Requests Funds for Relief Program

In a recent letter Bishop Sherrill made a request for funds to aid not only Hungarians, but also refugees from all parts of the world. Stating that the entire refugee program is



BISHOP SHERRILL

vitaly important Bishop Sherrill asked that the Church's goal of \$80,000 be exceeded. In his letter the Presiding Bishop said:

"We are all deeply moved by the tragic plight of the refugees from Hungary and we must not forget the similar situation of millions of displaced people of other nationalities. Many wish to know how they can help. I ask our Church people to give through their parishes to the Presiding Bishops Fund for World Relief which contributes through the World Council of Churches and Church World Service to this critical need. I urge our clergy to encourage and facilitate this support. Checks payable to H. M. Addinsell, Treasurer, should be sent to me.

"Our Church's share for Hungarian Relief is \$80,000. I trust that we shall receive very much more, for the entire refugee program is vitaly important. What better Christmas gift could be made?"

Three Sessions of Classes At St. Augustine's College

Clergy, senior theological students, and other suitably qualified lay persons will have a choice of three sessions at the 1957 "International Summer Courses" of St. Augustine's College, Canterbury. (St. Augustine's is the Central College of the Anglican Communion, where Anglican clergy from all over the world meet for worship, study, and fellowship.)

The first session, "The Mission of the Church," will be held July 8th to 20th. It will be led by these lecturers: Canon C. K. Sansbury, Warden of St. Augustine's; Canon M. A. C. Warren, General Secretary of the Church Missionary Society; the Rev. Douglas Webster, Home Education Secretary of the Church Missionary Society; the Rt. Rev. Joost de Blank, Bishop of Stepney; and the Rev. Richard B. Scott, Episcopal Chaplain at Cornell University.

The second session, "The Bible Today," will be held July 22d to August 3d. Lecturers will be: the Rev. R. F. Hettlinger, Fellow of St. Augustine's; Canon A. O. Standen, Canon Residentiary of Canterbury Cathedral; and the Rev. C. F. D. Moule, Lady Margaret Professor of Divinity, University of Cambridge.

The third session, "The Ministry of the Church," will be held August 5th to 17th. Lecturers will include: the Rt. Rev. J. T. Hughes, Bishop of Croydon; the Rev. Alden D. Kelley, Sub-Warden of St. Augustine's (formerly dean of Seabury-Western Theological Seminary); and the Rev. G. F. S. Gray, Fellow of St. Augustine's.

The fee (which should not be sent but paid during the session) is £16 (\$45) per session, inclusive of tuition, board, and lodging. Application should be made to the Secretary of the Summer Courses, St. Augustine's College, Canterbury, Kent, England; but full information may be had from the Rev. Gordon T. Charlton, Jr., 281 Fourth Ave., New York 11, N. Y. Those unable to meet full cost may apply to the Secretary for help, to a maximum of £5 for clergy living in England and £8 for others.

There is accommodation for a limited number of wives of participants at a charge of £10 per session inclusive.

Receipts Less than Expectations

By December 1, 1956, the National Council had received \$4,677,161.23 on its 1956 expectations. This was \$1,055,981.43 less than the total expectation for 1956 of \$5,732,877. The dioceses or districts of Brazil, Liberia, the Philippines, Dominican Republic, Alabama, Eau Claire, and Northern Michigan had already met or overpaid their 1956 quotas by December 1. The above dioceses and districts have overpaid an amount totalling \$265.66, not included in the total balance due.

13-Year-Old Boy Tells of Experiences With Archeologists on Gibeon Expedition

The Old Testament city of Gibeon, unearthed in Jordan this past summer by American archeologists, came in dramatic fashion to the attention of worshippers at the family service of St. Alban's Church, Albany, Calif., on December 16th.

David Johnson, 13-year-old son of the Rev. and Mrs. Sherman E. Johnson, who had accompanied his parents on the expedition, addressed the congregation. He answered questions put to him by the rector, the Rev. John Hathaway Blackledge.

During the summer David lived with his parents in Jerusalem. "A number of times I rode with them in a jeep to the site of the 'dig,'" he said. This was located at the Arab village of El-Jib, eight miles north of Jerusalem. David witnessed the archeologists and the native workmen toiling in the sun. "When it got too hot," he said, "I could go into the tunnel and cool off."

This tunnel, 170 feet in length, was mostly cut through solid rock and was built to give protected access to a spring so that the residents of Gibeon could always have a water supply safe from capture, even if besieged by enemies.

Other major finds were the large pool, inside the wall, probably used for storage and holding possibly 200,000 gallons of water, and the jar handles. "These jar

handles," said David, "with the name 'Gibeon' scratched into them in ancient Hebrew script, served to identify the place as the Gibeon of Bible times."

"Such discoveries as these," said David, "show us that the Bible is true."

At the dig David met and talked with Arab children. "Yes, they speak English," he said.

During the time that he spent in Jerusalem David wandered freely about his section of the city. "Nobody bothered me; I could take pictures whenever I wanted to and I could talk with the people, most of whom spoke English."

