

The Living CHURCH

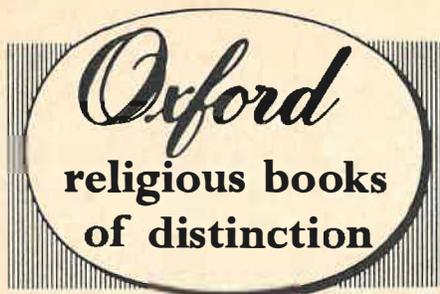
October 11, 1964

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Children at Otey Memorial Parish, Sewanee, Tenn.: For children scheduled for integration into the Sewanee Public School, a summer volunteer tutorial program [p. 12].

Fall Book Number



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LETTERS

Most letters are abridged by the editors.

Constructive Ways

Your editorial of September 6, regarding clergy pensions, underscores a problem of adequate compensation and benefits for missionary clergy that has been receiving attention from the National Council in many constructive ways. In 1961, the General Council directed that the National Council review missionary stipends, annually implementing them where possible with such increases as are commensurate with rising living costs; and study the possibility of establishing a stipend schedule for missionary clergy in missionary districts which would take into account both family responsibilities and tenure of office. The National Council referred the matter to the Home Department, the Overseas Department, and the Finance Department for implementation. A comprehensive study was undertaken by a joint committee of the three aforementioned departments.

Extensive research uncovered the fact that some opinions which had been held heretofore merely presumed a disparity between clergy and professional salaries. It showed, for instance, that the average and median salaries of missionary clergy, including benefits, compared favorably to local and national levels for professionals; but significantly, it also showed that inequities appeared in the lower range of stipends. Contrary to popular belief, the study disclosed no great difference in the potential for increased earnings on a regional basis. In the foreign missionary districts, extra compensation in the form of locality allowances are made to meet hardship conditions such as inflated food prices, foreign exchange problems, and import taxes.

Consideration was given to a system comparable to the Anglican Church of Canada which computes pension benefits on a scale of higher compensation than the actual stipends of priests, as suggested in your editorial. Such a system would impose a financial hardship on the small parish which would have to pay the additional assessment. It is doubtful whether you can convince a missionary priest that he is much better off in accepting a low salary when he is active, in anticipation of a pension that will be higher by a few hundred dollars when he retires. It is felt that using for pension computations a higher compensation than actual compensation in low stipend cases is not sound in principle. It would be much better for the parish to do more in the way of stipend, even if only a few dollars a month.

The study concluded among other things, that it would be impracticable to design clergy salary schedules and ranges for the missionary field and that the crux of the problem lies in the minimum starting salaries. After the study was received by the National Council and deliberated by the Departments and the Council, the following resolution was adopted:

"Resolved, that the National Council recommend that all missionary bishops having jurisdiction in areas served by the Home Department be informed that the National Council deems it to be important that the

Continued on page 25

The Living CHURCH

Volume 149 Established 1878 Number 15

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

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THINGS TO COME

October

11. Twentieth Sunday after Trinity
General Convention, St. Louis, to 23d
Triennial Meeting, Women of the Church,
St. Louis, to 23d
18. St. Luke (Twenty-first Sunday after Trinity)
25. Twenty-second Sunday after Trinity
28. St. Simon and St. Jude

November

1. All Saints' Day
8. Twenty-fourth Sunday after Trinity
15. Twenty-fifth Sunday after Trinity
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

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

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

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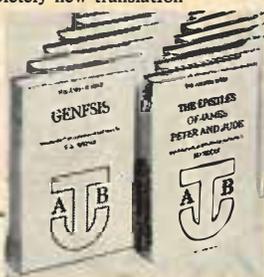
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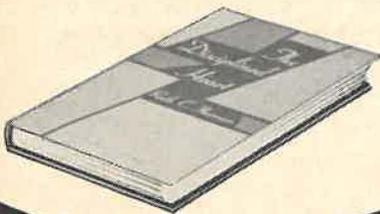
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Books



The American Blur

Protestant Concepts of Church and State.
By **Thomas G. Sanders.** Holt, Rinehart & Winston. Pp. 339. \$7.50.

Protestant Concepts of Church and State is an important and readable study tracing the history of five Protestant views of Church-state relations. The author, Thomas G. Sanders, teaches in the department of religion at Brown University.

Three of the views discussed are associated with particular groups: Lutheran, Mennonite, and Quaker. The fourth ("separationist") view has adherents in many Churches. This is true also of the fifth which is labelled "transformationist" (referring to the function of Churches in seeking to transform cultural institutions). Dr. Sanders finds the principal sources of this view in Calvinism and its most characteristic spokesmen in President John C. Bennett and others at Union Seminary.

Dr. Sanders' book is the first in a series, "Studies of Church and State," published in cooperation with the Department of Religious Liberty of the National Council of Churches.

The pattern traced is extremely complicated, partly because it deals with both the function of the state in relation to religion and the function of Churches and Church members in political life. An enormous wealth of interesting detail is presented. A leading theme is the influence of American conditions in blurring the distinctions between the various positions.

The soundness of Dr. Sanders' scholarship has been vouched for by outstanding Church historians.

WILBER G. KATZ

Professor Katz, of the University of Wisconsin Law School, is chairman of the Commission on Church-State Relations of National Council.

Rediscovery of an Ecumenical Pioneer

Toward the Recovery of Unity: The Thought of Frederick Denison Maurice.
Edited from his letters, with an introduction by **John F. Porter** and **William J. Wolf.** Seabury. Pp. 246. \$6.

A certain current fastidiousness in their doctrine of the Church sometimes makes Anglicans appear to their Protestant

brethren to represent a stance more fractious than any other Catholic position outside the Roman Church. At such a time it is good for us all to be reminded of the gracious irenicism of one of the great theologians of the Anglican Communion, Frederick Denison Maurice.

Here was a man (as the editors of *Toward the Recovery of Unity*, a new collection of his letters, recall) who, in the middle years of the 19th century, "stumbled across the very principle which has made the ecumenical movement possible—the recognition that somehow all Christians were already united in Christ and members of His Church." And deeply committed though he was to the usages of the Church of England, Maurice had a profound distaste for all types of Churchmanship that savored of sectarianism. For that, he believed, which most deeply threatens Catholicism is not the Protestant principle but the sectarian spirit—namely, the tendency of Christians to find the ground of their common life in some man-made system of divinity rather than in their obedience to the living Person of Christ.

Indeed, it was precisely the good fortune that Anglicanism had had in escaping domination by any doctrinal system of a sectarian sort which gave to it, in Maurice's view, its peculiar opportunity for pioneering leadership in the movement towards Church unity. It was the healing of the divisions by which Christ's Church is rent that constituted one of the great passions of his life.

Given the immense power of his theological intelligence and the strength of his commitment to an ecumenical position, Maurice—as our generation is increasingly discovering—is one of the truly decisive figures in modern theology. The Seabury Press has therefore rendered a fine service in making available this rich collection of his correspondence which has been usefully edited by John Porter and William Wolf. The editors have also

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provided a long prefatory essay which admirably summarizes Maurice's career and the central themes of his thought. Through this book, together with *The Kingdom of Christ* and the *Theological Essays* (which can both be readily secured), one can now gain quite an adequate introduction, at first hand, to one of the great giants of the 19th century.

The only demurrer that one wants to enter concerns the fact that the Seabury Press has chosen to ask \$6 for a volume of only 246 pages whose boards and wrapper are of the most modest sort; this surely is just a tiny bit outrageous, necessitated no doubt by the hard economics of publishing, but regrettable nevertheless.

NATHAN A. SCOTT, JR., Ph.D.

The Rev. Dr. Scott is professor of theology and literature, the Divinity School, University of Chicago.

Mary as Heritage

Mary, Mother of All Christians. By Max Thurian. Herder & Herder. Pp. 203. \$4.75.

Mary, Mother of All Christians is of interest primarily because its author, Max Thurian, is a member of the French Protestant monastic community of Taizé. There is nothing essentially new in the book and if one is looking for a fresh contribution to Mariology, he will have to look elsewhere.

The author has, however, ably distilled the principal considerations of traditional Marian thought and persuasively presented them from what Roman Catholics would call a Protestant standpoint and what many Protestants, perhaps most, would call a Romanist position. In actual fact, he aims to present neither of these points of view, but to present what he considers the common heritage of Christendom, a heritage firmly rooted in the New Testament and treasured not only by Rome but by classical Protestantism as well.

The writer's fundamental claim is that "to call Mary 'the Mother of God' is to express in the only way which is adequate the mystery of the Incarnation of God who became man" (p. 83). This assertion will hardly be greeted with universal enthusiasm. Many theologians, Anglican as well as Protestant, claim that it is perfectly possible to hold the full truth of the Incarnation without accepting the literal truth of the Virgin Birth. And without the Virgin Birth St. Joseph, considered in the light of the Mother of God doctrine, would be the "Father of God," a notion never seriously entertained by any Christian thinker.

But what will prove more objectionable to a number of serious students of theology is the fact that this book is written as though the New Testament criticism of the past century and a half had never taken place. The Virgin Birth narratives and other miraculous elements

recorded in the Gospels are presented at face value, and there is no mention whatever of the searching criticism to which these accounts have been subjected.

A further cause for concern will be found in the all but complete dichotomy Thurian draws between marriage and celibacy. Virginité, he holds, is the sign of eschatological newness, of the new creation, while marriage witnesses to the old order, the law of creation which is overturned by "the eruption of God in our midst, the invasion of the new order of God's kingdom into the natural order" (p. 35). Apart from its highly ambiguous language, this statement gives rise to the question whether the grace of God overthrows nature or restores it.

Despite these critical remarks and despite, moreover, a poor format and an inordinate price for so slim a volume, the publishers are to be congratulated for making this book available in English. We can hope that it will attract considerable attention and make a special contribution to ecumenical discussion.

JAMES A. CARPENTER, Ph.D.

The reviewer is assistant professor of dogmatic theology at the General Theological Seminary.

In Folly (Jocelin's), Triumph (Golding's)

The Spire. By William Golding. Harcourt, Brace & World. Pp. 215. \$3.95.

When Jocelin, William Golding's fictional dean, undertakes to build an impossible spire upwards and upwards over his cathedral, his life and that of those he touches must change. Obsessed or possessed, the dean dominates conversation about William Golding's *The Spire*.

The Spire is not a tract but a tale. The theological emphasis has been exaggerated; the narrative's the thing. The story is of success and of the price it cost, of the way an idea becomes a reality, of the fact that all things alter in becoming, all men change while living. As frightening and wondrous as life itself, this story takes on life.

I found myself less interested in the vision and the faith than in the task of placing stone on stone as scaffold is hung above scaffold. Like Jocelin, the reader loses perspective; it is Golding's triumph that it occurs as imperceptibly for the reader as for the dean. "Jocelin's Folly" is man's folly. Motives are blurred; means are just that; the end is all. We cringe in recognition of the degradation (or elevation) implicit in daring. The saint and the sinner go on to the end. Jocelin, at any rate, is not self-deceived and so deserves all our compassion.

The prose mastery of the passages dealing with the spire's building is the joy of this book and accounts for its success. It has the reality of stone and the poetry of man's recognition of what stone can become. For one thing, it rises to show men

miles away the direction in which to come—not by roads already existent, but by a straight route over hill and dale. The direction is more than geographic.

WILLIAM TURNER LEVY, Ph.D.

The Rev. Dr. Levy is assistant professor or English, City College of New York.

Integral Duality

The Ethics of Sex. By Helmut Thielicke. Translated by John W. Doberstein. Harper & Row. Pp. 338. \$4.95.

The *Ethics of Sex* is a serious investigation of the problems of human sexuality. Dr. Helmut Thielicke considers the subject within the context of the German Reformed tradition, as this tradition has been informed and, to some extent transformed, by recent psychoanalytical studies, by existentialist philosophies, and by the personalism of Martin Buber and his followers.

Do not imagine, however, that *The Ethics of Sex* therefore represents a one-sided Protestant approach to Christian sexuality. The author presents his ideas in conjunction with Roman Catholic opinions, sympathetically set forth. This continual dialogue elucidates the strengths and weaknesses of both ethical approaches.

The author's theological basis for his discussion centers in the biblical doctrine of the duality of mankind. So central is man's basic sexual differentiation that it

appears as the primeval order of creation, and despite its disordering and distortion in the Fall, continues to provide the fundamental symbol of man's existence in relation to his fellow man. This male-female duality is seen to be integral not only to the order of creation, but also to the order of redemption in which mankind is recalled to the original order of creation and in which ". . . man and wife are again related to each other as persons who stand equally under the grace of God" (p. 13).

Dr. Thielicke shows how the biological and personal aspects of man in his sexuality are interwoven. He rightly rejects



Anders Nygren's separation of *agape* and *eros*, preferring instead to regard the physical libido as a mode of authentic human existence and not merely as a demonic antagonist.

In sections of the book devoted to marriage, divorce, and remarriage and to contraception, artificial abortion, artificial insemination, and homosexuality, Dr.

Thielicke more or less consistently applies his original premises to the various questions raised. In each case he favors a "situational" or "contextual" solution to the ethical problems rather than strict adherence to a prescriptive ethic.

Dr. Thielicke is a careful scholar and a committed Christian, who is searching seriously and undogmatically for answers to the problems of human sexuality.

The Ethics of Sex constitutes a part of the larger four-volume work, *Theological Ethics*, soon to be published in entirety by Fortress Press.

RICHARD F. TOMBAUGH

Fr. Tombaugh is a fellow and tutor at General Theological Seminary; he is completing work on his doctorate.

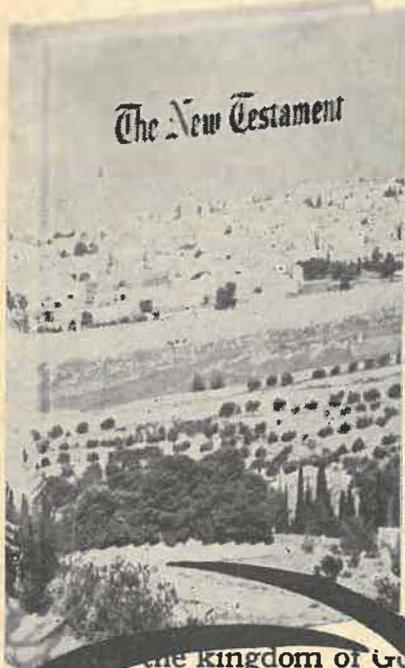
A Formula and a Fashion

Systematic Theology, Vol. 3. By Paul Tillich. University of Chicago Press. Pp. 434. \$6.95.

With the publication of the long awaited third volume, Paul Tillich's *Systematic Theology* is complete before us in published form. Its importance is difficult to overestimate.

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the kingdom of God
26 And they that heard
Who then can be saved?
27 And he said, The things
7, which are impossible with
are possible with God.
28 Then Peter said, I
ve left all, and

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parable to volumes one and two combined.

In spite of writing in a second language with his characteristic economy of style and lack of illustration, Tillich addresses the serious reader who is not necessarily a theologian or parson. In volume three he is broadly concerned with problems of Church and state, culture, history, and morality which are of wide general interest and concern. Those who have had difficulty with the earlier volumes may well find volume three easier going since it deals with concerns that appear closer to home.

Tillich's formula, "Religion is the substance of culture, and culture the form of religion" points to his conviction that one does not fully grasp a culture until he comes to grip with the religious forces which underlie and sustain it. The particular form and expressions of religion are shaped by the culture in which it finds itself and to which it seeks to speak.

It is the fashion in some quarters to bemoan the lack of an adequate treatment of the Holy Spirit in contemporary theology and also to observe that no Protestant theologian really understands the Catholic view of the Church and its sacraments. Before one mouths these clichés again, let me urge him to read carefully Tillich's third volume. It is one of the few serious works of theology published so far in the 1960s which is worth the time and energy required to master it. You may well disagree with Paul Tillich on many a point. You will be a richer and wiser person for having read him and discovered where and why you follow or dissent from his position.

ROBERT J. PAGE, Ph.D.

The reviewer, professor of theology at Bexley Hall, studied under Dr. Tillich at Union Theological Seminary while working toward the Ph.D.

Flight of Brilliance

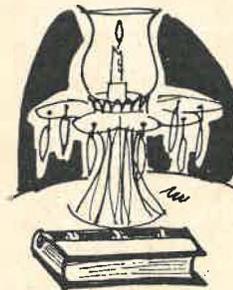
The New Dimension of the Soul. Chapel Addresses by **Richard Kroner.** Fortress. Pp. 147. Paper, \$1.75.