When asked by the rector of St. Alban's: "Were you near any of the fighting?" he replied: "Well, we could hear shooting going on." The expedition left Jordan for the United States before the recent large-scale outbreak of hostilities there.

Asked if he might become an archaeologist the junior-high-school pupil replied: "I think that I might become an architect."

David's father is the dean of the Church Divinity School of the Pacific, the west-coast seminary of the Episcopal Church. His mother is also on the faculty there. The expedition to Jordan was under the direction of the Rev. James B. Pritchard, faculty member of the Church Divinity School of the Pacific.

Group Hears of Slaughter of Christians in Red China

The 25,000 persons estimated killed in the abortive Hungarian revolt are but "a drop in the bucket" compared to the numbers slain in Red China, an exiled Chinese Anglican bishop said recently.

Dr. Quentin K. Y. Huang, former bishop of the Yun Kwei diocese of the Holy Catholic Church in China, said he conservatively estimates that the Communists have killed 200,000 Christians alone in China.

Bishop Huang, interviewed before a talk at Grace Church, Providence, R. I., said there are "many more revolts and uprisings in China than in Europe" but the press "doesn't pay much attention to them." There are revolts "almost daily," he said, "but not on such a big scale as those in Hungary and Poland." The largest occur in the western and southwestern sections of China, the bishop said.

Bishop Huang charged that the Chinese Church today is a "show window Church controlled by party members." He said nothing could be accomplished by a visit of U.S. Church leaders to China to re-establish relations between Christians of the two countries. Such a visit was proposed at a recent joint assembly of the NCC's Divisions of Home Missions and Christian Life held in Indianapolis.

"It is all right to try this," Bishop

Huang said, "but I don't see that any good result can come of it."

He said the U.S. Churchmen would go "only where allowed" and Chinese Churchmen who are not Communist party members "would have to speak to the visitors through Commie interpreters. They would have no freedom to talk at all. Freedom of religion in China today is a joke," the bishop said.

Bishop Huang said he had been offered the post of head of "the Church and different religions" in southwest China by the Communists "with authority over life and death." The offer, he said, was made after he had spent 79 days in prison at Kunming. The Communists "wanted me to work for them in administering their land reform and indoctrinating Church members," he said. "I asked time to consider, and then escaped through a series of miracles."

Bishop Huang was elected the first bishop of Yun Kwei in 1947. Since escaping from China in 1951 he has made his home in Washington, D. C., and is working with Chinese people there and in Baltimore, "helping them understand Christian democracy in America and, if possible, enlisting them under the banner of Christ to build a foundation for the Church of tomorrow in China." [RNS]

National Council Hears Plans For Resettlement of Refugees

Refugee director tells of Hungarian children streaming through marshes wearing prayers on coats while parents go back to fight

By JEAN SPEISER

The part of the Episcopal Church in caring for Hungarian refugees was a question uppermost in many minds at the National Council meeting at Seabury House in December, and it was answered by the Rev. Almon R. Pepper, secretary of the Presiding Bishop's Committee on World Relief and Church Coöperation, and director of the Department of Christian Social Relations.

"We have resettled more than 3,000 people since the passage of the Refugee Resettlement Act in 1953 and are caring for about 30 persons each week," he reported. "There are many more offers for Hungarian families than there are refugees available.

"Of those arriving at Camp Kilmer, 63% are Roman Catholic, 25% non-Catholic Christians, and 5% are Jews. [The remaining seven per cent represent "assorted and unchurched" people.] Inasmuch as the non-Catholics are largely members of various reformed Churches, for which U.S. representatives are eager to assume responsibility, there simply are very few available to the Episcopal Church. The nearby Hungarian clergy come with busses and swoop them up and off to waiting sponsors before any other agencies have an opportunity to offer."

A resolution that the Rev. Alexander Jurisson, resource secretary of the Committee on World Relief, who has been working as a member of the Church World Service team on the Austrian border, be made the assistant secretary of the Committee on World Relief was passed by the Council.

A special guest at the meeting was Dr. Leslie Cooke, director of Inter-Church Aid and Service to Refugees of the World Council of Churches, who is on leave in the U.S. from headquarters in Geneva. He is an Englishman and a Congregationalist.

He expressed appreciation for the "sustaining, supporting ministry of the Episcopal Church, which has made many projects possible that otherwise might never have been started."

Rally After First Trouble

The World Council of Churches, he told the Council, began to rally its resources from the very first moment trouble broke out in the Middle East, and subsequently in Hungary. Staff members in other parts of Europe and Africa were brought to the areas of crisis, and at present there are 50 workers on the Austrian border, offering physical and spirit-

ual ministry to the refugees coming through the cold marshes and across the streams at night.

The refugee total as of mid-December he said was 125,000 Hungarians in Austria. About 150,000 are expected before the emigration is finished.

"Five thousand of these were children," he reported, "many of them wearing



Rev. A. Jurisson (right) and Rev. A. Pepper.

name-labels, or bits of prayers printed on pieces of paper. These often were deposited in our care while the parents returned to Hungary to fight. This is a young people's revolt. The preponderance of the revolutionists are 15- to 18-year-old "Freedom Fighters." It is ironical that this generation, well indoctrinated with Communism, has turned against its teachers and is using methods of warfare taught by the Communists in fighting against them."

The bulk of the youth, including its most promising leaders, are gone from Hungary. This is a problem for the Church. But the Church is aided somewhat negatively in reassembling its resources because the government will be too busy with its problems to pay much attention to it.

The significance of the coöperation of all the Churches in recent troubled days is three-fold, declared Dr. Cooke.

"First, it shows what the ecumenical movement can do. The situation requires utmost coöperation; it is the sharpening up of a ministry carried on for years in Hong Kong, the Gaza Strip, Germany, and other parts of the world throughout the years. We are not doing something new; we are just stepping it up.

"Second, we have a long-term commitment. After the emotions die down in these countries men and women will need help in reconstructing their lives. We must put trained Church workers in countries that have never had workers there. No one can see the end. We can help solve the *problems of refugees*, but we are not likely soon to solve the *refugee problem*. Do not forget that there are 40 million refugees in the world. Of these 156,000 personally are committed to the care of the WCC."

Means of Grace

The third and most important conclusion in the coming-of-age of the World Council's relief efforts, said Dr. Cooke, is that "the ministry of relief stands side by side with the ministry of preaching.

A resolution was passed by the Council providing that any balance for work of the World Relief committee in the 1956 treasury be made available for work in 1957, and not allowed to lapse.

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, reported that the National Executive Board had held consultations in five dioceses — Olympia, Nebraska, Chicago, Western Massachusetts, and Western New York — conducted by two board members, a local priest, and an Auxiliary staff member to examine the following problems:

- ✓ The function of the diocesan board in relation to the parish, asking "How can it best serve the parish?"
- ✓ The furtherance of "coördinated planning," to unify approach and agreement on aims between board and parish."
- ✓ The relationship of the diocesan board to the various diocesan departments.

There will be consultations in six additional dioceses during the next few months.

The Auxiliary is still working, added Mrs. Warren, on the question of changing its name, as discussed at the October Board meeting.

Corporate Communion

The Rev. Carleton J. Sweetser, reporting for the Presiding Bishop's Committee on Laymen's Work, revealed an ever-increasing interest by parishes throughout the country in the Advent Sunday Corporate Communion for Men and Boys. Every year, he said, the Committee runs out of printed material on the corporate communion, and on the work of the committee. A new pamphlet on retreats, and the most recent of the five annual newsletters were distributed to the Council.

"We try by means of our newest publi-

cation — 'A Blueprint for Keymen' — to define our policy and to show the parish lay reader how to develop a local program with the aid of his clergyman.

"One way of doing this is by pointing out that we have two strings to our bow—the layman's Christian ministry to the world, and his service to the Church. Every serious layman knows he cannot actually draw a blueprint of his ministry, and that if emphasis were to be given in one direction or another, it should be on his ministry to the world. Church jobs and projects are important and necessary, but the other responsibility is deeper and more significant."

Bishop Jones of West Texas, who is chairman of the Department of Promotion, presented a report of the Joint Committee of the National Council and the Episcopal Radio-TV Foundation held in Richmond, Va., on November 29th. The report was approved by the National Council, and will be published after it is approved by the trustees of the Foundation at their January meeting.

John W. Reinhardt, director of the Department of Promotion, reported that the final total of the 1956 Lenten Missionary offering by Church schools was \$460,161.09. A new essay contest for two groups of Church school students will be announced later in detail. Briefly, there will be four winners — two in each division, who will be brought to New York City and will take part in the television program "A Lamp Unto My Feet" on May 5, 1957. Because this series appears in the morning when most Church schools are in session, it will be possible for them to view the program at class.

"Mission at Mid-Century," a National Council TV show is seen on more than 100 stations, Mr. Reinhardt reported, and the filming of a new program, "Man to Man," with the Rev. Theodore P. Ferris of Trinity Church, Boston, has begun. A 15-minute program, it will be distributed to 150 stations for local use.

The Jamestown Festival, scheduled for next spring, he said, is becoming more and more of a religious celebration, with the important dates being April 28th — the re-enactment of the landing of the first colonists in Jamestown — and June 16th — the commemoration of the first recorded celebration of Holy Communion on these shores. The Archbishop of Canterbury and Bishop Sherrill will take part in the April ceremony.

A full-time chaplain, the Rev. Churchill Gibson, retired, of Richmond, will be on duty in the reconstructed church.

Recognition of Woman Workers

Bishop Emrich of Michigan reported for the Home Department in the absence of the Rev. William G. Wright, its director. The council sent greetings to Fr. Wright, who is ill. One project the Department is developing is the proper recognition of women workers as they retire

from the service of the Church.