The cunning of history is a strange and incalculable thing; its twists and surprises are ironical—consider the benefactions brought to American intellectual life just before World War II by the writers and scholars who fled to this country in search of refuge from Hitler's insanity.

Probably the ranks of our scientific personnel were most greatly strengthened by these immigrants. But many fields of humanistic scholarship were also considerably enriched—and the theological community is not likely soon to forget the brilliance that was brought into its midst by the two refugees from the Nazi tyranny who settled at Union Seminary in the 30s. Each had to master a new language and learn a new culture; and, in this second phase of their careers, it is Paul Tillich who has doubtless won the

larger general reputation, but no one who takes an interest in the great historical scholarship of our period in the fields of philosophy and theology is unaware of the immense distinction of Richard Kroner, who, together with Tillich and Reinhold Niebuhr, formed the great triumvirate that made the 1940s what now appears to have been the "Golden Age" in Union Seminary's history.

Professor Kroner's historical and systematic studies in philosophical theology need no special mention here. But probably only those who were students at Union in the 40s and early 50s have known how deep is the personal spirituality that underlies the profound learning of this great scholar. Union alumni who



worshiped each morning in James Chapel during their student years will remember the moving sermons which this devout Lutheran layman was frequently prevailed upon to deliver; and it was a happy inspiration indeed for Fr. John Skinner of the Philadelphia Divinity School to select and edit a large number of these addresses which form the attractive little paperback, *The New Dimension of the Soul*. Here is truly great preaching—whose religious depth and rhetorical simplicity recall the sermons of Tillich, and the remarkable sermonic utterances of the distinguished Scots theologian, the late D. M. Baillie. Not many collections of sermons are worth even a glance, but those who make a hoard of the rare gems will not pass this little volume by.

NATHAN A. SCOTT, JR., Ph.D.

Fr. Scott is professor of theology and literature, the Divinity School, University of Chicago.

The Feel of a Viewpoint

The Discarded Image. "An Introduction to Medieval and Renaissance Literature." By **C. S. Lewis.** Cambridge University Press. Pp. 232. \$3.95.

The Discarded Image is based on a series of lectures that the late C. S. Lewis delivered several times at Oxford. The purpose of the lectures was to give students the necessary background to understand the astronomical, cosmological, and metaphysical assumptions of such writers as Dante and Chaucer. Dr. Lewis, however, does not confine himself strictly to

these scholarly and literary goals. He is interested in the way medieval man viewed his place in the universe, and what the "feel" of that viewpoint was, as contrasted with the emotions of moderns who have a radically different set of scientific assumptions.

It comes as no surprise that Lewis is able to picture the medieval view with an inside sympathy. He admits that it is no more literally true than the modern view will turn out to be, but he loves it, as a way of looking at man's status that is filled both with comfort and majesty.

For the general reader, who is no literary specialist, the book offers many rewards—Lewis' always engaging style, wit, and sudden flashes of insight, plus the pleasure of entering the sensibility of past centuries and seeing reality through their eyes—all with the expert guidance of the former Oxford don to whom we owe so many other entrees into new types of understanding.

CHAD WALSH

Fr. Walsh is author of, among many other books, C. S. Lewis: Apostle to the Sceptics.

The Sacrament of the Everyday

Letters to Malcolm: Chiefly on Prayer. By **C. S. Lewis.** Harcourt, Brace & World. Pp. 124. \$3.50.

Phantastes and Lilith. Two novels by **George MacDonald.** With an introduction by **C. S. Lewis.** Eerdmans. Pp. 420. Paper, \$2.45.

The Christian World of C. S. Lewis. By **Clyde S. Kilby.** Pp. 216. \$4.50.

Appropriately, C. S. Lewis's last book is one on prayer. *Letters to Malcolm* allows us to glimpse one of the most intimate areas of his life. With his usual wit and honesty he shares with us some of the joys, perplexities, and pitfalls he has experienced in prayer. It is an intensely personal book and for that very reason many readers should find that Lewis speaks "to their condition." Prayer at its best is always a union of two persons, God and man, and Lewis is constantly aware that God is the subject, *the Person*. This will explain Lewis's concern for the small, the practical things of life, what might be called "the sacrament of the everyday." He is always more interested in practice than in theory, for the latter, in some measure, always reduces the subject to an object.

Some readers will take issue with C. S. Lewis on some points—which would have delighted him. This is not a systematic treatise on dogma and Lewis could not be expected to refine and guard all sides of doctrinal issues. Such differences, however, only emphasize the necessity of relating prayer, no matter how "private,"

to the corporate life and belief of the Body of Christ. They also point to what some of C. S. Lewis's critics have felt to be an inadequate sacramental orientation.

The chief interest in the republication of George MacDonald's *Phantastes* and *Lilith* is certainly due to the influence MacDonald and his works had on Lewis.

Readers who are familiar with Lewis's Narnia series and his science-fiction books will recognize similarities between them and the MacDonald novels. MacDonald himself appears in Lewis's *The Great Divorce*. A common inheritance of myth will explain some of the resemblances, but in others there appears to have been a strong direct influence. In all cases, however, Lewis's more fertile imagination and talent has treated in a more adequate and vigorous way a theme or idea suggested by MacDonald. MacDonald's style is very much of his period and may prove an obstacle to some readers.

Ravel said that he wrote his *Bolero* "to see if it were possible to write a musical composition with sustained interest, using an unvarying rhythmic foundation." To which one critic added, "and proved that it was not." By attempting to write a book for three distinct groups of readers, Dr. Kilby, head of English department of Wheaton College, has had similar results.

The Christian World of C. S. Lewis will undoubtedly prove helpful to Dr. Kilby's first class of readers—those who know little or nothing of Lewis and want to know which book they might read first. There are very full summaries of all of Lewis's works. Indeed, this is the main fault of the book—the summaries account for more than half of the material. Each chapter covers a separate theme or idea under which Dr. Kilby has suggestively grouped the books by C. S. Lewis which illustrate or develop that idea. His comments on Lewis and his works are frequently enlightening, but they are seldom adequately developed. It is only in the last chapter, "Themes in Lewis," that Dr. Kilby has allowed himself any liberty in discussing the themes in general. We begin to get an idea of what the book could have been, if the work had been more severely edited and more imaginatively organized. The summaries, if they are considered necessary, might be relegated to an appendix. Dr. Kilby would then have the opportunity to provide us with a view into *The Christian World of C. S. Lewis*. As it is, it is little more than a handy catalog.

A MONK OF ST. GREGORY'S PRIORY

Based on Sound Doctrine

The Soul's Anchorage. By Robert H. Mercer, S.T.D. Christopher Publishing House. Pp. 209. \$2.75.

The title, *The Soul's Anchorage*, suggests that this is a book of devotion. It is not. It is rather a collection of 17 sermons by Robert H. Mercer, former

rector of St. George's Church, Newport, R. I. Hebrews 6:19 ("We have this as a sure and steadfast anchor of the soul. . .") is quoted as a general text for the volume.

The sermons are based on good sound Anglican doctrine. They are filled with many quotations and references to many men; these add weariness to the reading, and suggest a lack of original thinking on the author's part.

"Still, as the Bishop of Rhode Island says in the preface: "For me they did two things: Where I found myself in agreement with the author something was added to my own convictions; where I disagreed, it made me rethink my own position—both of which are salutary."

NORMAN J. THURSTON

Fr. Thurston is the retired rector of St. James' Church, Newark, N. J.

New Testament Illumination

Palestinian Judaism in the Time of Jesus Christ. By Joseph Bonsirven, S.J. Holt, Rinehart, & Winston. Pp. 271. \$5.50.

To understand anything, we have to see it against its background. Unhappily, we have often seen the life of Jesus not against its true background in first century Judaism but against a caricature of it as self-righteous, narrow-minded, unspiritual. In recent years, however, a number of studies from both Christian scholars and Jewish have done much to correct this situation, and to destroy the old stereotypes, even though this process has not yet gone so far as universally to affect what is said in classroom and pulpit.

Fr. Joseph Bonsirven was New Testament professor at the Pontifical Biblical Institute at the time of his death in 1958, and an authority on rabbinic Judaism. In 1934 he published (in French) a two-volume, 1,600-page work on the subject which is indispensable to the serious student and, in 1950, an abbreviated version of it, of which *Palestinian Judaism in the Time of Jesus Christ* is the translation.

He begins with a few pages on the purpose, sources, and methods of his study, and then takes up in successive chapters the topics of God, angels, Israel as the People of God and its relation to the Gentiles, the Law, ethics, religious life, life after death, Messianism, and the Last Things — resurrection, judgment, eternal destiny. There is a conclusion in which he examines these from the standpoint of the Christian revelation.

The book illuminates the New Testament for the reader, and, in bringing out the true piety and spirituality of Judaism, it should be of great service in helping to destroy the old stereotypes. But it cannot be recommended unreservedly. Judaism at the time of Jesus exhibited a rich variety; in fact, a tradition in the Talmud says that there were 26 sects within it at the time of the destruction of the Temple in A.D. 70. Afterwards, a particular wing

of a particular school of a particular sect, the Pharisees, survived to undertake the work of reconstruction. What I miss in this book are the tensions produced by this state of affairs *at the time of Jesus*, as well as by the presence of the Roman government. There is for instance, no mention of the Dead Sea Scrolls as such, probably because the French original of Fr. Bonsirven's book was completed before their discovery, and it has not been revised. Here was a group which differed markedly at certain crucial points from what later emerged as "normative Judaism," and it was indisputably *there* during the life of our Lord.

Again, the author seems to do less than his usual justice to the topic of Israel's relation to the Gentiles. It is true that there are on occasion bitter sayings in the Talmud, but the majority of these seem to come from one particular group, and to reflect the harsh Roman persecutions of the Jewish people. The accepted and authoritative position is: The righteous of all the nations have a portion in the world-to-come.

J. R. BROWN

The reviewer is author of Christians and Jews and Temple and Sacrifice in Rabbinic Judaism.

For the Quote Larder, Fresh Supplies

Contemporary Quotations. Compiled by James B. Simpson. Thomas Y. Crowell. Pp. 467. \$6.95.

James Simpson's compilation, *Contemporary Quotations*, contains memorable, and some not so memorable, brief quotations from 1950-1964. The material is arranged according to topics and there are two indices. It should prove useful to librarians, research workers, ghost writers, and busy parsons who like to lard their sermons with brief pithy quotes.

It is also an amusing book in which to browse, providing a kaleidoscope of impressions of life in the 50s and early 60s.

Its compiler, who is currently preparing for the Episcopal priesthood, notes that he regularly read "eight daily newspapers, ten weekly magazines, from 12 to 15 monthly magazines, and as many specialized journals as I could cover." The more serious biography, fiction, drama, and poetry of the period is largely neglected. Mr. Simpson has a keen eye and ear for the quotable quote favored by the popular journalism of our era.

In an era of mass culture which places a high value on attractive packaging, ready utility, and the aura of celebrity this book should have a wide appeal. It left this reviewer with an overwhelming impression of the banality and triviality of much that seems "memorable" about contemporary life.

ROBERT J. PAGE, Ph.D.

Dr. Page is professor of theology at Bexley Hall.

The Living Church

For 85 Years:

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

Twentieth Sunday after Trinity
October 11, 1964

EPISCOPATE

Consecration in Houston

The Rev. Canon Scott Field Bailey, elected Suffragan Bishop of Texas [May 22d L.C., June 7th], was consecrated September 21st at Christ Church Cathedral, Houston. Serving as consecrator was the Rt. Rev. John E. Hines, Bishop of Texas. The Rt. Rev. F. Percy Goddard, Suffragan Bishop of Texas, and the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, were co-consecrators.

The Rt. Rev. Robert R. Brown, Bishop of Arkansas, preacher and presenting bishop, said the Church must challenge the morality of the world. He cited "unmistakable love of people" in the life of Jesus and said that those who urge us to hold aloof from politics, economic, and social problems in reality deny the Gospel.

The Rt. Rev. Earl Dicus, Suffragan Bishop of West Texas, was the epistoler, and the Rt. Rev. Everett H. Jones, Bishop of West Texas, the second presenting bishop. The Rt. Rev. Girault Jones, Bishop of Louisiana, was litanist, and the Rt. Rev. Theodore H. McCrea, Suffragan Bishop of Dallas, was the gospeller.

MISSISSIPPI

Message to McComb

In a response to an appeal from the National Council of Churches' Commission on Race and Religion, 11 Episcopal clergymen went to McComb, Miss., in late September, to work with the Council of Federated Organizations. The group included the Rev. Messrs. Earl A. Neil and Grant M. Gallup, Chicago; Quinland Gordon and Thomas Allen, Washington; Harry Bowie, New Jersey; Ronald Prinn, Bruce Young, and James Nelson, Massachusetts; Robert L. Pierson, New York; John Morris, Atlanta; and Malcolm Boyd, Michigan.

At the time the priests arrived in McComb, there had been 16 bombings of churches and homes within recent weeks, all of which were as yet unsolved.

In Jackson, Miss., during the night of September 26th, four sticks of dynamite were exploded under a car in the driveway of Mr. and Mrs. I. S. Sanders. Mr. Sanders, a retired school principal and businessman, is senior warden at St. Mark's Church, Jackson.



The Rt. Rev. Scott Field Bailey, Suffragan
Bishop of Texas.

The Rev. Malcolm Boyd, en route to McComb, stopped in Jackson and called on Mr. and Mrs. Sanders the morning after the bombing. Fr. Boyd reported that all the windows in the Sanders' home on the side of the driveway had been shattered but the occupants inside the house had not been harmed. The Sanders' home has been identified as a hospitality center for civil rights workers during the past summer and Mrs. Sanders also arranged housing for many students who volunteered to work in Mississippi for voter registration, according to Fr. Boyd. The F.B.I. is investigating the bombing case along with the Justice Department of Washington, D. C.

"Violence such as this gives people a push rather than discourages them," Mrs. Sanders told Fr. Boyd: "I'm going to work even harder on civil rights from now on."

Mr. Sanders told Fr. Boyd: "We are sorry for those who perpetrated the violence. We should sympathize that such a social condition exists in Jackson and can go on without punishment. Let us pray for those who did this wrong that they may get some sense."

Another Negro Episcopalian, present at the Sanders' home during the interview, told Fr. Boyd: "We are just captives and can't move at all. The people who come in open up the situation, give us moral support, and then the whole world

hears about it. The terrible thing in Mississippi is that discrimination goes on around here by state law."

Thirty clergymen, representing various Churches and areas throughout the U. S., issued a "Message to McComb" which explained the purpose of their visit. The message said:

"We are Christian clergymen who have come to McComb from various parts of the United States. Our nation has sadly regarded the recent bombings and other forms of violence in this city. We have chosen, at the invitation of the National Council of Churches . . . to journey here to stay with the young students in the Council of Federated Organizations, who are committed to non-violence in their activity on behalf of human justice in America.

"All of us share a concern that the people of this community may come to know, as we have done, these young people among whom we are living. They, too, have come here from various parts of our country for the purpose of working with the McComb community. Their goals are starting educational projects, such as the building of a freedom school and community center for Negro youth and citizenship education with particular emphasis on voter registration. Such goals surely fall within the minimal and guaranteed rights of all United States citizens, yet their lack is gravely emphasized in McComb because of the exceedingly deprived condition of this community's Negro population.

"It is our hope, in obedience to the Gospel of Jesus Christ, to witness and speak here about reconciliation under God between people who are now estranged from each other and distrustful of one another. We are motivated by the Christian ministry of reconciliation which calls for love and understanding between people. We are also here to witness and speak about human justice, which is an essential part of the meaning of Christian love.

"Everybody in McComb is aware of the environment of fear and terror which tragically grips this total community. We share in the city's grief that its reputation throughout the civilized world is being tarnished by the irresponsible violence done by a small minority of lawless men. . . . We believe an opportunity presents itself at this moment for McComb to demonstrate to the rest of the world the best traditions of American democracy. We respectfully call upon the peaceful and law-abiding majority elements in this community to exercise their responsibility to prevent any further violences and to work toward peace."

It is expected that more Episcopal clergymen will join clergymen of other

Churches during the coming month, traveling to McComb to spend at least one week in "Freedom House" with student volunteers of the COFO.