"We want to put some heart into our expressions of appreciation," said Bishop Emrich. "We plan tentatively on the awarding of a certificate signed by the Presiding Bishop, and presentation of a Prayer Book and hymnal, at a public serv-



BISHOP EMRICH

ice. We also have written Bishop Dun of Washington asking whether it might be possible to set aside an altar in the cathedral in which the names of faithful women workers might be kept and preserved — a place they feel belongs to them."

The following grants to domestic missions were proposed and approved:

- ✓ \$5,000 to the diocese of Georgia for a new parish house for the Church of the Holy Apostle, Savannah. (The area has had a 50% gain in population in the last 15 years, is near a large Air Force base and is a large community of young couples.)

- ✓ \$6,000 to the missionary district of South Dakota toward the purchase of a new bus for children of St. Elizabeth's School. Sixty Indian children are concerned, not only with a means of getting to and from school, but with means of transportation to medical and dental centers for regular examinations and treatment. The old pickup truck previously in use had met with an accident and is *kaput*.

Dean Haden of Grace and Holy Trinity Cathedral, Kansas City, Mo., reported for the Town and Country Work Division of the Home Department.

A grant of \$2,000 was made to the diocese of Lexington for work in rural demonstration in Bell and Harlan counties under the direction of the Rev. Francis W. Kephart.

A grant of \$1,200 was made to the Department of Pastoral Theology, Episcopal Theological School, Cambridge, Mass., for seminars in rural work.

The appointment of three new members to the Town-Country advisory board: was announced: Bishop-elect Foote; the Rev. Samuel B. Chilton of Richmond,

Va., Archdeacon of the diocese of Virginia, and the Rev. J. P. Marks of the Chenango county missions, McDonough, N. Y.

An appropriation of \$4,500 was made to the Home Department's College Work division. The fund will be used to train personnel and make continuing studies of young people's summer work camps.

Visits to UN by Youth

The finance committee approved a grant of \$3,000 to the Christian Citizenship Division for visitation of young people to the United Nations, a new program to be administered by Mrs. Stephen Mahon, the official observer of the Episcopal Church at the United Nations.

Bishop Scaife of Western New York read the statement of the House of Bishops on "The Election of a Bishop for the Armed Forces" [L. C., December 9th].

The appointments committee announced:

- ✓ Miss Harriet H. Keefer as missionary to Alaska.

- ✓ Mr. Foster M. Cross to be treasurer of the missionary district of Puerto Rico to replace Mrs. Gertrude Levo, resigned.

- ✓ Mr. Robert J. Meyer to be treasurer of the missionary district of the Philippines.

Other resolutions and appointments not previously reported were:

- ✓ Election of Bishop Smith of Iowa to succeed Bishop Brinker of Nebraska as National Council member representing the Northwest Province.

- ✓ Appointment of Mrs. Robert Reid, widow of an Alaskan missionary, now of Austin, Texas, to succeed Miss Louise Gehan, resigned, as associate secretary in the Division of College Work.

- ✓ Finance committee announcement of \$100,000 to be applied to the rental construction account. (\$49,000 reserve in this fund and \$51,000 from undesignated legacies will make up this amount.)

- ✓ Locality allowances are to be revised annually if there is a five per cent change in the cost of living. Recent study indicates revisions are in order in certain areas.

- ✓ By means of a New York State Supreme Court decision, use of income from the fund for "Word of the Church in China" has been released for "Word among the Chinese of Dispersion," including refugees outside China. There are about 74 accounts involved, of which \$453,847 is principal and \$313,000 income, currently. This resolution was passed by National Council on recommendation of the Overseas Department. From the foregoing balance, \$6,250 was voted for theological education, \$2,000 for seminary library, and \$25,000 for lands and buildings to the Bishop of Hong Kong.

The "Long View" Will Insure Better Financial Footing

An unscheduled plea by Bishop Sherrill for "long-range planning" for the Church — particularly in the field of finance — was given during the first day's session.

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vision for the capital needs of this Church," he declared. "We have starved our seminarians (\$2 million for eleven seminaries); we can care for our needs only on the chance of a bequest from here or there. It is very precarious; it is in a highly 'unvisioned' manner that we approach our task."

Schools of medicine and law are "reaching for the sky," he reminded, while "we go on heroic campaigns with no incentive to over-subscribe."

The goal of the Episcopal Foundation, which the Presiding Bishop established; he described as "appeal without apportionment." "Sixty or eighty million dollars," he said, "is not too much for two million Episcopalians to raise, and it is only in taking this long view that we can insure the continued secure footing of our Church.

"We won't get cash without comprehension," he warned. "We have shown very little imagination. That is because the average laymen thinks parochially and not in terms of the Church. He should work for the Church in its world-wide mission. Let us think and talk in these terms. The way will be found."

Chaplain Reports on His "Frustrating Assignment"

The Rev. Robert J. Plumb, director of the Armed Forces Division, introduced Chaplain Harry G. Campbell, recently returned from Korea, who told of the great need both to prepare young men for tours of duty away from home, and to minister to them during those periods.

"It was a frustrating assignment in a frustrating country," reported the chaplain. "I was commissioned to take care of the youngsters you trained — and I don't mind saying I am discouraged. I wonder if you realize the end results of your training and education. I cannot describe the immorality of the situation over there. I was so completely involved in fighting VD that I had no time for the ministry.

"Has the Church forgotten that morality is pleasing to Almighty God?"

Bishop Daley, Bishop in Korea, is doing a "super-human job," ministering to a thickly populated area of 352 square miles assisted by two priests, the chaplain declared. He described the bishop as "bouncing along in a jeep over impossible roads, with a tam on his head," and again "taking a broom and cleaning out the Anglican cathedral in Seoul," which is now a center for Episcopalians. He recommended the whole-hearted support of the Armed Forces Division of the National Council to the cathedral.

He spoke also of the fine work being done by Colonel Fred Coleman, an Episcopal layman, who recently organized a retreat of 72 men in Seoul.

"The Church does live, but it could be

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stronger," he concluded. "These are your sons. It will help them if we aim at spiritual maturity as the goal of our Christian Education projects."

Motion Picture of Visit to Russia Shown at Meeting

Another note of international relations was introduced at the end of the first day's session, when the motion picture of the American Church leaders' visit to Russia last winter was shown. This was a personal gift from the Russian Churchmen to Bishop Sherrill, a member of the delegation, who officially represented the Episcopal Church in the United States. This was also Bishop Sherrill's first view of the hour-long movie.

The group, led by the Rev. Eugene Carson Blake, president of the National Council of Churches, is shown in a lively and comprehensive account of their 10-day visit to the Russian capital and surrounding areas. They visit many churches, are presented with many gifts from Russian Orthodox colleagues, tour the Russian subway, art museums, and colleges and finally join in a brief session of folk-dancing with small fry at a private school, to the apparent pleasure and amusement of both.

The movie, which will be introduced with a statement by Bishop Sherrill on the position of the Church in the United States, in relation to the Church in Russia, is available on loan to parishes on request.

Cut in Budget for Japan Explained by Bishop Bentley

Bishop Bentley, director of the Overseas Department, gave a thorough-going discussion of the reasons for the cut in the budget for Japan, which has been the subject of a good deal of criticism and, said the bishop, "misunderstanding."

"Mandatory increases in the new budget became necessary following its approval at the General Convention," he explained. "Among these was the direct appropriation to the Church in Japan itself, to take care of the exorbitant personal income tax for missionaries and other foreigners. The Church paid the difference between this tax and a comparable one that a missionary would have paid as a resident of New York state.

"These unexpected expenses and others amounted to \$163,500. We met them by cutting the budgets of all the overseas missionary districts. Brazil suffered, Liberia suffered, the Philippines suffered. We were not pulling the rug out from Japan — she necessarily shared the cut with all the other mission fields."

In support of Bishop Bentley, the Presiding Bishop urged that parishes and missionary districts take "a world view" of the problems of the Church instead of local, or parish outlooks.

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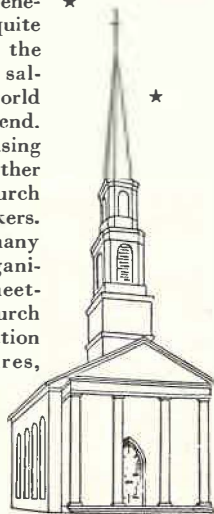
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A Profound Grasp

BY MEANS OF DEATH. Good Friday Meditations. By **Hughell E. W. Fosbroke.** Foreword by the Rt. Rev. **Henry Knox Sherrill.** Seabury Press. Pp. 93. \$1.75.

It may seem strange to review a book of Good Friday meditations in an issue dated the Feast of the Epiphany — stranger still to read the book (as this reviewer did) just a few days before Christmas; yet the Cross of Christ is relevant at all times, and in publishing Hughell E. W. Fosbroke's *By Means of Death* early in January Seabury Press has seen to it everyone will have ample opportunity to purchase well in advance of Lent the Seabury Lenten Book for 1957.

Those who know Dr. Fosbroke will not be surprised by the quality of these addresses — by their breadth and depth of understanding, by their mature spirituality, and by their profound grasp of the mystery of redemptive suffering. Here, in these lucidly presented meditations, is the fruit of long years of scholarship wedded to a disciplined life of prayer and devotion.

Dr. Fosbroke has given us a book that should be widely read by clergy and laity alike.

FRANCIS C. LIGHTBOURN

THE PAULINE VIEW OF MAN. By **W. David Stacey.** St. Martin's Press, 1956. Pp. xv, 253. \$5.75.

Today's world presents a great conflict among rival attitudes toward man. Is he a saint or a sinner, an economic cog or a potentially immortal soul?

What we believe about the nature of man affects our attitudes toward many things. W. David Stacey's *The Pauline View of Man* treats a timely topic, since St. Paul's view of man is important in Christian teaching on the subject. The problem is also crucial in the long-continued debate as to whether this influential thinker was fundamentally Greek, Jewish, or both.