The Rt. Rev. Anson Phelps Stokes, Bishop of Massachusetts, in a message to *THE LIVING CHURCH*, said: "We first heard of the emergency need in McComb through one of our clergy who had been in Mississippi this summer, and I gave him permission to use my office and diocesan addressograph to send out letters over his signature. I also contributed from my discretionary fund towards the cost of transportation. I was out of my diocese when the man left, but learning of it the following day, I sent a special delivery letter to the Bishop Coadjutor of Mississippi informing him and stating reasons given us for urgent need of some men at this time and in McComb. I also wired the acting Attorney General."

NCC

Rector and Vestry Disagree

A South Carolina rector and a study committee of the vestry of his parish have disagreed about the National Council of Churches and whether the Episcopal Church should retain its membership in the Council. The parish is Grace Church, Anderson, S. C., and its rector is the Rev. Edwin B. Clippard.

The study committee issued a statement and drew up a resolution which was adopted by the vestry of Grace Church at a meeting on September 13th. The committee's statement does not challenge the "generally accepted" belief that "the NCCCA administers worthwhile services in the advancement of Christianity," but asserts that "this fact does not and should not preclude opposition on points questionable to individuals." It charges that "the NCCCA has entered the secular world of politics" and that by so doing it has "removed the sanctuary of a privileged religious position and permits opposition on a secular basis. The thought that the Church must involve itself in every human area is questionable to some, but, accepting it as a premise, then the Church permits opposition in any human area and must accept such." The statement rejects the "generally fashionable" idea that opposition by Churchmen to the NCCCA is motivated by racial attitudes. This theory "ignores the overriding consideration of centralization, bureaucracy, financial support, and the spectre of an organization fighting for Protestantism against Catholicism."

The resolution proposed by the committee and accepted by the vestry calls upon the diocese of Upper South Carolina to oppose the following activities of the NCC: "The pronouncements and press releases which, intended or not, speak to the public for the Episcopal Church; the support of a lobby in Washington, D. C.; the support of any activities condoning

the breaking of federal, state, or local laws; and the intensification of the relationship between the Protestant Episcopal Church and the NCCCA to the extent that the autonomous image of our Church and the traditional role of individuals is diminished." The resolution recommends that the diocese "withhold a specific portion of financial aid from the Protestant Episcopal Church USA in the event that no substantial and immediate effort is made on the part of the Protestant Episcopal Church USA to express our views to the NCCCA" through the 61st General Convention.

Nine members of the vestry voted "Yes" on the resolution, two voted "No," and one abstained.

The Rev. Edwin B. Clippard, rector, then issued a public statement expressing "deep grief" at the action of his vestry. He said: "I am in disagreement with the statement [of the study committee] and with the basic philosophy which apparently motivated the majority of the group." Commenting upon the assertion that the NCC "has no right to speak on political, social, or economic issues," Mr. Clippard declared, "I think it is invalid; for I think that any group that speaks to my heart about the way I am living my life in the name of Christ is speaking with the blessing of the Holy Spirit and therefore is 'the Church, the Body of Christ in the world' in the broadest and best sense." He described the NCC as "designed to speak to our hearts so that we are uncomfortable and rise to find and to do the will of the most high God."

ACU

Aggiornamento Called For

The editors of the *American Church Quarterly*, a publication of the American Church Union, have acted upon the invitation of Anglican leaders at the Anglican Congress in 1963 to every Province of the Anglican Communion to "begin at once a radical study of its structures, of its theology of mission, and of its priorities" In a lengthy editorial entitled, "Aggiornamento Begins at Home," the editors of the *Quarterly* set forth a number of opinions as to how the Episcopal Church in America can and ought to change its ways and its structures.

There is a deep and searching indictment of General Convention as it is now constituted. "The unwieldy General Con-



vention is hardly the kind of body from which we can expect the radicalism which the situation demands," the editorial charges. "It will almost certainly not contemplate any *aggiornamento* at all. Its task, at all events as it conceives it, is to

carry on things as smoothly and efficiently as possible very much as they are." The conventional defense of General Convention which points out that it gives the laity direct representation is countered by a sharply critical description of the kind of layman who as a rule is elected to General Convention. The lay deputy, it is contended, is normally chosen not for his theological or spiritual qualifications but for his financial standing.

The editorial suggests that some powers now vested in General Convention could well be transferred to provincial conventions or synods.

The Church's National Council is described as "that expensive temple of ecclesiastical bureaucracy which has imposed so much dreary nonsense and so many forlorn experiments on the Episcopal Church, usually at outrageous expense." Among the examples cited is "the absurd fiasco of the so-called 'New Curriculum,' and the preposterous and often psychologically unhealthy parish life conferences." The national Church Center in New York City is described as "the latest absurdity . . . that our ecclesiastical bureaucrats have built for themselves to live and work in more imposingly, but cannot now afford."

Concerning the office of Presiding Bishop, it is proposed "that future Presiding Bishops retain diocesan jurisdiction, and exercise the normal functions of their order."

The editorial urges that the Church abandon the policy of wedding a diocesan bishop forever to his see and to allow for the translation of bishops when this seems to be the best course.

The official title of the Church, "Protestant Episcopal," is denounced as "misleading." It is suggested that the word "Protestant" simply be dropped.

The parish vestry as it traditionally operates in the American Church stands in the way of the bishop's exercise of his proper authority, the editorial argues, especially in the matter of clergy appointments.

MINNESOTA

Grant to Sheltering Arms

A grant of \$59,600 has been awarded by the U. S. Public Health Service to Sheltering Arms, Church-related day school and research center for mentally handicapped children in Minneapolis, Minn. The grant will be used to develop a training program for workers in the field of mental deficiency, according to Mrs. Kenneth O. Johnson, president of the institution's board.

The program, to start this fall, will finance eight-week periods of in-service supervised training experiences, lectures, discussions, and selected readings.

It will be open to both professional and non-professional workers, including public health nurses, social workers, psy-

chologists, physical and occupational therapists, special education teachers, rehabilitation workers, and others.

Direction and coordination of the training program, Mrs. Johnson said, will be the responsibility of Dr. Harriet E. Blodgett, program director, and John W. Gregg, business administrator. [RNS]

INDIANAPOLIS

For the Children

Three inner-city parishes in Indianapolis for the fourth year conducted an urban program for children from neighborhoods with the city's highest juvenile delinquency rates. About 250 children, most of whom were Negro, were enrolled in the six-week program, ending in August, at the Cathedral House, All Saints' Church, and St. Philip's Church.

The program, set up mostly for pre-teens, included trips to parks, swimming, "adventure trips" to the new Indianapolis Children's Zoo, a day at Butler University Observatory, an outdoor program at Church of the Nativity, and trips to the Riverside State Fish Hatchery and Purdue University farms.

It was financed by the Talbot Fund, an endowment put aside for use by the diocese by a cathedral parishioner and operated under auspices of the Urban Mission Council. The council is a diocesan governing board made up of representatives of the three parishes.

Members of the staff included two priests, diocesan and parish staff workers, four seminarians, and college and high school students.

The Rev. Canon William L. Casady, canon missionary of Christ Church Cathedral, was director of the program, with the Rev. Alden W. Powers, curate at All Saints' Church, head of the teen-age program.

Climaxing the summer program was a Christian Day of Witness service at All Saints' Church.

A two-week summer Bible school, sponsored by the youth division of the diocesan department of Christian education followed the summer program.

The Urban Mission Council also conducts a regular winter program with the aid of volunteers from the three parishes and churches in the downtown and fringe areas.

The volunteers, who are not all Churchmen, include businessmen, doctors, teachers, engineers, and housewives.

Through the program, many of the children begin attending Church school, become members of the choir and are baptized and confirmed.

The Cathedral House program, established in 1958 as a mission, resulted from interest by Cathedral Lenten study groups in taking action in neighborhoods of obvious need. It has been a model for similar programs in several churches in the diocese.



Day of Witness at All Saints' Church, Indianapolis.*

TENNESSEE

Any Church Could Do It

Last winter, when 20 Negro children who had been integrated into the Sewanee Grammar School, in Sewanee, Tenn., began to have trouble with their studies, several students at the University of the South volunteered to help them.

Out of this project grew the idea of a summer tutorial school. The committee on Christian social relations of Otey Memorial Parish had earlier worked for the integration of the church and the schools in Sewanee.

The next necessary step to be taken, as the committee members saw it, was to offer special preparation to the Negro children already enrolled in the school. Mrs. George B. Myers, chairman of the committee, organized St. Mark's* Summer School, assisted by 20 university faculty members and student wives. Scott Bates, professor of French at the university, was director of the school, which had 51 students, 90% of the Negro children in the public school. Mrs. Malcolm Owen, remedial reading instructor at the university, taught all students who needed reading help.

The ratio in the classes was five students to every two teachers.

Mrs. Myers is the widow of a professor and former acting dean of the theological graduate school at Sewanee. "Any community, and, particularly, any church could get a school like this started," she said. "We had some high school students

helping us, for instance, who were thrilled that the Church was giving them something to do besides wash cars."

The school was housed in the old two-room Kinnerly Grammar School (the former Negro school), a community club house, and the nearby St. Luke's Chapel of the University of the South. Classes ran several hours each morning, Monday through Friday, and began with a 10-minute service of Psalm reading. "The services helped to calm things down and bring a unity to the group," said Mrs. Myers, who served as chaplain and math teacher. "We started with a staff of 10 and then found we would need more help. We began having extra teachers and high school students who would explain problems individually to the children while those who could follow the regular teacher did."

Too Early to Tell

Although it is too early to tell just how effective the school has been, the children's parents see much progress. "Willie is reading better than he ever was," said Mrs. Dora Turner. "If he can keep up, I would love for him to go to a college."

Said Mrs. George Bright, another mother, "When these children are home they can't get their minds still like they should to study. I hope that they will continue the tutoring this fall—an hour or so each afternoon would be a big help."

Otey parish has already arranged to offer special coaching through the school year to all children in the public school who want it.

When the Sewanee Public School

*St. Mark's Mission was the Negro mission in Sewanee, which is still being kept open and in which services are held regularly for the few members who prefer to remain. Most of its members now attend Otey Church.

*Shown at the altar is the Rev. Canon Frank V. H. Carthy, rector of All Saints'; reading the Gospel is the Rev. Alden W. Powers, curate at All Saints'.

opened for the current school year, 12% of its 375 students were Negro. Individuals in the community raised a volunteer subscription fund of \$50,000 to build four new classrooms so that all students at Sewanee can be accommodated in the grammar school, eliminating the old Kinnerly School for Negro children.

MICHIGAN

Governor Appoints Bishop

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, has been appointed one of a three-member Special Governor's Commission charged with recommending a procedure which will hasten final settlement of the Detroit newspaper strike.

Other members appointed by Governor George Romney of Michigan are Professor Russell Smith of the University of Michigan Law School and president-elect of the American Academy of Arbitrators, and Dr. Clarence Hilberry, president of Wayne State University. "The new Commission will not deal with the merits of the issues under dispute but solely with a means of bringing them to an early solution," said Governor Romney.

Governor Romney said, "As governor, I have no authority to require the publishers or unions to take any specific action to ease the Detroit newspaper strike. All I can do is exert moral and public leadership through reason and persuasion.

"Because of the increasingly serious impact on the state in the conduct of public and private business of citizens and institutions, it is imperative that the parties be confronted with a fair and practical means of reconciling their differences, and putting an end to this increasingly costly deadlock in collective bargaining."

MINISTRY

Conference Scheduled

The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, will be the keynote speaker at the Conference on the Ministry at Bexley Hall, divinity school of Kenyon College, Gambier, Ohio. The conference is scheduled for November 13th, 14th, and 15th.

The conference is intended for men who may have considered seminary study, but have made no definite commitments. It is not intended to be a recruiting drive for the ministry or for any particular seminary. Married and single men in college or business and professional careers are eligible to attend. There will be a special program for wives at the conference.

Further information or reservations may be obtained from the Rev. Richard A. Henshaw, chairman, The Conference on the Ministry, Bexley Hall, Gambier, Ohio 43022.

ENGLAND

Long March

The Rev. Dewi Morgan, author of *THE LIVING CHURCH'S* "Letter from London" and rector of St. Bride's Church, London, will visit Christian Aid projects in Algeria, Iran, India, and Korea, collecting material for a book about Christian work for refugee and other rehabilitation schemes in the four countries. The book, to be called *The Seeds of Peace*, will be published by Hodder and Stoughton. During his stay in India and Korea, he is scheduled to appear in a film being made by Libertas Films, Ltd., to be called *The Long March*.

Christian Aid is the British arm of the World Council of Churches' inter-Church Aid and Refugee Service Division.

CANADA

The Value of Bishops

The 21st General Council of the United Church of Canada, meeting at St. John's, Newfoundland, unanimously approved the appointment of a committee to examine the value of bishops in its presbyterian system.

Proposed earlier by Dr. R. H. N. Davidson, of Toronto, the resolution asked that a committee draft a plan for including bishops in the structure of the Church's government.

Dr. Davidson said the United Church should be "willing to die if it will mean the birth of a greater Church." When the United Church realized it was "losing" its life, "then it may be saved," he said.

(In the 20 years of periodic talks towards union between Anglican and United Churches, bishops in the apostolic succession have been a big stumbling block according to observers.)

The Council also condemned racial prejudice and discrimination and called on all members to repent of sins of arrogance, apathy, and intolerance toward other nations, races, and creeds. It deplored anti-Semitism and urged "understanding relationships" with Jewish neighbors. [RNS]

LONG ISLAND

Dr. Saunders Dies

The Ven. Canon A. Edwards Saunders, D.D., Archdeacon of Brooklyn in the diocese of Long Island, died on September 17th in Long Island College Hospital. He was 71 years old. In addition to being archdeacon of Brooklyn since 1943, Dr. Saunders had been rector of Christ Church, on Clinton Street, since 1933. In 1948 Bishop DeWolfe appointed him an honorary canon of the Cathedral of the Incarnation, Garden City.

Born in Downers Grove, Ill., Dr. Saunders attended Meridian College in Missis-

sippi, Wheaton College, and Northwestern University. After serving in World War I as a Marine Corps aviator, he studied theology at the Garrett Biblical Institute. He was ordained deacon in 1923 and priest the following year.

Before going to Brooklyn, he served parishes in Hibbing, Minn., Tulsa, Okla., and Providence, R. I.

In 1958 he was honored for his ministry to people on the Brooklyn waterfront at a testimonial dinner attended by more than 2,600 longshoremen and their families. His biography, *Chaplain on the Waterfront*, by Van McNair, Jr., was published last year.

In the diocese of Long Island he served for a while as editor of *Tidings*, the diocesan journal; on the diocesan council finance commission; the department of missions; and several times as deputy to General Convention.

He is survived by his widow, the former Irene Lamberson; two sons, Robert J. and Charles E. Saunders; a brother, John W. Saunders, and seven grandchildren.

SCHOOLS

Gift of a Building

DeVeaux School, Niagara Falls, N. Y., has received the sum of \$250,000 for a new science building, it was announced on September 12th. The money was presented to the school by Mr. William R. Kenan, Jr., of Lockport, N. Y.

Mr. David A. Kennedy, headmaster of the school, said plans would be started immediately for the new building, to be known as William R. Kenan, Jr., Hall, on the 50-acre campus of the school.

PENSION FUND

Report to General Convention

Three major expansions were made by the trustees* of the Church Pension Fund in their September report, which is to be submitted to the 61st General Convention, meeting in St. Louis. The report, which follows, was signed by the Rt. Rev. J. Brooke Mosley, Bishop of Delaware and president of the Fund.

"It will be recalled that in 1950 the minimum clergy pension was increased from \$600 to \$1,500 a year and the minimum widow's pension from \$300 to \$750

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*Bishops Burroughs of Ohio, Creighton of Washington, Hart, retired, of Pennsylvania, Walters of San Joaquin, and Wright of East Carolina; the Very Rev. Messrs. John V. Butler, Henry P. Krusen, and J. Milton Richardson; and D. Nelson Adams, David E. Bronson, Leighton H. Coleman, Daniel P. Davison, Charles D. Dickey, Joseph R. Eggert, Jr., Seaborn J. Flournoy, Harrison Garrett, Brintley M. Hall, James F. Hodges, James B. Knowles, Richard K. Paynter, Jr., Avery Rockefeller, Jr., Gustave E. Wiedenmayer, and Robert Worthington.