Stacey clearly and fairly presents the variant conclusions of previous workers, noting the chief points cited to label Paul's views. Then he judiciously describes the Greek and the Hebrew views of man. With the stage thus set, he gives a more precise study of Paul's teaching, examining certain key terms, such as "soul," "spirit," "flesh," etc. Such precise study is necessary, because we all too easily read into Pauline passages presuppositions carried over from our own study

of Judaism or Hellenism, or even from 20th-century forms of thought.

For example, many unconsciously use the word "soul" in a rather Greek fashion, and only exact thinking can see what this word meant to a Jew and precisely what Paul intends. From this thorough examination Stacey concludes, rightly it seems, that in his fundamental approach Paul is a Jew. Even his apparent ethical dualism between flesh and spirit, when understood, is Jewish and not the pagan idea of the soul entrapped in an evil body. The majority of scholars already agree on this, but it is helpful to have the evidence convincingly gathered in one place.

The distinctive thing about this study is the greater emphasis it puts on the influence of Paul's Christian experience. It is distinctively Christian data which lead him to stress the spirit of man in relation to the Spirit of God as the primary factor in understanding man's nature. Man is seen as a unity, a Jewish position; yet redeemed mankind is described in terms which reflect his new experiences, a description transcending the Jewish one.

Stacey is certainly right in emphasizing that Paul is above all a Christian, teaching Christianity, not an instructor of either Greek or Hebrew anthropology. One criticism of Stacey which seems justified is that he occasionally over-stresses this aspect to the neglect of some Jewish elements. The transformed resurrection body, for example, had more of a place in Jewish writings than he concedes.

This book is valuable for its thorough examination of key Pauline terms and for its summarizings of variant views. Above all, it rightly helps the Christian see that the nature of man is best understood when we look at man in relation to God rather than at man in and for himself.

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PEOPLE and places

Appointments Accepted

The Rev. Samuel M. Black, formerly rector of Christ Memorial Church, Mansfield, La., is now rector of Grace Church, Whiteville, N. C.

The Rev. William E. Blewett, formerly vicar of St. Mark's Church, Moscow, Idaho, and Holy Trinity Church, Palouse, Wash., will on January 10th become rector of Christ Church, Henrietta, Mich. He will also do post-graduate work at the University of Michigan. Address: Route 1, Munith, Mich.

The Rev. G. Earl Daniels, formerly associate rector of All Saints' Church, Chevy Chase, Md., is now rector of Christ Church, Hyde Park, Boston. Address: 18 Franklin Terr., Hyde Park 36.

The Rev. Mr. Daniels is returning to the diocese of Massachusetts, where he was active in diocesan affairs and served for nine years as rector of St. James' Church, Cambridge.

The Rev. Walter A. Debboli, formerly curate of St. John's Church, Larchmont, N. Y., is now rector of St. Peter's Church, Plymouth, Conn.

The Rev. Arthur J. Ehlenberger, formerly vicar of Christ Chapel, Midland Park, N. J., will on February 15th become rector of All Saints' Church, Bergenfield, N. J. Address: 12 W. Central Ave.

The Rev. Hunley A. Elebash, formerly rector of St. Catharine's Church, Jacksonville, Fla., will on January 15th become rector of St. John's Church, Wilmington, N. C. Address: 831 Forest Hills Dr.

The Rev. William G. Greenfield, formerly rector of All Saints' Church, Richland, Wash., is now rector of the Church of the Nativity, Lewiston, Idaho. Address: 718 Eighth St.

The Rev. Yates Calvert Greer, formerly rector of St. Thomas' Church, Greenville, Ala., is now rector of St. Michael's Church, Chickasaw, Ala. Address: 217 Third St.

The Rev. Donald W. Mayberry, will leave his work as rector of Trinity Church, Wilmington, Del., at the end of January and will begin work as rector of St. John's Church, Washington, D. C., on about March 1st.

In Delaware the Rev. Mr. Mayberry has been prominent in diocesan and interchurch activities.

The Rev. Ronald W. McBride, formerly assistant at Calvary Church, Fourth Ave. and Twenty-First St., New York, is now vicar of St. Paul's Church, Wood Ridge, N. J. Address: 110 First St.

The Rev. W. H. Mead, formerly rector of St. Paul's Church, Alexandria, Va., is now an associate at the Parishfield Conference Center, Brighton, Mich.

The Rev. E. Dumont Morisseau, formerly vicar of All Saints' Church, Clarksburg, W. Va., and St. Andrew's Church, Fairmont, is now vicar of St. Augustine's Church, Detroit. Address: 20219 Manor, Detroit 21, Mich.

The Rev. Lewis N. Tillson, formerly priest in charge of Christ Church, Roxbury, Conn., and St. Mark's, Bridgewater, is now rector of Christ Church, Roxbury, and will no longer serve the church at Bridgewater.

Resignations

The Rev. Edward Cosbey, vicar of St. Paul's Church, Wood Ridge, N. J., has retired from the active ministry.