Theological Wordbooks

by the Rev. Clement W. Welsh

Director of Studies, College of Preachers, Washington, D. C.

As some of you may have noticed, books are made up of *words*, and for many readers, the trouble lies right there. Christianity, like any specialty, has technical words of its own, and since it is a historical religion, a full explanation of its technical terms can fill a book, and often has done so. But even ordinary words can take on a special meaning in the context of a theological statement, and when they are found in the Bible, they must be studied with respectful care and understood as far as possible in the sense which the ancient writers intended.

Christians have always been great word-fanciers, revelling in a rich collection of exotic terms that arouse the spirit even if they don't always make instant sense: *Parousia*, *cenobite*, *ecumenism*, *supralapsarian*, and that childhood favorite, *antidisestablishmentarianism*. (Has anyone ever noticed that *antidisestablishment* ends in *arianism*?) They are like a blast of trumpets, leading we're not sure where. And so all sorts of helps have been devised, not only to clear up the momentary difficulty we experience when *kenoticism*, for example, is encountered on a page, but to discover that the great words are doorways into vast rooms of meaning.

For the Bible, lexicons, concordances, and dictionaries have been available from early times. In recent years, renewed interest in biblical theology has turned the attention of scholars to the history and development of biblical words. Perhaps the most familiar example of this, known to any Church school teacher, is the use by the Bible of more than one Greek word for "love" in the New Testament. Furthermore, the publication of several new Bible translations in our generation makes it plain that translating the Bible

is not a simple process of finding the English word for the Hebrew or Greek word in the text. For the biblical words changed their meanings in the course of time, as words do in any language, and the history of a word can be the history of an idea.

The lexicon, therefore, has been supplemented in an important way by the theological wordbook, a reference work which explores the history of the theological meaning of biblical words and relating the biblical usage to the meanings of the words in other writings.*

The greatest of these is TWNT, which is not a television program but the abbreviation of *Theologisches Wörterbuch zum Neuen Testament*, edited by Gerhard Kittel (it is sometimes called, simply, "Kittel") and after his death by Gerhard Friedrich. Even before the German original has worked its way through the Greek alphabet, the English translating has begun. Volume one, *alpha through gamma*, has just been published as *Theological Dictionary of the New Testament*, translated and edited by Geoffrey W. Bromeley (Wm. B. Eerdmans Publishing Company, 1964. \$18.50). The price is mercifully low for a book of some 800 pages, with masses of footnotes, and quotations in several languages. For the layman it is a formidable work, but just to glance into it is to begin to get some idea of the range and quality of biblical scholarship, and it is surprisingly readable. One must be prepared to encounter Hebrew, Greek, and Latin, untranslated, which means that many readers must

* My brief review is indebted to a more detailed article by James P. Martin: "Theological Wordbooks: tools for the preacher" in *Interpretation* (July, 1964).

turn at once to an English version when biblical references are given, but the clergyman with even rusty Greek will get along without too much trouble. Parish treasurers should OK the purchasing of TWNT without qualms.

Portions of TWNT have been published by Harper & Row in a series of four volumes called *Bible Key Words*, in which quotations are translated. The four volumes include 12 words, ranging from LOVE to WRATH, and translate sections of TWNT which the Eerdmans project may not get to for some time.

The basic plan of such a work is simple. Take, for example, the article on LOVE. The Old Testament words are given, with their secular and religious usages, and then the various expressions for love in pre-biblical Greek, later Judaism, the New Testament, and in the apostolic and later writings. The article becomes, then, a series of essays on the varieties of meanings given to the words for love in the long history of their use. Much of this information would be given in a commentary; the commentary develops the meaning of a passage, the wordbook expounds the meaning or meanings of a word or phrase. Each complements the other.

Alan Richardson has edited a wordbook that includes Old Testament as well as New: *A Theological Word Book of the Bible* (Macmillan, 1951). There is a paperback edition for \$1.95, and this, together with its ease of use for readers limited to English, should make it popular. The entries are taken from the English Revised Version of 1881-85; if a reader is using some other translation he may have to search to find the words he needs, but this is a minor difficulty, and common to all reference works based on translations. Richardson has cross-indices which permit him to gather several articles together under one entry. But a certain selectivity in Richardson marks a departure from the inclusiveness of TWNT: Richardson omits TWNT's first entry, ALPHA-OMEGA, includes AARON under SACRIFICE, omits ABRAHAM, includes ABBA under FAMILY, and omits ABEL-CAIN.

Shorter wordbooks naturally tend to discuss only the more important words. William Barclay has published *A New Testament Wordbook* (London, SCM Press, 1955; available in paperback) and a sequel: *More New Testament Words* (SCM Press, 1958). They discuss Greek words (translated as well as translated) with an eye for the odd and interesting

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At dawn,

a Name—



but

WHAT NAME?

by the Rt. Rev. Jonathan G. Sherman

Bishop Suffragan of Long Island

Some years ago Bishop Rhinelanders wrote a series of essays on the theme, "Think Out Your Faith." This title was in effect a restatement of the command in the Summary of the Law: "Thou shalt love the Lord thy God . . . with all thy mind" (St. Matthew 22:37).

It is to be noted that this phrase constitutes an addition to the *Shema* which our Lord and other Jews of His day quoted from Deuteronomy 6:4 (St. Luke 10:27). In St. Luke's account it is apparent that the mind of Christ was exercised from His boyhood (2:46) in asking questions, and the synoptic Gospels all record His wrestling with alternatives, from the temptations following His Bap-

tism to the agony in Gethsemane. On the highest authority, therefore, the activity of loving God with the mind may be said to involve questing, seeking, exploring, risking, doubting.

Tennyson wrote: "There is more faith in honest doubt, / Believe me, than in half the creeds." H. G. Wood adds the corollary, "There is more doubt in honest faith than in all the denials of the rationalists." Belief, in this view, is the poise achieved by a tight-rope walker who is alert to balance what he has received as faith from tradition and from his own spiritual experience with questions and challenges which reason precipitates in the face of a constantly changing world. The enemy of such faith is not doubt but complacency.

Where We Are

Our "existential" situation today is that for all except the most rigid Fundamentalists the old "certainties" ("... this I know, 'cause the Bible tells me so") are gone. There are, of course, many who are content to follow given authority willy-nilly and who resent and resist any suggestion of change, but they are probably a decreasing minority. *On the surface* the mood of our times is, in the sense of the ancient orthodoxy, untheological.

The significance of *Honest to God*, by the Bishop of Woolwich, lies in the response (600,000 copies sold in a year) to the author's awareness of this intellectual atmosphere, not in his own theological prescriptions. The "honesty" lies in a frank acknowledgment of the factor of doubt that is interwoven with belief at every point in human experience. Those who have attempted to deny or to conceal or to suppress this factor have, with the best of intentions, ill served the cause of faith, for in so doing they have generated the suspicion, more widely current than we like to admit, that faith might not stand up under scrutiny.

I am confident that a head-on grappling with the issues posed by critics of orthodox Christian faith can be a cleansing and exhilarating exercise, like plunging into a cold and turbulent river in order to join hands with the Church of the ages on the other side in a fresh and joyous apprehension of "the strength of our salvation"—"and having done all, to stand!"

To this adventure each of the publications cited in this review may serve as an introduction or as a useful adjunct. The authors provide a cross-section of the tensions between authority and freedom in their latest fashions. Anyone who has undertaken seriously to think out his faith will find here a variety of valuable antidotes to complacency. The theologians most frequently quoted are Barth, Tillich, Bonhoeffer, Bultmann, and J. A. T. Robinson, but to have mastered these figures in the background is not at all prerequisite to receiving salutary stabs and sharpened perspectives from the current books.

On Our Way

Louis Cassel's *Christian Primer*, as the title suggests, is a good starting-point. The author is a newspaperman who is driven to write by his observation that too many people get involved in the Church without ever being instructed in the ABCs. With refreshing enthusiasm he reports having tested Christian beliefs in the laboratory of his life (note the connection between scientific method and belief). Hitting the high spots, his book inevitably exhibits a tendency to oversimplify difficult questions (the treatment of miracles is not altogether clear or apparently consistent). The final emphasis on obedience confirms the soundness of the author's intent. For the resolute inquirer a useful bibliography is added.

The Christian Belief in God by Daniel Jenkins is a searching and illuminating book, strong on the dimension of mystery, both appreciative and critical of Barth, with keen observations of human nature. At many points the author's grasp of biblical theology is superb, notably in relating our Lord's temptations to the Fourth Gospel, but the doctrine of the Holy Spirit is too narrowly confined to one strand of the New Testament concept of the Spirit of Christ. As a Congregationalist, the author is able to think only of churches as aggregates of individuals rather than the Church as the Body of Christ in the Pauline and Catholic sense.



Tillich — not a prerequisite to stabs.

Edward W. Bauman in *Beyond Belief* uses the word "life" as St. Paul uses the word "faith," the response of the whole man to God's gracious initiative in Christ. He insists that belief is only one aspect of Christian life in this sense. The author, a Methodist minister and professor of theology and ethics, communicates the warmth and fervor of the Wesleyan tradition. In his treatment of the doctrines of the Incarnation and the Trinity he falls short of orthodox insight into the eternal relationships in the Godhead and arbitrarily poses an antithesis, as against Catholic synthesis, between the concepts of multiplicity and unity in Ultimate Reality.

Faith and Reason, by Nathaniel Micklem, gives us the well-seasoned reflections of a senior theologian, a distinguished

Congregationalist, sometime principal of Mansfield College, Oxford. Thoroughly alive to the recurrent and urgent necessity of renewal in the Church and in the language of faith, the author writes out of a career-long brooding over the giants from St. Augustine to Teilhard de Chardin and deftly applies his rich gleanings to the modern scene. Here, as in Bauman's treatment, the rejection of traditional distinctions with regard to Christ's person is unconvincing. I believe that a firmer grasp of the biblical doctrine of the Holy Spirit (cf. Isaiah 11:2) would help both writers to reconcile their dilemma—their own positive faith (not excluding the element of mystery) over against the perplexities inherent in the Chalcedonian terminology. The same Holy Spirit who guided the Church to think out her faith in the time of the Councils is stirring the Church today to restate the same faith in relation to current issues. It is not a question of either/or but of both/and. On the evidence of both Scripture and Church history, the way of the Holy Spirit is to build from the base-line up—"and we are workers together with God."

"The Faith of Adventure"

Up to this point the books mentioned have been mainly positive in accent, and this is well, lest our age convey to posterity the impression that only its rebels have anything to say. Now, to unsettle our security, there comes a cold stinging dash of spray from the negative side in *The Fourth American Faith*, by Duncan Howlett, minister of All Souls' Church, Washington, D. C. This is a book that bristles with issues open for debate. The author's observations as to the predominance of non-theological factors in American religion, and specifically in the ecumenical movement, must be taken very seriously, and his treatment of the swing from liberalism and modernism back to neo-orthodoxy is admirably instructive.

As distinguished from Protestantism, Catholicism, and Judaism, which are lumped together in one category as "faiths of stability," the fourth American faith is proclaimed as "the faith of adventure." Howlett's mastery of theologians and philosophers from Schleiermacher to John Courtney Murray seems almost encyclopedic, but curiously there is no mention of John Dewey's *A Common Faith* (1934), a work strikingly similar to this in its title, philosophical stance, and many of its arguments. The fourth faith is that of the explorer, of the rebel, of the reformer. Adam is its patron saint precisely because he had the courage to kick over the traces and eat of the fruit of the forbidden tree. To this faith the concept of revelation is questionable at best, and any suggestion of "special revelation" is absurd. Hence, Christian apologetics is a befuddling occupation and a waste of time. The author favors commitment to the values of honesty and freedom, but

the ground of these values appears to be beyond confirmability and *ipso facto* beyond the range of commitment.

The fourth American faith is thus disclosed as a familiar American heresy (page Santayana, Dewey, Lippmann, Hutchins)—the doctrine of the fruit without the root. In other words it may be objected that Howlett's scepticism does not go far enough: He grants the possibility of knowledge and affirms the supremacy of truth as a value but does not ask what it is that validates either knowledge or truth or the questioning-process itself. He states that "no method for eliciting truth about the nature of things is superior to the scientific method." In this connection, while he quotes from Whitehead at several points, he by-passes Whitehead's observation in *Science and the Modern World* (1928) that "the faith in the possibility of science, generated antecedently to the development of modern scientific theory, is an unconscious derivative from medieval theology." On the crucial matter of the resurrection, Howlett's comment on Richard Niebuhr's *Resurrection and Historical Reason* overlooks a major insight—the blind spot in Kant's thinking, the lack of a critique of history, and the effect of this lack in the influence of Kant as a hidden persuader in many areas of modern thought.

In the last paragraph of his book Howlett gives a moving description of an experience of the dawn from a mountain top. In the face of such loveliness ". . . a Name rises to your lips . . ." What Name, we may ask. And why any Name at all? On the other hand, if there be involved in the experience Something Beyond the bare elements of the dawn and the human observer, Something More that demands a Name in order to account fully for the beauty that is there, by what logic is the same possibility denied in other areas of human experience? Is it not arbitrary to insist upon a nameless Name when describing nature but then in dealing with history to rule out the possibility of the Name of Jesus as a "special revelation" of the reality experienced? Howlett continues: "Man must find words for his thoughts" (!), "answers for his questions" (!!), "and somehow share them with his fellow man" (!!!). Again we ask, why "must" he? Is this insistence on the imperative to share the answers which man finds for his questions consistent with the author's castigation of traditionalism in the very next sentence and as a recurrent theme in the foregoing text?

This book raises further questions on the highest level. If the concept of "God" be admitted into one's thinking at all, what does it mean? Is God the Creator of the universe? If so, is God transcendent as in deism? Or is God completely immanent as in pantheism? Or is God both transcendent and immanent and in what senses of these terms? We are left in the dark. On this ultimate question of the

nature of God it is apparent that Howlett's "faith of adventure" is exceedingly cautious.

Disturbances Abroad (at Home)

In Eberhard Stammler's *Churchless Protestants* we are again within the framework of biblical Christianity. Although a translation from the German, this book, of which the original was written within the turbulence of continental Protestantism and for readers struggling with the problems of a national Church, abounds in instructive parallels for the American scene and in stimulating probes for soul-searching on the part of Episcopalians. "Polar tension" (a principle cited repeatedly in this anthology) is studied in various settings—the Church and the world, the clergy and the laity, ecclesiastical tradition and the Gospel, the Christian ethic and the complex demands of a technological society. The analysis of concentric circles of people in relation to the Church—the officials, the ecclesiastically active, the ecclesiastically affiliated, the ecclesiastically interested, the religiously interested, the religiously indifferent—is especially suggestive for pastoral theology and for the current emphasis (cf. Toronto) on "mission."

Kenneth Ingram is a lawyer, historian, novelist, and active participant in high-echelon discussions of international relations. *Is Christianity Credible?* is evidence that he is also a lay theologian of no mean stature. May his tribe increase! If one is looking for a wholesome introduction to the relevance of Christian faith to modern thought and the crisis of the nuclear age, this is it. Five of the chapters deal with specific "Objections to Christianity," and the one entitled, "The Failure of Christians" is a classic in itself. Mark: A +!

More *Objections to Christian Belief* are considered in the small symposium by this title with an introduction by A. R. Vidler. Given originally as lectures in Cambridge, these essays convey the impression of having been framed deliberately to shock—as chemical reagents to precipitate the kind of thinking that will lead to self-analysis and mature self-awareness. It is not clear at every point whether the authors are concerned chiefly to answer objections to belief or to dry-clean Christian beliefs of sundry perversions to which they themselves object. The reader must be alert to apply a sharp scalpel in distinguishing between genuine and counterfeit. Dr. Vidler's own essay on "Historical Objections" is an excellent survey.

In *Four Anchors from the Stern* a group of theologians from Nottingham speak out in reaction to the rebels, including the Bishop of Woolwich and the contributors to *Soundings*. Who says that the day is past for lively polemics in theology! Alan Richardson's opening chapter, "God: Our Search or His?", is a pungent commentary on Ground-of-Being theology (Tillich-Robinson). "Ni-

hilism may be defined as the sensation of having been let down by the Ground of Being," "Religionless Christianity" (Bonhoeffer) is given a good semantic bath, and Barth is happily reported as having "at last given positive evidence of what he has long asserted, that he is not a Barthian." James Richmond in his chapter, "Beyond All Reason," looks at the philosophical weathervane and finds that contemporary philosophy is dissatisfied with a definition of itself merely in terms of word-analysis. "Many philosophers



Barth — no Barthian!

would like to see a return to synthetic thinking." He quotes Professor H. D. Lewis from the preface to a new philosophical symposium: "There has been much talk of late of a return to metaphysics."

Where from Here?

Fresh off the press and a suitable caption for this anthology is *The Ferment in the Church* by Roger Lloyd, canon of Salisbury Cathedral. The storm-signals are up, the winds of change are blowing with hurricane force, and "a Church which refuses change and shies fearfully away from the chaos which change must bring has doomed itself to immediate ineffectiveness and ultimate extinction." Yet we must never forget that our debt to the traditional theologians from St. Augustine to the present is incalculable and enormous.

Canon Lloyd interprets the new reformation in theology as beginning with admitted ignorance and humbly hoping only to come up with the right questions. But is not this swing to the negative extreme as naïve as it is unnecessary? Every question implies a premise, that is to say, an answer in advance whether "given" or arbitrarily formulated—witness Canon Lloyd's own acceptance of "the Word made flesh" as his base and starting point. "God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here we stand! To acknowledge the necessity of finding new ways and forms for expressing Christian faith in our contemporary setting is vastly different

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The Sewanee Story

We are featuring as our cover story this week the Sewanee story, about the Churchpeople of that community who have been tutoring Negro children who had been integrated into the local grammar school and whose lack of adequate educational background made it difficult for them to keep up with their classmates.

When Christians in any situation tackle a problem thus, seeing the need, then rolling up their sleeves and going to work, it is news, and good news—the news of the kingdom of God on the march. We commend this story especially to some of our friends whom we have heard expressing wonderment as to whether there really is an Episcopal Church, alive and functioning, in the deep south. Here is evidence (not the only evidence) that there is. This applied Christianity we see in these Churchmen is by no means unique. There must be more to our Christian assault upon racial injustice than talk, resolutions, and even demonstrations; there must be this kind of setting to work on the Christian job at hand, in the way best suited to those circumstances, by Christian people who are willing to let the Word become flesh in themselves.

Without Voice or Vote

Who speaks for the Protestant laity today—and with what voice? “Is our laity being pushed into a new role of second-class citizenship? If the layman opposes the professional is he *ipso facto* wrong?”

These questions are raised and faced frankly by Mr. Will Oursler in the October issue of *Christian Herald*, a respected independent journal of American Protestant opinion which calls itself “A Voice for the Layman.” Although most readers of *Christian Herald* belong to the free-Church Protestant denominations, in which the layman’s position may be somewhat different from what it is in the Episcopal Church, Mr. Oursler might as well be writing as an Episcopalian about Episcopalianism.

“Are the aspirations, goals, spiritual longings, the deep-rooted faith of these millions of men and women, given adequate representation in the pronouncements of today’s Churchmen, in the National Council of Churches, in the World Council, in conferences of clergy, professional Church workers and social welfare leaders?” Mr. Oursler thinks not, and we agree with him.

He notes that while the Roman Catholic Church is awakening to its obligation to give its laity an ever increasing voice, “Protestant laymen appear to be surrendering theirs to an elite inner circle of experts, who speak in the name of the Kingdom but almost always in secular areas, the material needs, the problems and debates of the world.” Mr. Oursler is not raising any

question about the loyalty, dedication, and intelligence of most Church leaders. He gladly recognizes the Christian faith and conscience of the overwhelming majority of them. We would add our hearty agreement, and note further that the problem we are facing here is not the problem of finding better professional Church leaders but rather of finding a real voice and vote for the non-professional laity.

Mr. Oursler quotes one of the Episcopal Church’s best known and most responsible laymen, Clifford P. Morehouse, as having expressed to him the opinion that theological and lay leaders in today’s religious-secular life “must guard constantly against the great danger of confusing their personal predilections with the will of the Almighty.” Mr. Morehouse went on to say, “While we do have definite Christian obligations by reason of the fatherhood of God and the brotherhood of men, not every secular activity automatically becomes or should become a part of Christian dogma. The professional worker, no matter how dedicated, is wrong if he tries to tell us that House Bill 81666 is the will of God and that if we oppose it we are actively engaged in opposing God’s will.”

Let’s illustrate, from official Episcopal Church sources. *Church and Race* is a periodic news bulletin issued by the Division of Christian Citizenship of the Department of Christian Social Relations of the National Council. In the September issue, page 15, in “Some Pertinent Questions and Answers” by Morris Sanderson, the inquiring layman—or clergyman—is told what “our Church teaches” about civil rights demonstrations. (Dr. Sanderson is, according to *Church and Race*, “coördinator of religion and race activities for the United Presbyterian for northern California,” on leave of absence from the Vallecitos Atomic Laboratory. Dr. Sanderson holds a Ph.D. degree in chemistry.)

The article is admirably specific: “Our Church teaches and defends certain kinds of ‘demonstrations’ and deplures others. Our Church teaches that an act of violation of law for the express purpose of determining the constitutionality of that law or ordinance is within the duty and the responsibility of the concerned Christian and the concerned citizen. To test the constitutionality of law it is necessary to violate the law, be arrested under the provisions of that specific law, and through judicial procedure determine whether the law will be upheld by the courts of the land. This is the kind of demonstration, our Church indicates its respect for the system of law and the courts which we have in this country [*sic*].”

Now, maybe our Church *ought* to teach this, or something like this. We raise no question about the moral proposition itself. What disturbs us is the bland authoritarianism of this pronouncement: “Our Church teaches. . . .” Where? In the Prayer Book? Constitution and Canons? Articles of Religion? Pastoral letters of the bishops?

The truth is, to be specific, that some professionals at Church headquarters teach this particular doctrine of civil disobedience, and are allowed to say “our Church teaches” and get away with it. Where does this put the Churchman who cannot in good conscience subscribe to this doctrine? It puts him in the position of being out of step with “our Church.” He isn’t really with the team.

Mr. Oursler's concern is about "our voiceless laity." We would emend his phrase to read "our voiceless rank-and-file membership of the Church." For bishops and clergy out in the field, no less than laymen, can be embarrassed, or worse, by pronouncements by the professionals at headquarters of the "our Church teaches" sort. To be sure, the bishops as a body are consulted somewhat, about some things, by those who lay down the official lines. The parish clergy certainly are not; their part is to go down the line, all the way, as soon as they have been told what it is. And so, of course, are the laity; theirs not to speak up but to pay up.

Is there no better way of organizing our Church for its work in the world than this? We cannot believe it. But if this non-representative hierarchical system, manned by career men in ecclesiastical politics, is the best we can do, let's quit telling people that ours is a free, democratic, Catholic Church in which the man in the pews is not just a passive catcher of pronouncements from above, but an active participant and sharer in the counsels of the body; for that just isn't so.

Samuel Schereschewsky

October 16th is the anniversary of the birthday into eternity of a great Anglican Christian who died on this date in 1906. It is especially fitting that we recall him in this book issue, for he was a wonderfully proficient servant of the Word of God.

His name, Samuel Isaac Joseph Schereschewsky, doesn't sound very obviously Anglican, and he had in fact a most un-Anglican beginning, being born of Jewish parents in Russian Lithuania in 1831. His parents both died when he was very young, and he was reared by a half-brother and his wife who wanted the bright and devout lad to be a rabbi. While studying at the University of Breslau his reading of both Old and New Testaments convinced him that he should become a Christian. In 1854 he emigrated to the United States, and shortly after his arrival he was baptized by immersion, in a Baptist church. From 1855 to 1858 he was

studying at a Presbyterian seminary, but then he became an Episcopalian. He spent the year of 1858-9 at the General Seminary, and was ordered a deacon in July, 1859. Later that year he went out to Shanghai to work as a missionary, and was priested in 1860.

Schereschewsky's driving passion was to translate the Bible into the language of the people. He began by helping to prepare the Mandarin version of the New Testament. (Mandarin is the chief dialect of China; or so says Webster's.) He then translated the entire Bible and the Book of Common Prayer into Mandarin.

In 1877 he was consecrated Bishop of Shanghai, and he now concentrated upon higher education as an instrument of Christian mission, reasoning that this would be the best way to reach those who would influence the next generation. On the outskirts of Shanghai he started what is now St. John's University. Shortly before World War II it was estimated that 10% of all college graduates in China were graduates of St. John's.

A paralytic stroke in 1881 reduced him to permanent and painful physical invalidism. From 1882 to 1886 he was in Geneva vainly seeking a cure. He resigned his bishopric in 1883. The years 1886-1895 were spent in America working on his Wenli translation of the Bible. (Wenli is a literary kind of Chinese.) In 1895 he went to Shanghai to see this work through the press. Two years later he moved to Tokyo because of better printing facilities, where he remained until his death in 1906.

He did all his writing on a typewriter, which he had to tap with one finger—and every tap hurt. Working under this handicap he not only completed the enormous tasks we have already mentioned but also completed a reference Bible in both Mandarin and Wenli. At the time of his death he was translating the Apocrypha. Collaborating with another missionary, he had translated the Gospel of St. Matthew into Mongolian. He had prepared, but never published, a handbook of Mandarin, and a dictionary of the Mongolian tongue.

And we thought we were overburdened!

But what good came of it at last? China as a whole was not won to Christianity, and is now under the yoke of Communism. True enough; but not the whole truth. For the Church of God is there, and the end of the story is not yet. The Word of God, which Bishop Schereschewsky helped to bring to the people of China, is not bound and can never be liquidated by God's enemies. Undoubtedly he knew this well as he went about his colossal labor; God had given him the requisite knowl- and, and the opportunity, and the one finger with which he could still rap out of the Word, and what God was beginning in him, God would perform.

The ultimate argument, and irrefutable apologetic, for the Catholic and apostolic faith is that it produces saints—among whom Samuel Isaac Joseph Schereschewsky, bishop and doctor, is assuredly numbered.

In the list of minor holy days which had been prepared by the Standing Liturgical commission prior to General Convention of 1961 but which was withdrawn and not ratified, October 15th had been designated for the commemoration of Bishop Schereschewsky. The list has been revised and will no doubt be resubmitted when and if the Convention gives the necessary permission for trial use. It is unthinkable that a Christian of such stature would not be included in the calendar.



Samuel Isaac
Joseph
Schereschewsky:
Into the language
of the people.

NEWS

Continued from page 13

a year, with increases in the orphan's allowance from \$100-\$300 to \$300-\$500 a year. Again in 1958 the whole benefit structure was expanded by 20%. In a third step, in 1962, the minimum widow's pension was further increased to \$1,200 a year.

"These three major expansions were made to apply both to pensions already in force and to those to be granted in the future.

"These steps were possible because of (1) an increase in the pension assessment rate beginning in 1950 from 10% to 15% of clergy stipends, (2) gains in interest earnings, and in mortality and salary scale factors, and (3) an increase from 2¾% to 3% in 1962 in the future interest rate assumed by the actuary in valuing liabilities.

"The trustees now believe, after a study of all the elements, that a further forward step can be taken at the beginning of 1965, namely a 10% expansion in the whole benefit structure provided that the 15% assessment rate which has been in force since 1950 may be counted upon for the future as a permanent fixture. They recommend to General Convention that this step be approved, to be effective January 1, 1965.

"A prominent layman has said there is a very good one-word description of the Church Pension Fund—different. It is different from the usual pension fund in both its resources and its objectives.

"In the first place, its resources have definite limitations. It is financially self-sustaining. There is no outside source to make up deficits. It has no corporate 'sugar daddy' as do industrial pension systems nor an expansible tax support as in governmental systems. For this reason the Trustees of the Fund bear a particularly heavy burden of responsibility. The benefits promised today must be provided for in perpetuity. At this time the Fund has assets of \$130,000,000 but these assets and future assessments must provide the funds to pay out over \$300,000,000 to those presently protected by the Fund.

"In the second place, the Fund has different objectives than most pension and life plans. In addition to the normal retirement pensions, the Fund also provides benefits for disabled clergy, for the clergy's widows, and for their orphaned children. At present, for example, 47% of all the Fund's benefits are being received by widows and children. Furthermore, the Fund has substantial minimum benefits. A 15% assessment handles all this in addition to the worker's pension which is based on his salary and his years of service. So although it is true that a commercial single life retirement annuity alone would cost less, it is also true that it would provide less, for the Fund gives coverage to all the clergy, including those

disabled before retirement age, to their widows and to their children—with a floor under these of \$1,800 for retirement and disability, \$1,200 for the widows, and \$360-\$600 for the children.

"All of the above will be increased by 10% if General Convention approves the Trustees' recommendation.

"The 'pooling' nature of the Fund is also important to note. The contributions from the parishes are taken into a common pool. From the pool the pensions are paid out as the beneficiaries qualify, in amounts governed by formulas and minimums and not by assessment accumulations received on a particular clergyman's stipend and his or his widow's life expectancy. Actuarial balance is maintained only for the group as a whole. The parish's support of the system is in the form of an assessment as its share of the cost of pensions for the whole group; it is not like an insurance premium for a policy on the life of an individual.

"No commercial plan could provide as broad a protection for the clergy and their families at so small a cost."

PUBLICATIONS

Winners Announced

The *Episcopal Review*, official publication of the diocese of Los Angeles, has been judged winner of the 1964 Presiding Bishop's Award for the best diocesan newspaper in the Episcopal Church.

The national competition, open to all diocesan publications, is sponsored by the *Episcopalian*, the Church's national monthly magazine, in cooperation with the National Diocesan Press Association. The annual recognition was established two years ago to promote high standards of diocesan journalism.

The *Episcopal Advance*, of the diocese

of Chicago, was selected best magazine. The *Tennessee Churchman*, of the diocese of Tennessee, was judged most improved newspaper; the *New Hampshire Churchman*, of the diocese of New Hampshire, most improved magazine.

The awards are to be presented by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, on October 16th, in St. Louis, Mo. The presentations will be made to the winning editors and their bishops at a meeting of the House of Bishops held during General Convention.

The publications were judged on the basis of technical and editorial excellence, including makeup, illustrations, and writing. Originality and scope of editorial content also were considered.

SEMINARIES

Expansion at Nashotah

The construction of a \$300,000 refectory for Nashotah House, Nashotah, Wis., has been authorized by the school's trustees as the first step in a three-part program of expansion. The Bishop of Milwaukee, the Rt. Rev. Donald H. V. Hallock, who is chairman of the trustees, said that ground for the new structure will be broken in late fall.

The new refectory is necessitated by an enrollment that has more than doubled in the last seven years. A circular dining room accommodating 154 persons will be augmented by a common room in which meals may also be served. The same buff-colored stone and graceful arches that characterize the Old Cloister and other buildings on the central quadrangle will be used.

Other parts of the expansion program include a wing for the library and enlargement of the chapel.



Bishop Hallock (right) and the Very Rev. Donald J. Parsons, dean of Nashotah House, look at the drawing for Nashotah's new refectory.

New Church Allowed

The Madras High Court has upheld a permit given to the Church of South India by state authorities to build a new church at Vellore. Hindu petitioners had objected to the construction, alleging that the church, which was to be built in an old Church of England cemetery, was likely to cause "religious factions," as there are Hindu temples in the neighborhood.

It was asserted also in the petition that building of the church in the cemetery was an attempt to obliterate traces of "British repression" of pre-independent India. The cemetery contains the graves of British soldiers who allegedly sided with Indians in the "first Indian war of independence" in 1857. [RNS]

ORTHODOX

Welcome in Geneva

His Holiness Patriarch Alexei, head of the Russian Orthodox Church, visited the headquarters of the World Council of Churches, in Geneva, on September 24th, en route to London, where he will meet with the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury [L.C., September 13th].

The Patriarch was formally welcomed at the WCC headquarters by Dr. W. A. Visser 't Hooft, general secretary of the WCC, who praised the Patriarch's interest in the ecumenical movement and his "decisive contribution" in helping develop the strong ties which bind the Russian Orthodox Church to other member Churches of the Council.

APPALACHIA

An Independent People

by ISABEL BAUMGARTNER

Not everybody in the geographical region termed Appalachia believes the federal Anti-Poverty Program can or should solve the area's problems.

The Rev. Bruce Green, priest-in-charge of St. Mark's Church, Copperhill, Tenn., expressed the following views in his "One Man's Opinion" column in the town's weekly newspaper, the *Copper City Advance*.