The Rev. L. Curtis Denney, rector of the Church of the Redeemer, Watertown, N. Y., and dean of the first district of the diocese of Central New York, has retired from the active ministry. Address: 101 Academy St., Manlius, N. Y.

The Rev. Henry Lowndes Drew, rector of the Church of the Holy Innocents, Highland Falls, N. Y., for more than 30 years, has retired from the active ministry and will be rector emeritus of the Church of the Holy Innocents. Address: 29 Lake St., Highland Falls, N. Y.

Fr. Drew celebrated the 52d anniversary of his ordination to the priesthood in May.

The Rev. Dr. Guy H. Madara, rector of All Saints' Church, Bergenfield, N. J., has retired from the active ministry.

The Rev. Dr. George Marshall Plaskett, rector of the Church of the Epiphany, Orange, N. J., has

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retired from the active ministry.

Changes of Address

The Rev. Gilbert G. Curtis, who retired from the active ministry in November, may now be addressed at 641 Fry St., St. Paul 4, Minn. He was formerly vicar of All Saints' Church, Miami, Okla.

Ordinations

Priests

Honolulu — By Bishop Kennedy: The Rev. William Smythe, on December 14th, at Christ Church, Kealahakua, Hawaii, where he is vicar; presenter, Canon P. R. Savanack; preacher, the Rev. G. F. Loweth.

By Bishop Kennedy: The Rev. Morimasa Kanehiro, on December 15th, at St. Augustine's Church, Kohala, Hawaii, where he is vicar; presenter, Canon P. R. Savanack; preacher, the Bishop.

Kansas — By Bishop Turner, Coadjutor: The Rev. David Christopher Butts, III, on December 13th, at St. Stephen's Church, Columbus, Kan., where he is vicar. He also serves as vicar of St. Mary's Church, Galena. Presenter, the Rev. J. A. Howell; preacher, the Rev. Louis Basso, Jr.

Pennsylvania — By Bishop Hart: The Rev. Herbert Ernest Rowe, on December 8th, at St. Martin's Church, Marcus Hook, Pa., where he has been assistant and is now rector; presenter, the Rev. W. O. Roome, Jr.; preacher, the Rev. M. M. Heckler, retiring rector.

Quincy — By Bishop Essex: The Rev. Isaac F. Mason and the Rev. William O. Lewis, on December 8th, at the Church of the Redeemer, Princeton, Ill.

The Rev. H. P. Hilbish presented Fr. Mason, and Canon C. F. Savage presented Fr. Lewis; preacher was the Rev. A. M. Gard. Fr. Mason will continue in charge of Trinity Church, Geneseo, Ill.; St. John's, Preemption; and Grace Church, Osco. Fr. Lewis has been in charge of the Church of the Redeemer, Princeton, Ill., and will now be vicar.

Virginia — By Bishop Gibson, Coadjutor: The Rev. William J. Moll, Jr., on December 7th, at St. Stephen's Church, Elkton, Va., where he is in charge. He also serves Good Shepherd Mission, Rocky Bar. Preacher at the service was the Rev. E. H. Hoy, Jr.

Wyoming — By Bishop Hunter: The Rev. George N. Hunt, on December 13th, at Holy Trinity Church, Gillette, Wyo., where he is vicar; presenter, the Rev. A. R. Cheales; preacher, the Rev. E. T. Rodda.

By Bishop Hunter: The Rev. Forest Miller, on December 14th, at St. Mark's Church, Casper, Wyo.; presenter, the Rev. E. T. Rodda; preacher, the Rev. J. B. Jardine; the ordinand is assistant of St. Mark's and also serves All Souls' Church at Edgerton. Address: Box 2209, Casper, Wyo.

Other Changes

The Rev. Edwin W. Taylor, who is assistant in the St. Louis City Mission Society and chaplain at Missouri Hills correctional institution, has been named an honorary canon of Christ Church Cathedral, St. Louis, Mo. (The Rev. Dr. Edgar C. Taylor, headmaster of Taylor School, Clayton, Mo., is also an honorary canon of Christ Church Cathedral. They are not related.)

Deaths

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

The Rev. Arthur Homes Brimley, 59, first perpetual deacon to be ordained in the diocese of Western North Carolina, died December 8th at his home in Asheville, N. C. Mr. Brimley who had been in ill health for several months, was the assistant at Trinity Church, Asheville.

Mr. Brimley was born in Raleigh, N. C., and was a graduate of North Carolina State College. He was ordained deacon in 1954 by Bishop Henry of Western North Carolina and became assistant at Trinity Church at that time.

The Rev. Francis Moore Osborne, 77, retired priest, died November 16th, at the

Moore County Hospital at Pinehurst, N. C.