"Our area . . . is characterized by rugged terrain and a fiercely independent people. But problems have come to our beloved country. These problems are stated in terms of poverty, and we have our share. The problems are painted in terms of an exodus of youth, the sapping of resources, and a loss of competitive abilities. It is as though we, isolated by a 5,000-foot wall [of mountains], have been thrown into a life we did not choose.

"Appalachia, once the home of the vigorous and resourceful man of fore-

The Hunger, The Thirst

BY MALCOLM BOYD

THE BLACK AND WHITE BLUES

Is there any solution to the racial problem in the United States?

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How can a person be alive and feel so dead?

MAN, WHAT ABOUT GOD?

Are students growing toward, or away from Christianity?

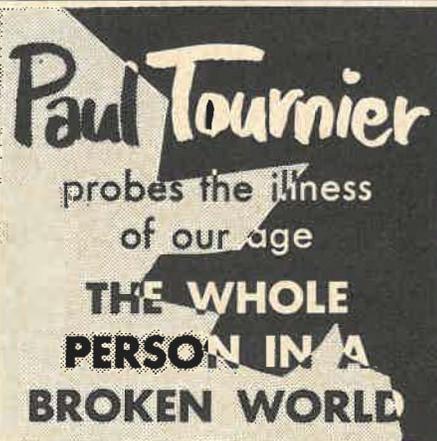
Malcolm Boyd is a freedom rider, playwright, author, college chaplain, disturber of the peace! He has talked to students all over the United States. In **THE HUNGER, THE THIRST** he answers honest questions by students with honest answers. The subjects: Racial Prejudice, Anti-Semitism, Double Standard Morality, Ethical Hypocrisies and the Separation of Religion from Life. (A book for students, parents and the clergy.)

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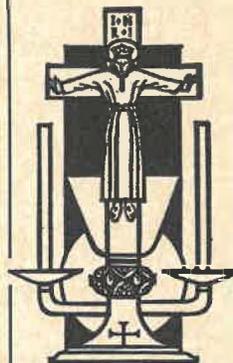
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sight, has become the home of those who cannot leave. One small town has been described as a 'resting place' where people gathered resources to try to leave; if they cannot make it, their town is the place to which they return to gather resources again and to make another try.

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"We need consolidated schools which can offer better education. We need cooperative action between towns to increase their ability to draw new and expanding industry. We need to provide an attractive and compelling atmosphere for our young people; we want them to find work and raise their families here, not to be driven to the cities.

"Appalachia does not want to become a parasite, sucking blood from its host. It wants to retain its sovereignty and meet its challenge. If it dies in the process, that too is part of our code. Man lives by two things in Appalachia — what God gives him, and what he does with it. Appalachia has been blessed with more than veins of coal. It has been given beauty and a climate which rewards the resourceful man. If someone wants to help Appalachia, let him do so with the attitude not of giving but of building."

ORDER OF ST. LUKE

Conference on Healing

by the Rev. FRANCIS F. E. BLAKE

The Order of St. Luke the Physician recently held its annual meeting in St. Stephen's Church, Philadelphia. The rector of St. Stephen's, the Rev. Dr. Alfred W. Price, is the Warden of the Order. The meetings were attended by over 7,000 people of 27 different Churches, from 26 states, England, Australia, India, and Canada. There was a distinguished panel of speakers, so many that few people could have assimilated all that was said. The messages were in substance the same, about the healing power of Christ. They were for the most part highly evangelical, and the catch-phrase could be "leave it all to Jesus." (To me it is not as simple as that, and the phrase could have little meaning unless there is action on our part.)

There are five basic questions, as the Rev. Dr. Frank B. Stanger, President of the Asbury Theological Seminary, Kentucky, put it: Is healing biblical; is it historical; is it scientific; is it relevant; is it possible? He answered all these in the affirmative with less emotion than conviction.

Another convincing speaker was Dr. Graham Clark of the Presbyterian Hospital, New York, who spoke of the "holy man" as being a whole healthy man. He said that Shalom, the ancient Hebrew greeting, is a wish that the one greeted might live in a state of harmony—health. He also spoke of the dualism of the universe of good and evil, and that dualism had perhaps been the cause of the now lessening separation between medicine and the Church. Disease, he said, is a response to whatever seriously alters the equilibrium of the body, and is the result of the body's trying to get rid of this upset—"Without disease we die."

Another speaker was the Rev. Laurence Christenson, of Trinity Lutheran Church, San Pedro, Calif. His was an impassioned bit of evangelical oratory, delivered by one who was thoroughly convinced of the importance of his work. Inner turmoil, he said, means not being in harmony with God; harmony with God means love, joy and peace. Do not let old feelings stir you up, pass them to our Lord, he said, in an appeal more to the emotions than to the mind.

The Rev. Dr. Klaus Thomas, teacher, physician, psychiatrist, Lutheran minister, head of the Berlin suicide clinic, is in this country for a year, working in St. Elizabeth's Hospital, Washington. He gave two lectures, both of which were of a high order. He started with St. Thomas, the doubter, who was both critical and observing, and said that we should be the same. He claimed that medical health is the aim and faith the consequence, saying that health may follow faith, or faith may follow health. The aim of the Order of St. Luke, he went on, is faith and pastoral care that health may follow. The ministry of healing ought first to be a ministry of learning the will of God, he said, adding that medical care and pastoral care are both needed in the Body of Christ.

His second lecture was on the laying on of hands, saying that this should be the normal act with the sick, as a symbol of an act of God. He spoke of the misuse of the laying on of hands by some of the more estatic sects, which had caused the German Lutheran Church to forbid the laying on of hands until recently. He warned it must be the work of the Church rather than individuals, and that there should be a close contact between the Holy Communion and the laying on of hands, which must not be done promiscuously. He spoke briefly of suicide and said the most frequent causes were legalism and fundamentalism, both of which wear people out with a sense of damnation and of burdens too heavy to be borne.

The Rev. Lewis Maclachlan, chaplain of the Guild of Health, London, injected a nice bit of humor into his addresses. His main theme was "health is a gift." God can heal by faith or by surgery, he said, and He allows other agencies to have the credit. Health is a response to God; is a



Dr. Thomas (left) and Dr. Price:
In substance, the messages were the same.

right relationship with God; and is a gift from God, he said, but we do not always want to receive the gift. He warned that we must not only want our health, but health for our neighbors and for the whole world. Giving and receiving are all one action, he said, and God can work in us if we place ourselves at his disposal. We must work out our salvation with joy.

The last speaker was the Rev. William Beechy, M.D., a physician turned clergyman, who is the chaplain of St. Luke's Hospital, Kansas City, Mo. He spoke on "how to prepare the way for cancer." Our attitude toward cancer, he said, should be changed, because the fear we have of it hinders the healing. Those who suffer from cancer should be treated as those with other diseases are treated. In that way it is possible to show to the patient that God is a God of order and of love.

The gathering was a pan-Protestant one, rather than an ecumenical one as some tried to call it, because apparently no Orthodox or Roman Catholics were present, at least officially. It lacked a sacramental approach, the only mention of the Holy Communion and its therapeutic value being the one by a German Lutheran. I heard no mention of Holy Unction, though the foreheads and hands of the 60-odd who were initiated into the Order of St. Luke were anointed. The meaning of this anointing was obscure; it was not a healing anointing, but almost an ordination. There was no mention of the value of the quiet mind through the grace of absolution and the assurance of God's mercy and forgiveness.

The Order of St. Luke, which is doing a remarkable work, is spread throughout the world, and it may be an instrument for healing the breach among the 27 Churches represented. There is at least the common ground of the order itself and its concern for a healthy mind and body in all God's children.

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—Lauriston L. Scaife,
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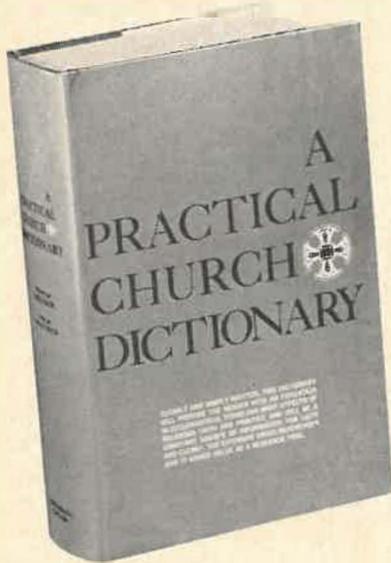
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WORDBOOKS

Continued from page 14

word as well as for the word of theological importance.

For the student, wordbooks of the Bible need to be supplemented not only by the commentaries but by Bible dictionaries. These include more detail concerning persons, places, and things, but they also approximate the theological wordbooks in their articles on theological terms and on words of theological significance. But what about non-biblical words such as the technical terms of systematic theology?

A surprising number of these are to be found in the biblical wordbooks and are profitably studied there. But there are also non-biblical wordbooks. A recent, inexpensive, and useful example is *An Introductory Theological Wordbook* by Iris and Kendig Cully (The Westminster Press, 1963. \$2.25, paperback. The copyright date of 1943 is a missprint.) The entries are brief, intended "to state only some of the more important matters about each word." As an example of the way this approach can differ from that of the biblical wordbooks, the Cully *Wordbook* discusses LOVE without mentioning any of the Greek words for love in the New Testament. Dedicated to young people with whom the authors once worked, it may be best suited to them, although adults may find the book as helpful as they do *More Than Words* (Seabury Press, 1958. \$2.00).

A more scholarly work is *A Handbook of Christian Theology*, subtitled "Definition Essays on Concepts and Movements in Contemporary Protestantism," edited by Marvin Halverson and Arthur A. Cohen (Living Age Books, 1958; paperback, \$1.45). Contributors include many of the major Protestant theologians, together with a few Anglicans. It is, as the subtitle indicates, more limited in scope than Cully, but its 101 entries include many theological terms. Its price makes it one of the best bargains in theological literature.

Finally, don't overlook the helpful pamphlet prepared by the present editor of **THE LIVING CHURCH**: "The Words of the Creeds" by Carroll E. Simcox, Ph.D. (Forward Movement Publications, 15¢).

In a day when Bible translations may suggest to unwary readers that first-century Christians spoke colloquial American-English, these wordbooks can be healthy reminders that Bible reading is not always easy. A glance into TWNT may suggest that it is almost impossible. But take heart—to pause over an important word and study its history can often produce more enlightenment than rapid reading of an entire page. At the very least, it can serve to release one from the tyranny of an English translation, which, if it is a good one, can enthrall the mind with the illusion that one has understood exactly what the original said.

NAME

Continued from page 17

from blankly alleging that we have no knowledge to translate. My position is that belief exists in polar tension between apprehension of what is given in revelation on the one hand and a frank and fearless agnosticism on the other. It is precisely at this point of tension (the more familiar word for describing the Anglican ethos is "balance") that the Spirit of Knowledge and Wisdom, the Spirit of Understanding and Counsel, prods us to get moving and to press forward toward further apprehension (compare Philippians 3:13f; St. John 14:26 and 16:13).

With reference to Bultmann, Canon Lloyd brings directly into focus the terms, "myth," "legend," "symbol," "image," and "fact," but the distinctions remain blurred and unsatisfactory—a clear indication that this is an area calling for more attention than it has received in the literature of the philosophy of religion if the semantic confusion is to be dispelled. As to "religionless Christianity," our author makes it clear that what must be discarded in religion is everything that is unrelated to God and the world. His chapter on "The Burning Charity" is profoundly helpful in relation to legalism (a persistent problem!) and is beautifully written. "The Church must laboriously win its right to be heard by the quality of its service in love." It is not alone in the agony of restatement but in repentance and in charity that Christian belief must reach out beyond complacency and proclaim the Triune God to the world.

Books included in this survey:

Christian Primer. By Louis Cassels. Doubleday & Company, Inc. Pp. 108. \$2.95.

The Christian Belief in God. By Daniel Jenkins. The Westminster Press. Pp. 226. \$4.75.

Beyond Belief. By Edward W. Bauman. The Westminster Press. Pp. 127. \$2.95.

Faith and Reason. By Nathaniel Micklem. Gerald Duckworth & Co., Ltd. Pp. 196. (Price not given.)

The Fourth American Faith. By Duncan Howlett. Harper and Row. Pp. 239. \$4.50.

Churchless Protestants. By Eberhard Stammler. Translated by Jack A. Worthington. The Westminster Press. Pp. 223. \$4.50.

Is Christianity Credible? By Kenneth Ingram. Morehouse-Barlow Co., Inc. Pp. 166. \$2.50.

Objections to Christian Belief. By D. M. MacKinnon, H. A. Williams, A. R. Vidler, J. S. Bezzant, with an introduction by A. R. Vidler. J. B. Lippincott Company. Pp. 111. \$2.50.

Four Anchors from the Stern. Nottingham Reactions to Recent Cambridge Essays, edited by Alan Richardson. Student Christian Movement Press. Pp. 46. 90¢.

The Ferment in the Church. By Roger Lloyd. Morehouse-Barlow Co., Inc. Pp. 121. \$1.75.

LETTERS

Continued from page 2

amount of the minimum stipend, including utilities and basic hospitalization and major medical insurance, for clergymen serving in such missionary districts shall be not less than \$5,300 and that such bishops be urged to make the minimum effective January 1, 1965; and be it further

Resolved, that the National Council recommend to the bishops of the home missionary jurisdictions the principle of a salary increase for missionary clergy who remain in the active ministry in the district, every three years up to a total of 12 years in an amount not less than 10% of the clergyman's salary including utilities, basic hospitalization and basic major medical insurance."

In addition to the above resolution, the Home Department has promulgated other means of recruiting and holding missionary clergy. In 1962, the National Council appropriated \$7,311 to initiate basic hospitalization and major medical insurance for both lay and clergy employed in the field whose salaries were paid whole or in part by the National Council. For the most part, the missionary districts have incorporated future premiums in their budgets. In an attempt to permit the dedicated missionary to stay where he is most needed, scholarship assistance can often be found for the education of children. By action of General Convention of 1961, missionary districts were given priority for all loans and grants furnished by the Home Department which results in the ability of the missionary districts to provide more adequate housing and better facilities. These are but a few of the ways in which the National Council recognizes its responsibility to assist the missionary bishops in the recruitment of qualified men whose acceptance of their assignments will not work extra hardships on their families.

(Rt. Rev.) DANIEL CORRIGAN
Director, the Home Department
The National Council

New York City.

The Bishop Replies

Bishop Stokes' comment in the September 20th issue of *THE LIVING CHURCH* on my previous letter interested me a great deal. I am deeply grateful to him for sending me a copy of the letter before it was published. If memory serves me correctly this is the first time in my own experience anyone has ever shown me this courtesy when they were writing concerning things that I had said.

I would simply point out, however, what many northern people do not understand, that there are Negroes and Negroes in the south just as there are whites and whites.

For example, a year ago the Venerable John E. Culmer, long-time rector of St. Agnes' Church in Miami, retired and soon afterwards died. For many years Fr. Culmer was an outstanding leader of the Negro community in Miami and had built up a large Negro congregation. As a matter of fact, Miami is the only city in the country where the largest Negro congregation is a parish of the Episcopal Church.

Upon his retirement I wrote to friends throughout the Church, Negro and white, asking for suggestions of outstanding Negro clergy who could serve acceptably in that most promising and vital parish. On their advice and from my own knowledge of

Negro clergy, I made up a list of men from our own diocese and throughout the country that I felt St. Agnes' could call with some reason to believe that serious consideration would be given to the call. When meeting with the vestry I, myself, after 35 years down here was perfectly astounded when the senior warden, speaking for the vestry without any dissenting voice, said to me, "Bishop, we want a priest of the Church to be a pastor and priest to this congregation. We do not want a northern Negro priest to come down here and bring in all this racial unrest." One of the men on my list had been born and reared in South Florida, sent to the seminary from here, ordained deacon and, if I remember correctly, priest, but only served here one year, as Fr. Culmer's assistant.

He then received a call from the north and has had an outstanding ministry in northern cities. I called him to their attention, stating that they knew him well, and he certainly understood our situation. Immediately the reply came, "We thought so, too, but he is president of the NAACP and that simply will not do in this congregation."

These are not benighted "Uncle Toms." The senior warden is and has been for many years president of the Urban League and has made an outstanding contribution toward bettering the lot of the Negroes in Miami. He is a successful professional man and is unofficially called "Mayor" of the Negro community in Miami.

Personally, I am not entirely sold that demonstrations, sit-ins, etc., really accomplish much but in this I could be wrong. My own people, both lay and clerical, white and colored, have engaged in these activities in their own communities and in this diocese. This I do not criticize because we have a problem that must be solved and their way may be more effective than the way that I would prefer. But these problems ultimately must be solved on the local level and not with outside interference and "help."

Although we are in disagreement on many things, we are fellow-Churchmen and we are beloved brethren in Christ.

(Rt. Rev.) HENRY I. LOUETT
Bishop of South Florida

Winter Park, Fla.

Blame

I wish to congratulate you on the editorial, "Blame at the Church Door," September 13th.

It is one of the finest articles I have read on the subject and I have passed it on to a number of other people.

I especially enjoy your editorials and I like the news.

(Miss) HELEN RAYMOND
Rutherford, N. J.

Many Churchmen were deeply shocked by the editorial in the September 13th issue, "Blame at the Church Door," because we had become accustomed to thoughtful and informed editorials in *THE LIVING CHURCH*.

The editorial condemns the Church's role in the Civil Rights Movement because, "it has not, like Dr. King, had much to say about love." Perhaps this is because that unlike Dr. King our Church for many years has been only *saying* things about love. It now has come to pass, thank God, that the Church is beginning to act out love. If *THE*

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LIVING CHURCH prefers words to deeds, so be it.

Another section of this long editorial uses a strange poetic phrase to describe the white backlash . . . "as natural as the dropping leaves of autumn." By citing formerly sympathetic persons as now part of the so-called backlash, it appears to condone it.

The Negro movement is condemned for being a Negro movement, for insisting upon a certain percentage of jobs, upon integrated schools, etc. "And the Church," it says, "has been right in there doing the same thing, though its spokesmen ought to be saying, 'this is a child of God.'" Is it better, I ask perhaps naively, to say this or to try to do something about having people treated as children of God, which can only be done by jobs, integration of schools, and equality before the law and the police? I guess we should all have a big brotherhood lunch and then go home satisfied.

"The Church has given tacit encouragement to the Negro to hate all white men," it says, "to encourage others to hate is to have your part in the sowing of the wind which is now being reaped as a whirlwind of violence." Is it condoning violence to insist on drawing public attention to the causes of violence and to encourage people to struggle to eliminate these causes? Has the writer of the editorial ever witnessed police brutality against his friends and parishioners, and seen 20 years of petitions, requests, and peaceful political means of redress fail? Despite all the progress, the Inner City Negro still lives, in many instances, in filth, disease, danger, and degradation through no fault of his own.

I wish the editor who is so concerned with love had witnessed the love between clergy of all denominations, from Roman Catholic to Baptist, and the Negro people during the Jersey City riot. It was these clergy and the lay civil rights leaders, most of whom were also members of some Church, who at the risk of personal danger were in the midst of the riot trying to bring order and trying to move the immovable mayor toward constructive conciliatory moves.

Is this an expression of love and reconciliation, or is it better to stay at home and murmur, "All men are brothers?"

(Rt. Rev.) PAUL MOORE, JR.
Suffragan Bishop of Washington
Washington, D. C.

As a white suburbanite I do not need THE LIVING CHURCH to comfort me in my insulation from the real world of 22d and Columbia Avenue [editorial, L.C., September 13th]. It is not "love" to sustain one along these lines, nor to write in such a manner that readers take away the impression that prophetic insistence on concern and justice has fanned the discontent that erupted into violence. And if Martin Luther King has not embarrassed some whites it is because they have become particularly insensitive—to set him up as a foil countering the "voices of the Episcopal Church" on the relevant issues is both amazing and incredible. And by the *prima-facie* evidence of the editorial, the editor of THE LIVING CHURCH is scarcely in a position to throw stones at others for thinking and speaking in terms of "categories" and "contempt."

Violence is not the seedbed of chaos, it is the flowering of repression, exploitation, and indifference. Shall we perpetuate them in the

vain hope that civil order shall be maintained? "God forbid!" is what I believe St. Paul would say at this point.

You are hitting at a straw man; no one has condoned violence, nor disorder. The incitement to it has come as much from silence about its underlying causes, as by "exploitation of tension by hate mongers." But to imply that arousing consciences to the causes of the tensions is not only not countering hate-mongers, but fanning a camp fire into a forest fire is not only unwarranted but vicious.

I don't understand this "social movement" jazz of yours, but I had been led to believe that the "good news," the Gospel, was extremely relevant to the physical milieu in which it is proclaimed—the business of passing by on the other side; the business of the blind, the lame, the lepers, the broken hearted, the captives, the bruised. If we would address ourselves to this with the same zeal that some are trying to identify scapegoats for the civil authority, the "hard truths the Gospel teaches" would be well served.

And some of them are. Father Washington says that a new spirit has taken over in the [North Philadelphia] area since the riots. People speak to one another, police speak to people on their beats, and people in the area speak to them, neighbors turn to help outside businessmen as a labor of love, grievances are aired—not smothered; and, hopefully, an earnest effort will be made to redress them.

Isn't it ironic that the riots, rather than the proclaiming obedience to the powers-that-be, was the precursor of this nascent new spirit? Or is it? Which does not mean let's have more riots, but does mean let's have less such Monday-morning-quarterbacking that betrays a deeply rooted insensitivity or antagonism to involvement on the part of the editor of THE LIVING CHURCH.

(Rev.) ARTHUR C. BARNHART
Executive secretary, department of Christian social relations, diocese of Pennsylvania Philadelphia, Pa.

I wish to commend you for your editorial in the September 13th issue of THE LIVING CHURCH, entitled, "Blame at the Church Door." I hope that it may bring about some constructive thinking on a delicate subject.

I have marveled at the lack of responsibility on the part of our clerical leadership, especially among the hierarchy, in encouraging and abetting civil disobedience, which in many cases has infringed on the rights of others.

J. H. DRURY
Chamberlain, S. D.

No Choice?

If Dean Sayre's recent summation of the two Presidential candidates is correct, one in earnest must immediately ask of the condition of this branch of Holy Church which seems to contain priests who find difficulty in making a choice between one adjudged to be of dishonest principle and one adjudged to be of simple intellect.

Really now, is it true that the Anglican priesthood, as sometimes charged, is actually degenerating into the cult of intellectualism? God forbid!

TANDY E. PORTER
Houston, Texas

Explanations?

Your question and answer *re* headgear worn by male Jews at divine services of Orthodox and Conservative tradition is a timely one for me.

Only recently at a family dinner in the home of my friend and neighbor—a (Reform) rabbi—the same question was raised. I ventured the opinion that male Christians uncover their heads in Church *PERHAPS* (1) Primitively, to distinguish themselves from the Jew, (2) militarily, to indicate they are men of peace, (3) and psychologically, to demonstrate they are not women, whose heads (Pauline) should be covered.

The rabbi replied that *PERHAPS* (1) the Jew covers his head to distinguish himself from the Christian, (2) his prayer shawl and hat (civilian) indicate he is a man of peace, and (3) because women were not visibly present in the synagogue. They never worried about this!

(Rev.) JOHN ALBERT
Rector, All Saints Church

Wynnewood, Pa.

What Changes?

You are surely right, if I may say so, to hope for specific action by the General Convention on "Mutual Responsibility and Interdependence in the Body of Christ" [L.C., September 20th]. The committee headed by the Bishop of East Carolina will, I know, present a number of specific resolutions; I have shared in that committee's work; and I pray with you that their proposals will meet with unhesitating response, for I think they represent the most specific actions we can take at this point.

I am not confident, however, that any possible action of the General Convention—or of any other body, at this stage—could satisfactorily answer the questions raised by the Bishop and deputies of Northern Indiana.

Those questions lie in three areas. One is that of inter-Anglican organization, by far the least complicated area. While I could not say that there is no "duplication, competition, and conflict," I can say that there is none of any consequence. In every major activity, such as ecumenical negotiations or missionary planning, there is now steady and effective mutual consultation, and an increasing measure of the kind of voluntary agreement which is appropriate to our Communion as we are now constituted. To achieve efficiency, we need much more of such consultation and coordination than we now have. To do so will require both staff and money not now available. But the patterns and channels are clear—that's the only point I am making.

But more efficient organization, in itself, will mean little. One comes closer to the heart of the problem when one enters the second area—that of the relationships between Churches, as between our own and the younger Churches of the Anglican Communion. Only a tiny minority of Anglican dioceses are not included in national Churches. If one excepts the 17 American overseas dioceses and the three in the South Pacific, all of which have at least token membership in parent Provinces, there are less than a dozen extra-provincial dioceses. Soon there will be 19 autocephalous national or regional Churches within our Communion.

This is a measure of the seriousness with which we take the responsible freedom of young nations and the leadership of the indigenous Christians of their Churches.

But this very development itself poses immense problems, to which no easy answers are possible. "Centralization" is one such problem: How are we to organize our loose federation of Churches in such a way as to gain efficiency without imposing the will of wealth or prestige or numbers on Churches which are small and weak and financially dependent? What does "help" mean, and how is it given? Where is the subtle grace to be found, to make it possible to give anything at all, in love? What is the meaning of "giving and receiving," and what are Churches willing to receive, or to give? How shall we express our unity without establishing a kind of denominational imperialism? The fact is that the Anglican Communion is now in its most dynamic formative period. We are moving with unprecedented speed into new forms and structures which are impossible for us to imagine clearly; in turn, they depend on attitudes which are presently undergoing the most radical and searching examinations.

To hope for neat solutions to the problems we are now encountering is, I think, simply unrealistic.

The third area of question is the very wide one described as "the nature of the change MRI would have us undergo." Surely this is the very point of the document itself. If we knew—if anyone could tell—what the change would be, we would not need the radical study and renewal which is the heart of the document. The fact is that nobody knows what a Church obedient to mission would look like. We in the United States, like most Anglicans, have grown up in a culture which, if "post-Christian" be too harsh a term, is at least accustomed to Christianity; and the Church we know has conformed to that; and therefore the Church inescapably puts the question of its mission to one side, as a question which relates mainly to somebody else. I'm sure that Bishop Klein and his colleagues would entirely agree with that statement of our situation, and with the need to restore obedience to mission to the very center of our Church's life and teaching.

What changes would this mean? I can imagine a few of them, in areas with which I am most familiar. No doubt every one of us could equally imagine changes in his own, or the Church's life. But it would be quite impossible to say in advance what all these separate insights might ultimately come to, in a renewed and obedient Church. What "Mutual Responsibility" calls us to is not a classroom exercise but a pilgrimage, which by its very nature is going to require a new depth of faith and self-commitment, such as should characterize the Church at any great turning point. To ask in advance what that self-commitment will lead to, I believe, is a question nobody can answer. The document itself suggests no specifics. It is simply a summons to examination and renewal, put forward in the abiding assurance that the Lord who has called us and led us so far will not desert us now, nor lead us astray. The specifics are for us to determine, in a new and mutual and entire rededication of ourselves to the Divine Mission.

Rt. Rev. STEPHEN F. BAYNE, JR.
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The Rev. George Clarke, former vicar, St. James' Church, Bedford, Pa., is rector, Trinity Church, Washington, Pa. Address: 108 Lemoyne Ave.

The Rev. Canon Robert Cromey, former executive assistant to the bishop, is vicar, St. Aidan's Church, San Francisco. He is director of urban work. Address: 56 Amber Dr., San Francisco, Calif. 94231.

The Rev. Frank Dearing, former rector, St. Mary's, Jacksonville, Fla., is priest in charge of the new mission, yet to be named, located between

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The Rev. Donald D. Dunn, former priest in charge, Sisseton Mission, Sisseton, S. D., is on leave of absence and is teaching. Address: Box 143, Union City, Ind.

The Rev. William M. Dunning, former curate, St. John's, Dover, N. J., is vicar, Grace Church, Oxford, Mass.

The Rev. Jay D. Hanson, former curate, St. David's Church, Minnetonka Village, Minn., is chaplain at the student center, University of North Dakota, Grand Forks, N. D.

The Rev. Robert H. Hauert, formerly with the Episcopal Student Foundation, Ann Arbor, is serving the Office of Religious Affairs, University of Michigan. Address: 2282 Student Activities Bldg., Ann Arbor, Mich. 48104.

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15. St. Davids, Wales
16. St. Edmundsbury and Ipswich, England
17. St. Helena

Peter's, Chattanooga, Tenn. Address: Ashland Terrace, Box 4338.

The Rev. MacKenzie Williamson, former assistant, St. John's, Knoxville, Tenn., is coordinator of Tennessee's Pilot Diocese Program. This is a three-year self-study to determine how the Church can minister more advantageously to the changing urban areas. Address: 692 Poplar Ave., Memphis 5, Tenn.

The Rev. Ronald Lee Woodruff, former rector, St. Peter's by the Sea, Charleston Heights, S. C., is a fellow and tutor, General Theological Seminary, New York. Address: 175 Ninth Ave., New York, N. Y. 10011.

The Rev. Nathaniel Wright, Jr., former rector, St. Cyprian's, Roxbury, Boston, Mass., is executive director, department of urban work, diocese of Newark. Address: 412 Lawn Ridge Rd., Orange, N. J.

Ordinations

Priests

Milwaukee — On August 22, the Rev. Edwin Leidel, Jr., curate, St. Luke's Racine; the Rev. Hiram Thomas Mudge, postulant, Order of the Holy Cross; Jeffrey Paul Schiffmayer, diocese of Nyassaland.

Olympia — On June 7, the Rev. Alan Jordan, assistant, St. John's Church, Snohomish, Wash. Address: 913 Second St.

Deacons

Olympia — On June 29, Charles B. Atcheson, curate, Trinity Church, Everett, Wash.; address, 2301 Hoyt Ave. Wallace E. Bristol, curate, St. Stephen's, Longview, Wash.; address, 1428 - 22d Ave. Morris J. Hauge, curate, Christ Church, Tacoma, Wash.; address, 310 K St. John A. Langfeldt, curate, St. Mark's Cathedral, Seattle; address, 1551 Tenth Ave. East, Seattle, Wash. 98102. Donald J. Maddux, curate, Church of the Ascension, Seattle; address, 2330 Viewmont Way West. Gerald Snapp, curate, Christ Church, Tacoma; address, 310 N. K St. Walter Truitt, curate, St. Elizabeth's, Burien; address, Box 872, Seahurst, Wash.

Tennessee — During June: LeRoy M. Carter, minister in charge, Trinity Church, Airport Rd., Gatlinburg. Craig W. Casey, deacon in training, staff of St. Barnabas', Tullahoma, working at its mission, St. Bede's, Manchester, Tenn.; address, c/o St. Bede's. C. Christopher Clements, deacon in training, St. Luke's, Jackson; address, 309 E. Baltimore St. James D. Curtis, deacon in training, Church of the Ascension, Knoxville; address, 800 Northshore Dr. William Bowlyne Fisher, minister in charge, Church of the Redeemer, Shelbyville; address, East Lane St. Raymond Hoche-Mong, deacon in training, Cathedral Church of St. Mary, Memphis; address, 692 Poplar Ave. Gerard Stoughton Moser, deacon in training, Grace-St. Luke's, Memphis; address, 1720 Peabody Ave. Richard D. Reece, chaplain, Sewanee Military Academy, Sewanee.

Perpetual Deacons

Milwaukee — On August 22, Warren Boggs, Clayton Yoho, Curtis Kenitz, and William Walker.

Tennessee — On July 1, Hiram Chamberlain, staff member, Church of the Good Shepherd, Lookout Mountain; address, 211 Franklin Rd.

Annual Corrections

The Rev. Charles E. Schnabel, 172 Willis Ave., Mineola, L. I., N. Y.

The Rev. John J. T. Schnabel, 87 S. Long Beach Ave., Freeport, L. I., N. Y.

Religious Orders

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, received the vows of life profession of Sister Columba, in the Sisterhood of the Holy Nativity. The service was held in the convent chapel, Fond du Lac, Wis., on September 15.

Retirements

The Rev. Rodney F. Cobb, former assistant editor, the *Episcopal Church Annual*, has retired because of poor health. Address October 1: 408 Corona Del Mar Dr., Santa Barbara, Calif.

The Rev. Canon Vivan A. Peterson will retire as rector, St. James' Parish, Cleveland, Ohio, as of October 31. Address November 1: 2814 E. Overlook Rd., Cleveland Heights, Ohio 44118.

The Rev. Harold C. Raymond, former assistant, St. Timothy's Church, Detroit, has retired. Address: 14321 Janice St., Westminster, Calif.

Restoration

The Rt. Rev. Lyman C. Ogilby, bishop of the Philippines, acting under Canon 65, Sec. 2, has remitted the sentence of deposition pronounced on Harry Taylor Burke on Sept. 26, 1953, and has restored him to the order of priesthood, as of Sept. 1.

Degree

The Very Rev. Almus M. Thorp, dean of Bexley Hall, delivered the baccalaureate address at Bates College, Lewiston, Maine, and was the recipient of the honorary degree, Doctor of Humane Letters.

Resignation

The Rev. William S. Ray resigned as rector of Trinity Church, Clarksville, Tenn. on August 15, because of continuing illness.

The Rev. Stephen H. Knight III has resigned as assistant minister, St. John's Church, Detroit, and is non-parochial. Address: 1356 Nicolet Place, Detroit, Mich. 48207.

The Rev. Allen A. Nield has resigned as assistant minister, St. John's Church, Midland, Mich., and is at work in Canada.

The Rev. Howard A. Weaver resigned as vicar, St. Andrew's Church, Ludlow, Mass., for reasons of health. He has been at St. Andrew's for twenty years. With a lightened work load, he will continue as vicar, St. Aidan's, Springfield, where he has served since 1939.

Adoptions

The Rev. James Williamson and Mrs. Williamson adopted a baby daughter, Katherine Grace, late in July. The Rev. Mr. Williamson is minister to the deaf in the diocese of Florida. In October the Williamsons will move to Jacksonville, Fla.

The Rev. Robert K. Bernhard and Mrs. Bernhard, of St. Paul's, Richmond, Ind., announce the adoption of their second child, and first daughter, born July 14, on July 29. She was baptized Joan Kimberley, on August 23, by Bishop Craine.

The Rev. R. A. Laud Humphreys and Mrs. Humphreys, St. James' Church, Wichita, Kan., announce the adoption of their son, David Wallace, who was born on August 28.

Church Army

New Addresses

Sister Helen Greenwood, 2334 Kemper Lane, Apt. 8, Cincinnati, Ohio.

Cadet Alfred Hunziker, c/o E. J. Steffes, 6413 E. 15th Terrace, Kansas City, Mo.

Capt. and Mrs. John Waters, 118 W. 10th St., Parkville, Mo.

New Assignments

Sister Edna Brooks, refresher courses, 124 Pierrepont St., Brooklyn, N. Y. 11201.

Sister Margaret Hawk, St. Augustine's Center, Buffalo, N. Y., address, 385 Masten Ave.

Capt. LaVerne LaPointe, refresher courses, 124 Pierrepont St., Brooklyn, N. Y. 11201.

Capt. and Mrs. Donald Shrake, St. Philip the Apostle Church, Cleveland, Ohio, address, 8301 Clark Ave., Cleveland. The Shrales are in a new rectory.

Armed Forces

Chap. (Lt. Col.) William P. Barrett, 44-A Algiers Rd., Fort Lee, Va.

Chap. (Maj.) Winfield S. Bennett, Hq., USAS-ESCS, Ft. Gordon, Ga. 30905.

The Rev. Norman L. Cram, Jr., 2d Am Trac Bn, For Trps, FM Plant, Camp Lejeune, N. C.

Chap. (Maj.) John C. Francis, Office of the Chaplain, USA, QM Center, Fort Lee, Va. 23801.

Brig. Gen. Archibald A. Sproul, Staunton, Va., is commander of the 29th (Blue and Gray) Division, composed of National Guard units in Virginia and Maryland. General Sproul is a former vestryman of Trinity Church, Staunton, Va.

Laymen

Mr. Stephen A. Crisp, former organist and choir director, St. John's Church, Ogdensburg, N. Y., is first assistant organist and choirmaster, Canterbury Cathedral, England.

Mr. John A. Elder, former urban renewal director for General Planning and Resource Consultants, St.

CLASSIFIED

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CAST BRONZE BELL, with cast iron stand brackets, dimensions 34" at base 30" high, weight approximately 850 lbs. Made by Andrew Meneely, West Troy, N. Y. "1846." For information contact Mr. Tabakin, West Star Roofing & Construction, 508-10 W. 20th St., New York City, Area Code 212 WA 4-1453.

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ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

CASEWORKER — new Episcopal multi-function child care agency needs trained caseworker. Psychiatric consultation. ACSW supervision. Liberal personnel policies. Write: The Rev. Arnold Purdie, ACSW, The Children's Center, 225 S. Third St., Philadelphia 6, Pa.

CURATE for sizable parish metropolitan New York area. Moderate Churchman. Include qualifications and references. Reply Box P-157.*

VESTRY desires correspondence with person seeking part time organist-choir master position in church in Western Pennsylvania. Please state qualifications and experience and salary expected. Reply Box J-154.*

POSITIONS WANTED

GOD-FEARING, patriotic, conservative, American Prayer Book priest (8 years from retirement) seeks rectorship in a congregation of vigorous, spiritually robust, believing Episcopalians. Reply Box C-158.*

PRIEST, 31, ordained six years, married, one child, seeks curacy or small charge, preferably West or Southwest. Prayer Book, with interest in Liturgical Movement. Enjoys teaching, preaching. Reply Box M-156.*

RECTOR for seven years of southwestern parish of 500 members desires new work and challenge. Extensive building program completed. Experienced administrator. Best educational qualifications. Reply Box K-153.*

YOUNG priest desires own responsibility in parish or mission. Strong on preaching and parish calling. Reply Box G-155.*

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407 East Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

Louis, is director of the department of missions, diocese of Washington. He is the first layman to hold this post. Address: 7515 Newmarket Dr., Bethesda, Md.

Births

The Rev. John K. Hooper and Mrs. Hooper, St. Dunstan's Church, Davison, Mich., announce the birth of their third child and second daughter, Sarah Thornton, on July 24.

The Rev. John R. Bell and Mrs. Bell, St. Peter's, Jacksonville, Fla., announce the birth of their daughter, Elizabeth Tindall, on August 3.

The Rev. James Hardison and Mrs. Hardison, Holy Comforter, Tallahassee, Fla., announce the birth of their daughter, Ann Elise, on August 3.

The Rev. David Van Dusen and Mrs. Van Dusen, Trinity Church, Boston, Mass., announce the birth of their daughter, Ann Elizabeth, on August 19.

The Rev. John E. Banks and Mrs. Banks, St. James' Church, Lake City, Fla., announce the birth of their son, John Ernest Banks III, in August.

The Rev. Stanley Bullock and Mrs. Bullock, Trinity Church, St. Augustine, Fla., announce the birth of their daughter, Kay, in August.

The Rev. Gerald L. Claudius and Mrs. Claudius, St. John's Church, Kansas City, Mo., announce the birth of their fourth child and third son, John Sandes, on September 6.

New Addresses

The Rev. John S. Baldwin, OHC, address November 15, Mount Calvary Retreat House, Box 1296, Santa Barbara, Calif.

The Rev. George C. Bedell, 402 Hillsboro St., Chapel Hill, N. C.

The Rev. Thomas W. Bennett, retired, 900 University St., 6 J, Seattle, Wash.

The Rev. Calvert E. Buck, 5804 Frament Ave., Apt. 101, Norfolk 2, Va. 23502.

The Rev. James C. A. Cole, 853 Washington, Denver, Colo. 80218.

The Rev. Frederick P. Davis, Apt. 3-A, 44 W. 96th St., New York 25, N. Y.

The Rev. Rocco P. Grimaldi, 53 Carleton Ave., Central Islip, Long Island, N. Y.

The Rev. Richard J. Handley, 652 Marshall Lane, Lexington, Ky. 40505.

The Rev. Peter R. Holroyd, St. John's Church, W. Main St., Waterbury, Conn.

The Rev. George T. Lawton, retired, 832 Huntington Dr., Apt. A, Arcadia, Calif.

The Rev. John M. Mills, c/o A. C. Mills, 29 Maple St., Broadalbin, Fulton Co., New York, N. Y.

The Rt. Rev. Iveson B. Noland, office: St. Luke's parish house, 8833 Goodwood Ave., Baton Rouge,

La. 70806; residence: 7234 Bocage Blvd., Baton Rouge, La. 70809.

The Rev. Richard N. Ottaway, Box 7223, Wake Forest College, Winston-Salem, N. C. 27106.

The Rev. Herbert A. Vermilye, 1040 Westmoreland Ave., Syracuse, N. Y. 13210.

Suspension

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, has suspended Charles A. Hulet, former rector of Grace and the Incarnation, Philadelphia, Pa., until July 1, 1967.

DEATHS

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

The Rev. Charles T. Mentzer, rector of St. Andrew's Church, Seattle, Wash., died in a Seattle hospital on August 18th.

The Rev. Mr. Mentzer was born in Tacoma, Wash., in 1902. He was a graduate of St. Stephen's College and studied at the Church Divinity School of the Pacific. Mr. Mentzer was ordained to the priesthood in 1935. He was an assistant at the Seamen's Church Institute in San Francisco in 1934 and 1935. He was rector of St. Luke's Church, Renton, Wash., from 1935 to 1939, and rector of the Church of the Holy Communion, Tacoma, from 1939 until 1944, when he became rector of St. Andrew's.

In the diocese of Olympia, he served on the diocesan council, and as president of the standing committee.

He is survived by two sisters, Miss Katherine Mentzer and Mrs. William R. Welch, both of Tacoma; and a brother, William Mentzer, of Santa Monica, Calif.

The Rev. Karl Reiland, rector emeritus of St. George's Church, New York City, died September 12th, in Winsted, Conn. He was 92.

Dr. Reiland was born in Brooklyn, N. Y. He received the M.A. degree in 1897 from Trinity College, and studied at St. Stephen's College, Virginia Theological School, and Berkeley Divinity School. He received the LL.D. degree from Holbart College, the D.D. degree from Wesleyan University, and the L.H.D. degree from Rollins. He was ordained to the priesthood in 1902. He served Trinity Church, Wethersfield, Conn., from 1901 to 1904, and was an assistant at Grace Church, New York City, from 1904 to 1910. From 1910 to 1912, Dr. Reiland served St. Andrew's Church, Yonkers, N. Y., and from

1912 to 1936, when he retired, he was rector of St. George's Church, New York City.

He is survived by a daughter, Mrs. Paul Watson; two granddaughters; and four great-grandchildren.

Sarah Napier Gretz, wife of the Rev. John L. Gretz, rector of St. Andrew's Church, Prineville, Ore., died September 16th, at the age of 40.

Besides her husband, Mrs. Gretz is survived by a daughter, Karen; a son, Richard Martin; her mother, Mrs. J. Willard Lord, of Villanova, Pa.; two brothers; and a sister.

Virginia M. Hargreaves, mother of the Rev. Robert A. Hargreaves, rector of Trinity Parish, Louisa County, Va., died in Arlington, Va., on July 19th, at the age of 48.

Mrs. Hargreaves is also survived by her husband, Alan B. Hargreaves; another son, Kenneth A. Hargreaves; and a daughter, Catherine E. Hargreaves, all of Arlington; her parents, Mr. and Mrs. T. E. McLaughlin, of Newport, R. I.; a sister, Mrs. James C. Bulman, of East Greenwich, R. I.; and a brother, Capt. Robert B. McLaughlin (U.S.N., Ret.) of Palo Alto, Calif.

Homer W. Johnson, Churchman and musician, died at Mount Sinai Hospital, Milwaukee, Wis., August 13th, after heart surgery.

Mr. Johnson served as organist at St. Martin's Church, Metairie, La., in 1950 and 1951; St. James' Church, Greenville, Miss., in 1951 and 1952; and St. Paul's Church, Milwaukee, Wis., from 1959 to 1961. He was head of the music department at Margaret Hall School, Versailles, Ky., 1947-1950; St. Martin's School, Metairie, La., in 1950 and 1951; and the Hannah More Academy, Reisterstown, Md., 1952 to 1954. In Milwaukee, he taught piano and organ at the Wisconsin College of Music, and music appreciation and music fundamentals at the University of Wisconsin—Milwaukee.

Mr. Johnson leaves his wife, Elly; his mother, Mrs. Bernice Johnson; and a brother, Merion J. Johnson.

Elizabeth Catherine Newlin, mother of the Rev. Edgar C. Newlin, rector of Trinity Church, Danville, Ky., died on August 23d.

Mrs. Newlin, who was 84, lived most of her life in northern Kentucky, but for the past two years had been a resident of Danville.

In addition to the Rev. Mr. Newlin, she is survived by another son, Mr. A. C. Newlin, of New York City.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; Sat 4:30-6

WASHINGTON, D. C.

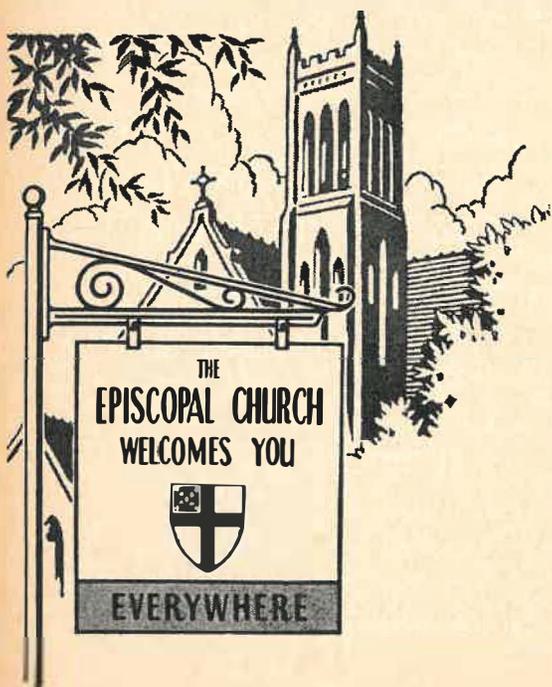
ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French Service 4, EP & Ser 5:30; Daily services 8:30, 12:10, 5:15; Church open from 7 to 7

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45, EP 6; C Sat 4-7

WASHINGTON, D. C. (Cont'd.)

ST. THOMAS 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues & HD HC 12:15; Thurs HC 7:30

Continued on next page



CHURCH DIRECTORY

Continued from previous page

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser; Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5, Sun 8:30

DETROIT, MICH.

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

ST. LOUIS, MO.

ASCENSION 850 Goodfellow
Rev. Francis G. Washburn, r
Sun 8, 10:30; Wed 6:30

EMMANUEL 9 S. Bompert Ave. (Webster Groves)
Rev. Pitt S. Willard, r; Rev. C. R. Cadigan, asst.
Sun HC 8, MP 9:15, 11

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

ST. STEPHEN'S 14th St. at Park Ave.
Rev. Walter W. Witte, r
Sun 8:45 (children), HC 10; Thurs HC 11

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING 5th St. off Prospect Ave.
Rev. Marlin L. Bowman, v
Sun 8 HC (Said), 10 MP & HC (Sung)

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.

Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street

Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r.
87th Street, one block west of Broadway

Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c

Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Aves.

Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.

Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight

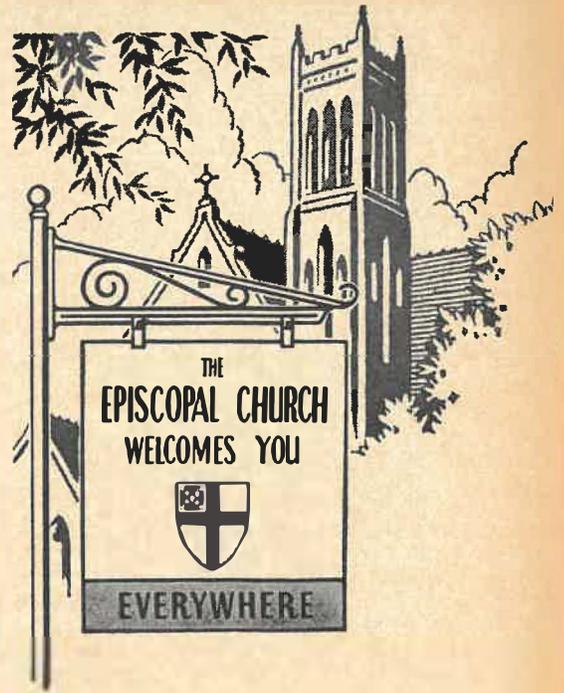
THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v

Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v

Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, 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. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c

Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c

Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r

Sun HC 8, MP 11, 1S HC 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

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