Fr. Osborne retired in 1940 after 35 years of service in the ministry. He was educated at the University of North Carolina, the Theological Seminary of the University of the South, Sewanee, Tenn., and the General Theological Seminary, New York City. He was ordained deacon in 1904 and priest in 1905. His first parish was in Charlotte, N. C., where he built and served both Holy Comforter and St. Martin's Churches. In 1906 he organized the first Boy Scout troop in North Carolina. In 1920 he returned to the University of the South as chaplain, also occupying the chair of theology at the Theological Seminary. He remained there until 1932 when he accepted a call to Calvary Church, Pittsburgh. Following his retirement 16 years ago, he and his wife purchased a home at Pinehurst where they have since lived. He is survived by his wife, Mary; one son, Francis Bryan Osborne; and two sisters, Mrs. Heriot Clarkson and Miss Josephine Osborne.

Mrs. Ellen Powell Orrick, wife of the Rev. S. Hilton Orrick, died suddenly at her home in Baltimore, Md., on December 6th.

Fr. Orrick had been assistant at St. Paul's Church, Baltimore, from 1921 to 1953 when he retired. Mrs. Orrick was born in 1883 and married in 1913. Since that time she worked with her husband in numerous parish and civic activities. Besides her husband she is survived by one daughter. Funeral services were conducted on December 8th by Bishop Doll, suffragan of Maryland; and Bishop Powell, Bishop of Maryland.

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A Better Day

Continued from page 9

be very happy to do so. We called the galley and ordered 6,000 cookies, 100 gallons of ice cream, 2,000 balloons, prizes and games.

At the hour appointed for the 600 to come aboard we saw an endless line of children approaching the ship following the Consul General. He looked like the Pied Piper. He came up the gang plank and apologetically said he had 1,800 "underprivileged" children with him. The other chaplain and I looked at each other, searching for mutual encouragement, praying for strength, and saying, "That's just fine — glad to have you aboard."

We had a wonderful afternoon. The report was that at 10 o'clock at night they still found children wandering in parts of the ship that no one else had ever so much as discovered. That night, and the night following, we had a dance and supper for the 1,200 of the ship's crew. Social plans for the midshipmen and officers had been very well taken care of, but no one had done anything for the crew. We organized the dances hurriedly, and this gave the men something to do other than simply wander the streets of Halifax looking for excitement.

A Bible Class

I learned something very interesting in conversation with the Roman

chaplain. He had a daily Mass in the afternoon with an attendance of around 20, and nine communions. I had my daily Eucharist at six in the morning and usually had nine to 12 in attendance and nine communions. It occurred to me that perhaps the hours of instruction which our parish priests are giving to their people are really beginning to tell. There is a growing desire for the frequent reception of the Sacrament and this was certainly reflected in all of my services aboard ship.

A group of rather fundamentalist-type midshipmen asked if I would have a Bible class for them, and so we met every night at seven with a

group of around 30, to study the Epistles of St. Paul. These men showed an eagerness to learn and an ability to grow in their faith that I had not formerly observed among fundamentalists.

Perhaps all of these things are small signs of a better day for religion in the Navy. When these men graduate

they will become officers, and the whole future leadership in the Navy will be selected from among this group. The religion they receive now may mean a great deal for religion in the Navy in the days ahead.

It seemed like just a few days' time, but very soon the flight operations, the boat drills, and the three weeks' cruise were completed. As I left the ship a number of officers and men said how glad they were to have had a priest aboard. The Roman Catholic chaplain thanked me for my help and I thanked God for the rich opportunity that had been mine.

I sailed away in the small boat looking at the ship silhouetted against the sky, thinking how important it is that our Church take its part in witnessing to the Christian faith in the United States Navy.

Cover

Inset: Chaplain Hart prepares to leave the carrier *Tarawa* in a helicopter for services aboard destroyers. Background: The destroyer *USS Forrest Sherman*. Both pictures are U.S. Navy official photos.

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Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

KEY—Light face type denote AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

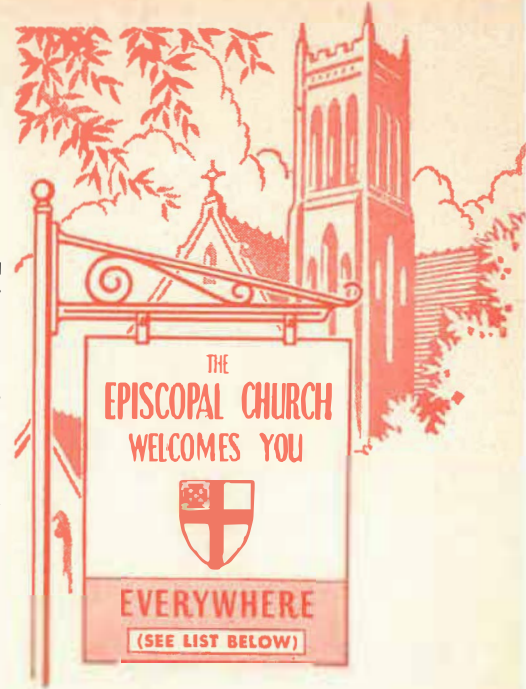
HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

HOLY COMMUNION 6th Ave. at 20th St.
Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

ST. MARY THE VIRGIN Rev. Grog Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



NEW YORK N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Sol Ev
& Sta 1st Fri 8; Holy Unction 2d Thurs 10:30;
C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail