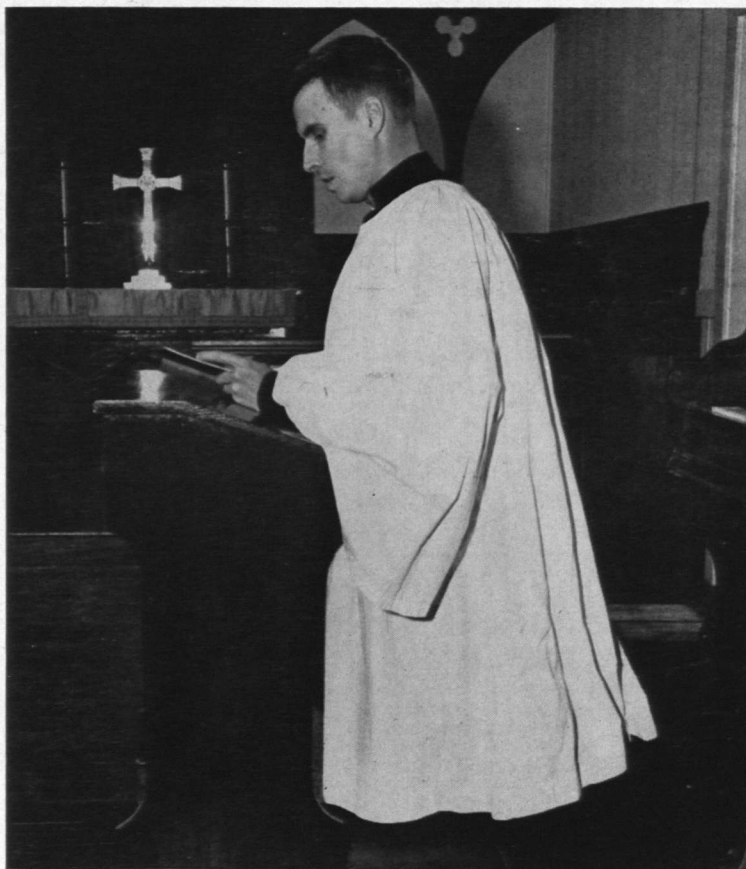


The **WITNESS**

NOVEMBER 19, 1959

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CANDIDATE FOR HOLY ORDERS

HOW SEMINARIANS are being prepared for the ministry is one of the most widely discussed subjects in the Church today. Part of the training is by taking services in missions or assisting in parishes, like the young man pictured above. Featured this week is the first of two articles on seminary teaching by Earle Fox of General Seminary

Thanksgiving Story by Hugh McCandless

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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Morning Prayer, Holy Communion
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mon, 4.
Weekdays: Holy Communion, 7:30
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9; Evening Prayer, 5:30.

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12:10. Eve. Pr. Daily 5:45 p.m.

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11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.
Tuesday: 10:00 a.m., Holy Communion.
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munion — 7:30 a.m., 12:15 p.m.
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7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Early Marriages Without Counseling Cause Increase In Divorces

★ Young people are marrying too young and without adequate preparation for marriage, a judge told members of the pastors' action group, attended by 21 judges and 70 clergymen of Minneapolis.

A report by Hennepin county District Judge Theodore B. Knutson disclosed that in 60 per cent of the divorces granted since the court's family division was established one or both parties was under 21 years of age at the time of the marriage. The largest number was age 18.

The report, read to the clergymen by Senior District Judge Levi Hall, said that "in almost every case the young people had no pre-marriage counseling whatsoever."

"There knowledge of sex, for the most part, was of the back-alley variety," it added. "A very high percentage were married in Iowa on the impulse of the moment. Very few had a church wedding.

"Generally speaking, they had not learned that there are many adjustments to be made in their new relationship, requiring patience and understanding. Their immaturity was revealed by the continuance of the young husband to run around with the boys as he had done before, instead of accepting his new responsibilities. It was quite apparent in a very high percentage of the cases that the parties rarely attended

church or had any spiritual stimulation."

Judge Knutson's report noted that the damaging effects of divorce on children is even felt in the following generation.

"We find that the divorce rate of the children of divorced parents is far higher than the national average," it said.

"The conflict between the parents frequently results in children who are deeply emotionally disturbed and who reflect the damage done to them by withdrawal on the one hand or 'acting out' aggressively on the other.

"The clergy can be of great assistance in this matter by speaking out from the pulpit concerning the dangers and by requiring pre-marriage counselling before marriage."

Juvenile Judge Thomas Tallakson, in another report read by Judge Hall, said the Church has not yet learned how to reach maladjusted children before they get into the court.

His report deplored the fact that churches are moving out of older neighborhoods into the suburbs, and leaving many children and their families unchurched in blighted urban neighborhoods.

It cited the need for more chaplaincy services in institutions where adults and children are housed.

Judge Tallakson's report emphasized that there is no satis-

factory substitute for the influence of the family in teaching children discipline, orderliness and obedience.

Judge Hall observed that the public is becoming aroused by the over emphasis on sex in American society.

He reported seeing a magazine displayed in a local drug-store which glorified prostitutes.

"We have to remedy these things," he declared.

Judge Luther Sletten, speaking for Minneapolis municipal court judges, cited the need for ministers to come into court and help their people in trouble.

"We can do a much better job if you will help us," he said.

And in Wisconsin

Gov. Gaylord Nelson has signed into law a Wisconsin legislative bill aimed at strengthening marriage and reducing divorces. The measure had the indorsement of Protestant, Roman Catholic and Jewish spokesmen.

The 72-page bill completely revises Wisconsin's marriage and divorce laws. Gov. Nelson said the measure "sets sound

PB TO TELECAST ADVENT SUNDAY

★ Presiding Bishop Arthur Lichtenberger will be on tv on Advent Sunday, November 29th. It is a nationwide program, 10-10:30 a.m. eastern time. Corporate communions for men are being scheduled so as to permit them to share in this program.

basic rules for marriage, divorce, and payment of child support."

Known as the "Family Code" bill, the new law was drafted by a special 18-member citizens' committee after more than a year's study.

Highlights of the new law include:

The minimum age at which girls may marry with parental consent is raised from 15 to 16.

Quick marriages by justices of the peace and court commissioners are eliminated.

Adult witnesses to a marriage are required in all cases.

Divorce laws are strengthened by enactment of a 60-day "cooling off" period between service of a summons and service of a complaint.

Salaried family court commissioners replace divorce counsels. They are directed to seek reconciliations.

In addition, the new law abolishes "breach of promise suits" and increases punishments for non-support. Also abandoned is the doctrine of refusing legal separations to parties charged with part of the guilt, except where adultery is alleged.

The new law further provides that marriages involving girls between 16 and 18, or boys between 18 and 21, are void unless consent of parents is obtained. Parents may bring suit for annulment.

The Family Code specifies that marriage applicants are required to make "full disclosure" of identity, residence, and names of former spouses and of all children for whose support they are responsible.

BISHOP YASHIRO SPEAKS AT CELEBRATION

★ Bishop M. H. Yashiro, presiding bishop of the Anglican Church in Japan, was one of the speakers when 15,000 people attended a united wor-

ship service to mark the 100th anniversary of Protestant missions in his country.

First Protestant missionaries to go to Japan were Episco-



BISHOP YASHIRO takes leading part in celebration of 100th anniversary of Protestant missions in Japan

pals; the Rev. John Liggins and the Rev. Channing M. Williams, who was later elected bishop of both China and Japan.

During the week-long celebration St. Paul's University gave degrees to the Rev. W. A. Visser 't Hooft, secretary of the World Council of Churches, and Canon Max Warren, missionary of the Church of England.

AUSTRALIANS SCHEDULE UNITY MEETING

★ Modern problems and challenges confronting the Christian community will be discussed in February at what is expected to be one of the biggest Church conferences ever held in Australia. Special emphasis will be on closer co-operation among the Churches to meet new needs in evangelistic and other fields.

Convened by the Australian Council for the World Council of Churches, the conference is scheduled to attract nearly 500

delegates from Anglican, Protestant and Orthodox bodies. It will be presided over by Dr. Alan C. Watson, moderator of the Presbyterian Church in Australia.

The conference, it was announced, will be divided into five commissions, each assigned to a specific study topic. The topics will be:

- The authority for the Word of God.

- The Australian Churches' evangelistic responsibility, including recognition of partnership with the Churches of Asia.

- Ethical problems of economic and technical assistance by governments.

- The Church in an industrial community, with special attention to the appointment of industrial chaplains and the effect of automation and greater leisure.

- The local congregation and whether it is meeting 20th century needs or has become too much of a secluded club.

The commissions will include "a balance of clerical and lay men and women of all age groups." The Churches they will represent, and the number of delegates from each are: The Church of England (150), Presbyterian (70), Methodist (70), Congregational (26), Churches of Christ (20), Salvation Army (20), Greek Orthodox (12), Society of Friends (10), Baptist (8), Lutheran (4), Russian Orthodox (2) and Antiochan Orthodox (2).

Watson said the objective of the conference is "to clear the ground for the denominations to approach each other with a view to a closer working together, and even ultimate union."

He said the Methodist, Presbyterian and Congregational Churches have "already gone quite a way toward this, and informal discussion on unions will probably follow the conference."

Great Ghettos of Single Women Challenge To City Churches

★ Metropolitan churches are being challenged by "great ghettos of single women," the executive secretary of the National Council of Churches' division of home missions declared in Hartford.

Dr. Jon L. Regier told the Congregational Christian Churches' eastern regional meeting that with the expanding population of single girls "we are beginning to see that strange social phenomenon of communities that are predominantly made up of detached women."

These women, whose number is being steadily increased by divorce and the death of their husbands, he said, are living in a matriarchal society that generally recognizes the detached women as having somehow fallen short of the goal of being head of the family."

Lillian S. Gregory of Chicago, Congregational minister, speaking on the "wholeness of the Church," deplored the "division of the Christian Church on a sex-conscious basis."

"Only a literate and mature maturity can overcome some of the psychological hurdles that create tensions between men and women," she said.

The Church's concern, she said, should not be over "the battles of the sexes," but in discovering a "better pattern of cooperation whereby man and woman may complement each other in the Church."

She observed that the Church "must demonstrate the fact that it really believes in the worth of the individual, that he is the product of his Creator, and that he is endowed with certain talents and abilities"

Calling for increased cooperation between men and

women in the Church, Miss Gregory pointed out that an all-male or all-female committee "is never as strong as a committee of men and women thinking together."

Ray Gibbons, director of the Congregational Council for Social Action, told the more than 600 ministers and laymen from 12 states that "as a soldier must be trained, so people must be trained for peace."

"Public opinion cannot control the day-to-day decisions of the Pentagon or State Department," he said, "but American public opinion sets the limits to our foreign policy."

"In the long run we shall not have a more peaceful world than we are prepared to support and strengthen in our own homes, our churches and our free institutions. In the long run we have as much or as little foreign aid as the public permits. People and their opinions are the ultimate determiners of U.S. foreign policy."

He cited the National Council nationwide program for peace, launched last July, as a means of training local church members for peace.

"Preparation and participation are essential in this people-for-peace program," he noted, "It requires not only preparation and participation but commitment which persists year after year, and long after the nationwide program is buried in the history books."

Leslie E. Cooke of Geneva, division of aid and service to refugees, lauded the work of the Churches in attacking the refugee problem.

In addition, he noted, thousands of missionaries around the world are engaged in rehabilitation, education, medical,

agricultural and other endeavors, much of which is of direct benefit to homeless people.

He warned, however, that in spite of all assistance programs, the gulf between the have's and have-not's will get larger because of the phenomenal population growth.

The Rev. Serge F. Hummen, secretary of the Congregational town and country department, listed "obsolete group religious patterns, over-churching and the theological cold war" as causes for some of the current problems facing rural churches in this country.

Most country churches, he asserted, could be self-supporting if their members would question "some of the basic religious patterns of the community including theological superficialities and economic considerations."

COUNCIL TO MEET IN MILWAUKEE

★ The next meeting of the National Council will be held in Milwaukee, December 7-9, the first time it has met other than in New York or Greenwich. The Council voted in the spring to have one meeting each year in the diocese of a member, with Bishop Hollock immediately asked that the first of these be held in his diocese.

RUSSIAN DELEGATES TOUR GERMANY

★ A delegation of Russian Orthodox leaders have just concluded a three-weeks tour of West Germany. The climax of the visit was a three-day discussion with Evangelical Church leaders. Both groups hailed the visit as a contribution to better ecumenical relations and international peace. The Russians stated that theological differences were "much smaller than we thought."

Institute On Ecumenical Relations In Toledo At Grass Roots

★ Methods to improve relationships between Roman Catholic and Protestant Churches were discussed in Toledo, Ohio, at an institute on ecumenical relations that was described as the first attempt in America to organize "grass roots dialogues" between the two religious faiths.

A total of 130 clergymen of various denominations attended the meeting in St. Paul's Lutheran church at which the main speaker was Dr. Gustave Weigel, a Jesuit priest and teacher of theology at Woodstock (Md.) Catholic Seminary.

In tracing the history of the "ecumenical movement," Father Weigel said three ways usually are advanced, more of which is widely acceptable. These are, he said, compromise, comprehensiveness (union without unity) and conversion, either of individuals or entire Church bodies.

"These are the only three ways we know to achieve the unity that all Christians desire, but that does not mean they are the only ways there are," the theologian explained.

When Christians begin coming together with goodwill toward each other they may expect "the power of the Spirit" to become effective, Father Weigel declared. "This is God's matter and we don't tell him his business, though he very well tells us ours."

The theologian asserted that the genuine way to achieve "the *Una Sancta*, (the one Holy Catholic Church) is to approach one another as friends, persons we can love and learn to respect."

Father Weigel, invited to Toledo by the Rev. C. Umhau Wolf, pastor of St. Paul's

Lutheran church, told the assembly that favorable results already are evident in improving relations between Catholic and Protestants as a result of the "ecumenical movement" which is centered in the World Council of Churches.

He added that most of the progress has been made in Europe, but that there is no reason this movement should not be activated in America.

In opening the meeting, Dr. Wolf said it was consistent with the call of Pope John XXIII for an Ecumenical Council, and also with various Protestant efforts at achieving greater unity and understanding.

Dr. Wolf said that Toledo ministers will be asked to decide whether they want to form groups for regular discussion of doctrinal differences.

UNIT OF RESEARCH PLANS AHEAD

★ The unit of research and survey of the National Council, headed by the Rev. Joseph G. Moore, has to plan far ahead.

This fall Director Moore made plans with Bishop DeWolfe of Long Island for a study of the diocese in 1961 and 62. Moore at the present time is making a study of the journals of the diocese for the past 29 years.

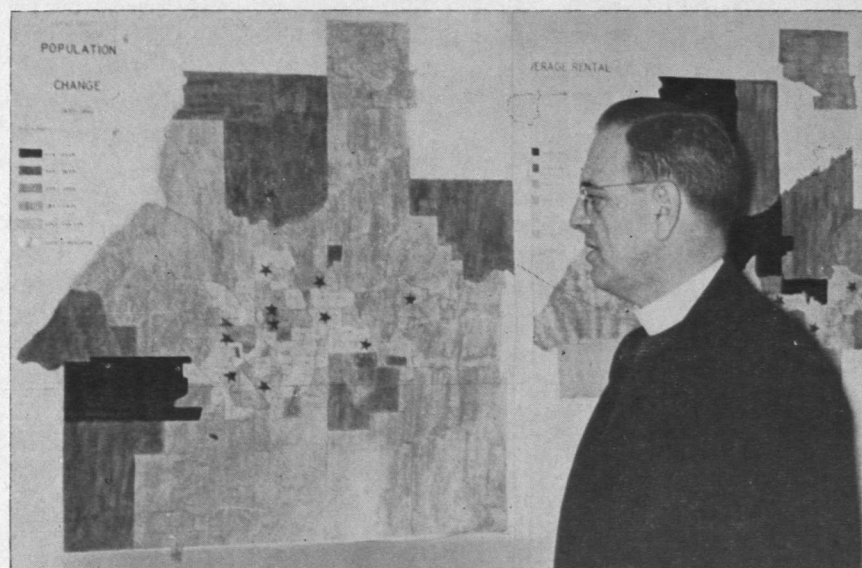
MAN BITES DOG

★ The Church of Ireland, Anglican, has given its church at Ballinahinch to the local Roman Catholic congregation. It is located in one of the loveliest parts of Connemara, beauty spot of the west of Ireland.

Reason: there are not enough Anglicans about to hold services except occasionally. The R. C.'s, on the other hand, are numerous, have no church and so have to travel long distances to worship, mainly over mountain roads.

PAROCHIAL MISSION IN MASSACHUSETTS

★ The Rev. William J. Coulter, a leader of the National Council's division of leadership training, lead a parish life mission at Trinity, Shrewsbury, Mass., October 26-30. It was followed by a five-day parish life conference.



JOSEPH MOORE, director of research and survey of the National Council, has to plan far ahead to take care of the demands for his studies

SEMINARY TEACHING

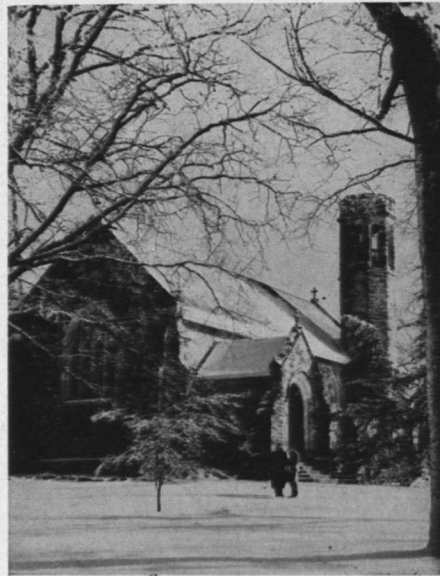
IS BEING WIDELY DISCUSSED THROUGHOUT THE CHURCH. THIS ARTICLE, WHICH IS PRESENTED IN TWO PARTS, WAS ENTITLED SCRIPTURE AND HISTORY BY THE AUTHOR AND DEALS WITH NEW TESTAMENT CRITICISM

By F. Earle Fox

General Theological Seminary

ALTHOUGH clergy are, or ought to be, familiar with the topic of this paper, biblical criticism, yet it is evident from letter-to-editors columns of Church magazines, from talking to laymen, and from talking to non-church people, that there has been a gross failure in conveying the findings and methods of biblical scholarship to the Christian not academically situated. Only in recent years have some efforts been made to bring Sunday school material up to date, while the great theological issues behind historical criticism have been ignored almost totally. "What does the Church teach?" is a question which faces the whole of the Christian world. The issues, therefore, of what makes the Christian faith must be brought clearly into the open with respect, first, to the heritage of our branch of Christendom and, secondly, to the problem as it presents itself in the light of today's knowledge and methodology.

More often than not, disagreements spring from conflicting interpretations of past events and therefore from disagreements over what in fact is the real heart of a tradition such as the Anglican Communion possesses. If our beliefs are so rooted in the past, then a clear knowledge of the conflicting issues from which our tradition was forged is indispensable to any true solution of our present problems. In history, as in technology, we are now equipped with tools unpossessed by those whose lives we must study. And yet their lives may well help dispel hesitation as to how we are to use these new tools.



Daily lives of seminarians focus around worship in the chapel. Above is St. Luke's at the University of the South

No Church in Christendom has stood more adamantly on the facts of history and on sound historical scholarship than the Anglican Communion. Long before the Reformation, Anglicans dug into their history books to justify their position of freedom and to defend it against what they considered encroachments of papal power into the domestic affairs of the Church in England. At the end of the 1400's leading up to the Reformation, John Colet and others were upsetting traditional scholarship by expounding the Bible as an historical document. The Bible had long since almost ceased to be treated by Christians as the record of real events or of the lives and teachings of living men. Instead it was treated as an arsenal of infallibly inspired proof texts used to buttress positions already held. Their handling of history made history unreal. Four years after Columbus discovered America, however, Colet lecturing on Paul was interpreting him not as a "plaster of Paris" saint who fashioned these proof texts for the benefit of late medieval theologians, but as a living historical figure struggling to meet the problems of his own day.

Thomas Cranmer, who was Archbishop of Canterbury under Henry VIII and Edward VI, and who gave us our Book of Common Prayer, was also affected by this New Learning as it was

called. He appealed to Scripture against the Roman Pontiff when Henry VIII's annulment became an issue. The New Learning, the appeal to Scripture against invalid traditions and the rediscovery of the teachings of the early Church Fathers, had done its work in England and had been a factor in making it comparatively easy for the English people, clergy and laity, to separate from the see of Rome without the extreme violence that ravaged the continent. The early history of the Church did not bear out the papal claims to authority. For the Anglican Church past history could no longer be rewritten to suit the interests of a later developed tradition, and Scripture assumed a prophetic role as a critic and judge of all development, thus standing in contrast to the Roman usage in which Scripture is the servant of tradition and is interpreted by tradition. Nothing was to be taught in the Church of England that could not be proven by Scripture. Whatever could not be thus established was to be purged or at least to be considered non-essential.

Facts of History

THE reformers were aware of the importance of the facts of history and the dependence of Christianity upon those facts. Indeed the attempt on nearly all sides was to return to the ways of the primitive Church, through few if any countries were so generously blessed with good historians as England. In 1699 Gilbert Burnet, Bishop of Salisbury, wrote of the Bible, "the authority of these books is not derived from any judgement that the Church made concerning them; but from this, that it was known that they were writ, either by men who were themselves apostles of Christ, or by those who were their assistants and companions." (Scripture and Tradition, ed. F. W. Dillistone, p. 78.) In other words Scripture was authoritative because it was a witness to the events in men's lives which were the reason for the Church's existence. There was no commitment within the Anglican tradition to a claim of infallibility which would have to be later discarded with the growth of historical studies. Indeed, the ground had long been set for the growth of these very studies in the recognition that the events of the Resurrection and the earthly life of Jesus as facts of history were utterly crucial to the Gospel. Appeal to Scripture was made by Cranmer, by the Pope, and by the Protestants, but no group applied a more consistent understanding of what history can

and cannot tell us than did the Anglican reformers.

If they did not have the tools which we now have for investigating documents, the Anglican divines did know under what terms they would proceed with what they had. So wrote William Laud, Archbishop of Canterbury under Charles I and stout defender of the Catholic heritage within Anglicanism, "the world cannot keep (man) from going to weigh it (Scripture) at the balance of reason, whether it be the Word of God or not. To the same weights he brings the tradition of the Church, the inward motive in Scripture itself, all the testimonies within which seem to bear witness to it; and in all this there is no harm." (Dillistone, p. 103). The passage continues with a caution against the misuse of reason.

These are not isolated examples of devotion to rational inquiry. They might be duplicated from every age of Anglican scholarship. Readers wishing to dig into the question more deeply than space here permits are referred to Scripture and Tradition edited by F. W. Dillistone (Lutterworth Press, London), Doctrine in the Church of England by a commission appointed by the Archbishops of Canterbury and York in 1922 (SPCK, London), and Thomas Cranmer, Theologian by G. W. Bromiley (Lutterworth). Many other books are to be had on the history and tradition of the Church of England.

If this fairly represents the background of the Anglican view of Scripture, it is still the case that more recent developments in methods of testing documents for historical accuracy have presented us with the possibility of drastic changes in our beliefs. To some it has appeared that these methods would destroy the faith that uses them. Two of these developments have been the discovery of "source criticism" and "form criticism." It might be noted, however, that the use of "source history" and "form history" as names would have avoided the negative connotation of the word "criticism" and more adequately described the positive efforts of these studies.

Source Criticism

SOURCE criticism is the attempt to get behind the document as we now have it to discover what possible sources of information, whether written or oral, the author might have used in his writing, that is, to discover the history behind the document. The results of this have been particularly striking in the Gospels of Matthew, Mark, and Luke. Evidence within the Gospels shows that the writers of Matthew and Luke each

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has access to copies of Mark which they combined in part with other material to form their Gospels. A comparison of the language and content of parallel stories indicates that Mark was written the earliest, about 70 A D, with Luke following about 15 years later and Matthew about the turn of the century. In the two later Gospels the extraordinary or "miraculous" element can be seen to have grown, and the tendency is to play down the humanity of Christ while the earlier renditions of the same stories have a more picturesque and less stylized language. These aspects can be clearly seen in a "Gospel Parallel" with the three Gospels printed side by side in parallel columns. The work of source critics is well represented in *The Gospels, Their Origin and Growth* by Frederick C. Grant (Harpers).

Similar results have been obtained in the Old Testament where for example the first five books are found to be composed of at least four discernable strands woven together to form a unit.

Form Criticism

FORM criticism which has caused more controversy than source criticism is the attempt, building on the results of source criticism, to clarify the significance of a passage by relating it to the form or style in which it appears. It was discovered in the examination of secular literature that the situation in which a saying or story was told helped to determine the manner in which it was told, and that constant repetition soon hardened the mold into which it had been cast. Thus the form of a Scriptural passage can be related to the conditions under which the passage might have been told and repeated by the early Church.

The sayings and stories of Jesus preserved by the Church were influenced by the need which their telling would meet, whether it might be the need for liturgical material, the need for catechetical material and instruction for converts, the need for guidance in everyday life on questions of the Sabbath, the law, forgiveness, marriage, or the need for material with which to answer pagan and Jewish opponents. Liturgical material would tend to be more dignified and rhythmic (Lk 1:46-55, 68-79, 2:29-32); instruction might be in the form of a list of events or beliefs or exhortation (Rom 12:7ff., I Cor 15:3-5, Mt. 5-7); preaching or apologetic material would often be centered about Old Testament quotations (Mk 1:2-3, Acts 2:17ff., 13:33ff.). By examination of the form of a passage we can learn something (though cer-

tainly not everything) about its background, its purpose in being repeated, and to what extent it represents the actual words of Jesus.

One of the most important contributions of form criticism thus has been the underlining of the fact that the Bible is the Church's book. It was written by people who had a message to proclaim and to preserve. Clarification of the conditions under which this took place has served to give us a more accurate picture of Christ and to highlight the Resurrection as the event at the core of the Gospel which the Christians preached. Jesus was called the Christ because he had been raised from the dead.

Much of current disputation has centered about the stories of the Virgin Birth and the bearing which the results of form criticism have on the interpretation of the Creedal statement of the Virgin Birth. Vincent Taylor's *Formation of the Gospel Tradition* (Macmillan) is an excellent example of form criticism. Taking for example the Lukan version, he points out the stylized dramatic quality of the story which is cast in a narrative form. The arrangement is balanced between the annunciation to Mary and the annunciation to Elizabeth with parallel developments following in the lives of each. Much of the composition is in the form of songs and speeches based on Old Testament models. The birth stories differ in this polished literary quality from the passion story which is the other great narrative sequence.

The impression given by the high literary quality of the birth narrative is that the material as formed by the author is essentially imaginative literature rather than literal history. The contrast with the main body of Gospel material suggests that this material was not understood originally to be a literal description of the early part of Jesus' life, and therefore could be molded into dramatic form. Luke obviously felt no scruples about taking these liberties with his subject here, whereas he has not taken liberties in the same manner with the rest of his material. On the basis of an examination of these as well as other indications, carried out of course in greater detail than here possible, form critics have often concluded that the birth narratives are of little value in giving us historical information about the early life of Jesus. If these form critics are correct, then it follows that the stories of the Virgin Birth might justifiably be taken as a symbol of the Incarnation without commitment

to any particular biological process, or that the event must be reasoned from purely theological considerations of the Incarnation.

Pronouncement Story

ANOTHER form in which the Gospel material comes to us is the "pronouncement story" whose chief characteristic is a pronouncement of Jesus, some statement or action toward which all is pointed. The narrative element is skimpy as is the portraiture and biographical detail. Only enough has remained to set the stage for the punch line. Other details have fallen away in the retelling.

The tribute money passage in Mark 12:13ff. illustrates the pronouncement story at its best. There is no interest in individuals or in questions of time or place. Everything leads up to "Render to Caesar the things that are Caesar's, and to God the things that are God's." Jesus had spoken and there was no more to be said. Similar features appear in Mark 10:2-9 on divorce; 11:27-33 on authority; and 12:18-27 on the resurrection of the dead. There is a total of about forty such pronouncement stories in the Gospels.

The light cast by our knowledge of contemporary customs and conditions combined with the knowledge of the forms in which Scripture appears enables us to interpret certain ambiguous or conflicting passages. The portion in Mark 10:2-9 on divorce with the Matthaean parallel (19:3ff.) is a case in point. Examination of the form indicates that it is a pronouncement story which ends at verse 9 with the dictum of Jesus. Thus the following in verses 10-12, also on divorce, must be a later addition to the original saying in verses 2-9. Verification of this comes from our knowledge of Jewish and Gentile laws which shows that the discussion in verses 10-12 is put in terms foreign to Jewish law. First, verse 11 speaks of a man committing adultery against his wife. According to the Jewish way of speaking, however, a man could commit adultery against another married man but not against his own wife. And second, verse 12 speaks of a wife divorcing her husband. But although a Jewish wife could sue for divorce, technically the action was her husband's and not her own.

The apparant contradiction is thus eliminated from Jesus' thinking on divorce between this Mar-kan passage and Matthew's version of the same story (19:9). Mark's version permits no divorce while Matthew's version, which source criticism shows to be a reworking of Mark's version, allows

divorce on grounds of unchastity. But the Matthean exception permitting divorce is seen, like 10-12 in Mark, to be a later addition to the simple pronouncement story, probably an attempt of the early Christians to relate the sayings of Jesus to their specific problems. These appended passages are perfectly understandable if they come from some situation in the Gentile world into which the Church had soon expanded, for the language of Mark 10:10-12 and Matthew 19:9 does not reflect Jewish conditions but it does reflect Gentile conditions.

This is only a brief sample of what is being done with either form or source criticism and ought to be common knowledge to anyone who has attended an Anglican seminary. The purpose here is not to plead for any particular results of historical criticism but to make perfectly clear the implications of these methods for Christian faith quite apart from their specific results. There are several types of forms or styles which the form critics list, each with its significance for interpreting the material. Whether or not one agrees with the conclusions of the form critics, nevertheless the basic findings, the discovery of these forms and their relations to the historical setting of the material, must be dealt with. Some explanation must be forthcoming for the patterns that are obviously there.

(Concluding article next week: *Increasing the Authority of Scripture*)

Don Large

The Faithful are Lucky

SOMEWHERE in his perceptive and beautifully written book, *This Is New York*, E. B. White say,

"On any person who desires such queer prizes, New York will bestow the gift of loneliness and the gift of privacy . . . The capacity to make such dubious gifts is a mysterious quality of New York. It can destroy an individual, or it can fulfill him, depending a good deal on luck. No one should come to New York to live unless he is willing to be lucky."

The use of that word "willing" is a bit puzzling.

Does the author mean that the desperately urgent New Yorker must will his luck as an act of determining fortune? Or does he mean that the Manhattanite must cast his fortune in with Lady Luck, rather than with faith or dedication or some other virtue?

Luck is admittedly one of the ingredients in the compound of life anywhere. No man is so far above the battle that he can see even a Bowery bum retching in the gutter, and not offer his silent thanksgiving: "There, but for the grace of God, go I." And maybe you need a more generous measure of good fortune in New York City than you do in most other places, for this town is a man-killer.

But the grace of God has nothing to do with luck, here or elsewhere. If his grace means "un-merited favor," then nobody deserves a merit badge, and everybody has been favored.

Luck comes in only when we have the sense to seize upon the grace so freely offered us, using it quietly the moment opportunity knocks, no matter what the cost of the intrusion.

Was it just luck that Winston Churchill hap-

pened to be around when Britain and the rest of the free world stood in such desperate need of him? Or was it not rather that he had so ordered his life that when God's trumpet sounded, he was prepared to leave his tent and answer the challenge?

Joan of Arc might have lived and died unknown, content to see her visions and hear her voices. But because she was content to do just that, if need be, the answer turned out differently. When her God and her country required her services, she was ready. Called or not, she had been faithful to her vision and to the still small voice at the core of the whirlwind.

True, her steadfastness cost her her life. But death, late or soon, comes to visit all of us. In the meantime, however, as an unending act of thanksgiving to the giver of all gifts, it's more rewarding to shine in use, rather than rust unburnished.

In short, the man who is willing to be faithful, come what may, is the man who is more likely to be lucky. Which is something that men like Lucky Luciano have never found out!

The Tape-Recorded Thanksgiving

By Hugh McCandless

Rector of the Epiphany, New York

LAST year, my friend Squadron O'Toole spent Thanksgiving at his grandfather's, and he was very pleased, when they came in to the driveway, to see that his cousin Steinmetz O'Toole was there, back from the army. I can't describe Steinmetz, very few people ever see his face because he is always bent over some perverse piece of machinery, but the rest of him always wears an expression of puzzlement and struggle.

This time he was half inside the hood of his Model T Ford, vintage 1918. He told Squadron that he was disconnecting the shocker he had invented to protect the car's finish. It was polished like a looking glass, and his comrades in arms had an absent-minded habit of patting it with their greasy hands as they admired its finish. Unfortunately, Uncle Claude had also patted it admiringly when he got there that morning, and his hands were wet with the

flowers he was bringing. He got a beautiful shock. Grandmother told him he should not speak that way in front of an innocent young soldier, and he almost exploded. This was not funny, because Uncle Claude was a one-man foundation for the prevention of financial distress among his younger kinsmen, and was especially interested in the alleviation of this kind of suffering among those who wore school blazers and military uniforms. Incidents which might discourage his benevolence could be tragic.

Inside the house, Grandfather was practicing one of the short graces from the Prayer Book (page 600). The Grace he knew best was a rather long one he had heard at school, where the boys had been quite disdainful of the simple, wholesome, dependable food provided. They claimed it was indescribable, and gave it names like Monday Soup, Tuesday Loaf, Wednesday Mush, and so forth. The faculty therefore used a long thanksgiving, in which they put convincingly the administration policy in this

*Story told at the Family Service on
Thanksgiving Day, 1958.*

matter before the Lord and anyone else who was listening. Grandfather was nervous, because he felt he had lost the knack of memorization, and especially because he had given Steinmetz, in a weak moment, permission to tape-record the table conversation for posterity.

The Inventor

STEINMETZ had bought an almost new binaural or stereophonic tape-recorder at a great bargain because it didn't work. He had, however, been able to make it go as an ordinary monaural recorder. Steinmetz was imaginative, but he was somewhat haphazard. But even the waitress who had come in for the day said that nothing was too good for our boys in khaki, and if he would watch the gravy and keep out of her way, she would watch the wires and try to keep out of his way. So dinner went off very nicely.

After the meal, everyone gathered in the living room to listen to himself on the tape. And once again, Steinmetz' frank adoration of machinery had brought out the capricious coquette in the demure looking tape-recorder, for it suddenly decided to go stereophonic again. The result was a jumble of simultaneous conversations, and the rest of my story is a transcript of the part of it that could be understood. I will not identify the speakers, as it is too mixed up.

"Madeline, I love your dress! Oh, t h a n k you. — Give us truly grateful hearts, Our heavenly Father — Well, Thanksgiving to me means the football game. I hope Steinmetz won't fiddle with the little T.V. dials all the time. I want to see the game, not the seat of his pants. — Give us grateful hearts, and make us mindful of others. — I don't know why my children want the limelight at every party. Well, you always wanted the limelight yourself when you were young. Yes, but I never got it. You saw to that. — Give us hearts, give us hearts, Our Heavenly Father. — Look at Flotilla, flirting with Grandsire. Mother will make her speech about how little Flotilla eats, and Grandsire will say how about a little white meat, and Flotilla will say just a little around the wish-bone. What baby-talk. She always gets the wish-bone. I never do. — Grateful Grateful hearts, our heavenly Father, give us grateful hearts. — I said to them, look I did this myself. I don't have to thank you, or you, or anybody else that jumps on the bandwagon.

What you need, I've got; so let's talk about it in those terms. — Grateful hearts, heavenly Father, mindful hearts. — I said to them, every six months you want something more. Don't interrupt, Squadron. I said, do you know any other word besides more? You want some more, Squadron? Well, pass your plate, boy; don't be bashful. — Mindful of the needs of others, our heavenly Father. — That child must have fifteen dolls, and I said to her, Emily, this is Thanksgiving; you should count your blessings. When Daddy and I were in the West Indies last winter, we saw a little girl about your age, and she was playing dolls with an old wooden spoon, wrapped in a dirty old piece of calico. That seemed to put her in a better mood. — Give us grateful hearts, our heavenly Father, and make us mindful of the needs of others."

When the machine started playing, there were roars of laughter, and then scattered chuckles as individual voices were recognized. Then everyone became silent. When it was over, Uncle Claude said he thought he'd take a walk, and others joined him quietly.

"Oh, I goofed again," said Steinmetz. "I am awfully sorry. If it would make you feel better, I'll go out and burn the tape in the garden right now."

"No, my boy," said Grandfather, "you made no blunder; or, rather, it was an inspired one. That little machine preached us a sermon out of our own mouths. Perhaps next year I'll use the old school Grace again. I think we all ought to try to remember more frequently what the Great Teacher of all men thinks about our real attitudes to him and to other men."

Talking It Over

W. B. Spofford, Sr.

OBVIOUSLY when Church institutions pay public relations people to send releases to papers they hope they will be printed. Most of the professionals know how to write so that those of us who have to prepare copy for linotype operators merely have to dope out a head, and make whatever changes are called for to conform to the make-up style of the publication.

Too often though, in my experience, not enough attention is paid to the time angle. To illustrate: a synod was held October 26-27. The person with the job of getting out the news

mailed it on November 3rd to reach this office November 5th. — a week after the closing of the meeting before he got around to writing and mailing his piece. It was a good story and so we did something we ordinarily would not do — we torn up a form that was ready for the press in order to get it in the issue of November 12. Expensive, that!

Another story also came on November 5th about an event that took place on October 24th — ten days after the event. It was sent by a paid public relations man of a Church institution. What he and the people in his office were doing during that ten days I do not know, but I would think that somebody there could have found the half hour necessary to write the story closer to the time it happened. Newspapers, even weeklies, make a fetish out of the time angle I suppose. But we do take some pride in our job and dislike to say, “a convocation took place recently” when, if the guy responsible to the institution that is paying him had done his work promptly, we could say; “a convocation took place on October 24th.” What actually happened in this case is that the news, which we would have printed as received in our issue of November 5, is not being printed at all — just not important enough for us to be a full month late in reporting it. Silly on our part maybe—but sillier on theirs if they want the publicity, which of course they do or they would not be paying a public relations office to send it.

Another angle is how news should be written, but here I guess there is no good lecturing since a lot of it comes from people with no experience in the field. But it has its funny side. Not long ago we got a report of a meeting of an important commission of the Church. There was a letter from the secretary instructing us to print it just as it was — or not at all. If we had followed the instructions, this is what you would have read:

“The annual meeting of the Commission was called to order at 10:30 a.m. with Bishop presiding as chairman. Present were, etc. The secretary reported the unavoidable absence of and, who sent their regrets. There were reports from Bishop, chairman of the sub-committee on and Dean, who was requested at the meeting held in June, 1958, to make a study of Prayers for

missions were read by the chairman at noon, after which the meeting adjourned for a delightful luncheon in the seminary refectory. Etc. Etc.”

No exaggeration—honest! We get one or two like that every week. We are glad to get them too, and other news of the Church that people very kindly send. Only please, when it seems necessary, let us do a rewrite job with the promise on our part that we will stick as near to the facts as is humanly possible. And we'll get the When, Where and Why in the lead paragraph.

A still bigger please—write and mail your story as near to the event reported as you can. Ok?

Pointers for Parsons

By Robert Miller

THE Deanery had resumed its meetings with a paper on the administration of the Sacrament and in the discussion that followed Fr. Buffers mentioned Bishop Pike's Customary and said that while he might differ on details he was happy to see that there was one bishop who was concerned about the need for an orderly and dignified celebration. “So much laxity and variety everywhere,” he concluded.

Gilbert Simeon said he was not quite sure that a “Customary” was in keeping with the ethos of the Church and Tompkins promptly remarked that it was not customary for bishop's to issue Customaries. “What if bishops disagreed?” he asked. Buffers said that was just it, and there was no doubt in his mind that the Presiding Bishop (by a delightful misprint in the Witness of November 5th described as “my beloved bother in Christ”) ought to be a Primate and keep even the bishops in line.

“That would indeed make him a bother in Christ,” remarked Thompson and Gilbert said that he could not picture our Presiding Bishop as wanting to bother or even thinking he ought to.

“Are we Congregationalist or Catholic?” asked Buffers testily.

“We call ourselves Protestant Episcopal,” remarked the Dean. Buffers snorted.

“We are truly Catholic,” he declared.

This annoyed Tompkins who would once have

been called Low Church, but who was now a declared Evangelical.

"I suppose," he said, "you would undo and wipe out the Reformation."

"I would not go that far," Buffers told him, "but while it brought some gain I cannot say it was wholly a good thing."

Tompkins flushed, and the Dean hastily threw oil on the troubled waters by saying that few of us would turn our backs on the Reformation but, granted that, he wished the Church in the 16th Century had acted as a whole to reform the abuses and had spoken as one on faith and morals. But this satisfied only the moderates and both Tompkins and Buffers seemed to want to start an argument. So the Dean called on Fr. Timmons.

Father Timmons came out of a reverie. (I was sure he conversed rather with angels than with clergymen.) The Dean asked him what he thought of the Reformation.

"What a difficult question," he murmured. "I don't know what I think of it. When I do think of it I find myself thinking of the will of God and the passions and mistakes of men. I have never admired those ruthless rulers of reformation times but I owe something to them for the Communion in which I have enjoyed such freedom, and in which I am sure that, by the mercy of God, I have been enriched by grace. I hold the Church of Rome in high regard, but I am happy in our own oddly named Communion. It has order as well as freedom. True, we have neither Pope nor Primate but we are very happy with our Presiding Bishop."

The Dean wound up the discussion by saying that it was too bad we were all such busy men that there was no time thoroughly to discuss the great fundamental questions. Bill Spofford, Jr. had advocated a Sabbatical for clergymen but he would make a slightly different suggestion, more Colleges of Preachers and more clergy at them.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

The Dead Sea Community by Kurt Schubert. Harpers. \$3.75

This is a good factual summary of what is known about the Dead Sea Scrolls, to date. The texts are described, the question of the canon is discussed, the age of the mss., the story of the Qumran community and its relation to the Essenes, to the Pharisees and Sadducees, and to early Christianity. In the final chapters the book leaves the area of ascertained fact and drifts aloft like a free balloon in the winds of speculation. The very terminology is misleading — two "Messiahs", for example, completely misrepresents the situation. It is two "Anointed Ones", an anointed messianic king and an anointed messianic high priest. To call them both "Messiahs" is misleading. Also the parallels between the Dead Sea Scrolls and the New Testament are far-fetched, and ignore the closer parallels to be found in other ancient writings. The statement on p. 156 that the Epistle to the Hebrews "was addressed to Jewish Christians from the circles of the Qumran Essenes or Jews whose doctrine of the Messiah was similar to that of the Qumran Essenes" is simply funny. Finally the book is badly translated, in a

heavy semi-Teutonic style which becomes oppressive in spots. This is especially true of the first part of the volume.

F. C. Grant

Saint Teresa; A Journey In Spain by Elizabeth Hamilton. Scribners. \$3.50

The author's specialty is making a travel book into a singularly eloquent biography and history. No one who has read her earlier book, *—Put Off Thy Shoes; A Journey Through Palestine—* can ever forget its portrayal of the Holy Land and its holy places, venerated by Jews and Christians, and the sharp profiles of present day Israel and its threatening Arab enemies.

In this latest book she has done much the same magical job on Teresa of Avila, saint and mystic of lasting greatness. It's a book to lose oneself happily in absorbing it.

The Letters to the Philippians, Colossians and Thessalonians by William Barklay. Westminster. \$2.50

This is another little volume in the Daily Study Bible series, edited by William Barklay, the Scottish New Testament theologian. This com-

mentary on three of St. Paul's most intimate and revealing letters has been written by Dr. Barklay himself and is, like all his theological work, in convincingly simple language based on thorough, modern scholarship. This and all the other books of the series were first published in Scotland under the auspices of the Church of Scotland.

The Art Of Spiritual Healing by Joel S. Goldsmith. Harpers. \$3.00

Another book on spiritual healing, but from a standpoint unlike most of the others. The author, Dr. Goldsmith, is internationally known as lecturer, writer and teacher on spiritual themes and is himself a practitioner of spiritual healing. The basic theological and philosophical position of this treatise is that all physical well-being is the natural consequence of the healer and/or patient realizing oneness with God. A hasty reading may cause the reader to believe that the whole book is pantheistic, but I am inclined to guess that a careful re-reading will indicate a Christian belief in the Incarnation and a definitely sacramental approach to spiritual realities.

EDITOR SEES CHURCHES FAILING IN TV USAGE

★ Organized religion has "fallen flat on its face" in its approach to television use, a tv magazine editor said at the Church of the Epiphany, New York.

The rise of the electronic medium, said John E. McMillin, executive editor of a weekly trade magazine, has exposed the "intellectual fuzziness and creative sterility in many churches today."

While television has become "an indispensable staple of American life," he said, "it has not become an important medium of religious communication."

Nearly every other field of human interest, including politics, science, education and sports, is better represented on tv than religion, he pointed out.

"Today the average tv station devotes less than 2 per cent of its broadcast time to religious programming," the editor said. More alarming than the quantity, he added, is the quality of religious tv.

Religious fare on tv, he asserted, has been "characterized by a poverty of ideas, a staleness and triteness of language, artistic dishonesty and cheapness . . . blatancy and banality" as well as "poor presentation."

Scoring Church groups themselves for what he termed "these tv outrages," McMillin

MANUAL FOR ACOLYTES: — Formerly entitled "Decently and in Order", this is the 3rd and revised edition published by All Saints' Church, 3 Chevy Chase Circle, Chevy Chase 15, Maryland. 47 pages of information important to acolytes, including detailed descriptions of duties of servers, crucifers, taperers, flag-bearers at most kinds of services conducted in Episcopal Churches. Prices: 50¢ each, 40¢ each for 12 or more, plus postage.

charged that "modern religion has forgotten its need for creative poets and prophets. It seems to have turned its back on those who might restate, refresh, and revitalize its faith."

He emphasized that religious tv programs need men who understand religious concepts and can express them with beauty, clarity and imagination.

"We have a creative responsibility to television . . . to find new and compelling ways of using tv to spread the gospel of God's love and man's brotherhood," he declared.

BISHOP STARK PREACHES IN RHODE ISLAND

★ Bishop Stark of Newark was the preacher at a service at the Transfiguration, Edgewood, R. I. on November 10 at the ingathering service for the United Thank Offering.

ANTI-DELINQUENCY PROJECT LAUNCHED

★ A three-year project aimed at combatting juvenile delinquency in Philadelphia by providing case work counseling to families of potential delinquents was launched jointly by Episcopal Community Services and the Union Benevolent Association, a 122-year-old voluntary welfare organization.

By agreement, the Union Benevolent Association will pay the costs of the program and Episcopal Community Services will administer it through the Church agency's family counseling service.

The program is based on findings of pilot projects in two local areas which demonstrated that potential delinquents or otherwise maladjusted children and their families can be re-



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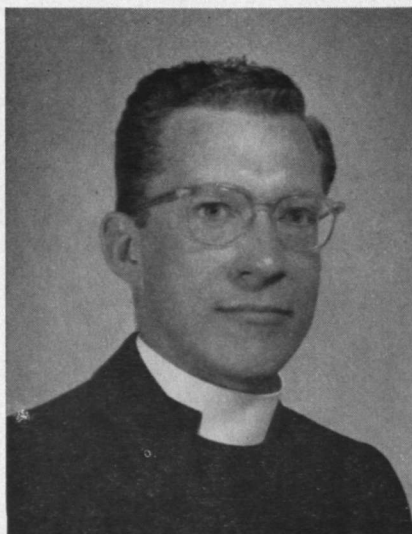
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sponsive to aid, the agencies said.

"Our experience," said the Rev. Arnold Purdie, executive director of the Episcopal agency, "has shown that families that appear completely irresponsible do respond to help. Sometimes they appear irresponsible because they feel so hopeless and unable to control their own destinies."

PARISH LIFE MISSION AT SIOUX CITY

★ The Rev. Sumner Walters Jr. of the National Council staff was the leader of a parish life mission held at St. Thomas



SUMNER WALTERS JR. of the National Council's division of leadership training leads mission in Iowa

Church, Sioux City, Iowa, October 26-30. The affair was sponsored jointly by the parish, the National Council and the

department of education of the diocese.

Eight clergy of the diocese assisted in the mission.

EDITOR SCORES CHURCH WAYS

★ The Rev. Alfred Klausler, editor of a Lutheran paper, declared that American protestantism is preoccupied "with the gospel of success." He said that "the success of a man's ministry is judged not only by the number of organizations he can start in his parish and keep spinning in endless activity, but by the number of souls he can post in the book.

"Heaven help the poor parish parson who spends too much time ministering to some puzzled, bewildered, lonely soul."

The editor also condemned the churches' increasing use of the "huckster tactics of Madison Avenue" and "everything from billboards . . . to soap opera disguised as religious drama."

Other shortcomings of the modern church he said, include: "an almost morbid" fear of criticism; fear of nonconformity within the church; and too uncritical acceptance of current secular standards.

On the credit side Klausler listed: "an awakening interest"

in theology applied to modern needs; new interest in the welfare of the whole of mankind; a new "person-to-person" dimension in preaching the Gospel; and a growing concern over the lack of moral law in national and international relations.

MARK CONSECRATION OF BISHOP SEABURY

★ The 175 anniversary of the consecration of Bishop Samuel Seabury as the first American bishop at Aberdeen, Scotland, was celebrated with special events in the diocese of Connecticut. A communion service was held on November 14 at Christ Church, New Haven, with Bishop Gray as celebrant and Bishop Scaife of Western New York preaching. In the afternoon, evensong services were held at Woodbury and New London.

On the same day, the event was marked by a service at the Cathedral of the Incarnation, Garden City, L.I., with Bishop Pike of California the preacher.

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GERMAN CHURCH LEADERS HIT AT NIEMOELLER

★ Church authorities in West Germany have refused a parish hall to Pastor Martin Niemoeller who was scheduled to address a peace meeting in Bayreuth. Niemoeller has been criticized recently by his fellow churchmen for presenting a memorandum to the foreign ministers meeting in Geneva. It denounced the atomic arming of Germany and called for the creation of a zone comprising the two Germanies, Poland and Czechoslovakia, that would be free from atomic weapons and contain only a minimum number of soldiers.

Niemoeller is the president of the Evangelical Church of Hesse and Nassau.

QUAKERS ISSUE REPORT ON RACE RELATIONS

★ America must urgently "bridge the gap" in race relations and become "the nation of our hopes," declared an American Friends Service Committee study report which charged both Northerners and Southerners with responsibility for "large-scale inhumanity toward some citizens."

"We believe that a moment of decision has now come for each of us and for the nation," the Quaker agency's report said. "The American dream must become a reality, and rapidly. A world in revolution cannot wait."

Entitled "Race and Conscience in America," the report was prepared by a 15-member interracial "working party" from nine states and was published as a 64-page booklet.

It cited seven areas of race relations which must be dealt with before the U.S. can be in fact "a land of equal opportunity," public school desegregation, employment, housing, public accommodations, political participation, religion and religious institutions, and civil rights.

Pointing out that all men have worth and dignity, the report's authors warned that "no man may with impunity discriminate against or exploit another."

"And if the nature of man is such as we have affirmed," they added, "then nothing less than full recognition . . . dignity and respect due him, simply because he is a man, can ever satisfy him."

The authors expressed confidence that every American before long will be "measured by what he is and not by his race, creed, color, or nationality . . . if we go forward with energy, faith and knowledge."

BISHOP HOLLOCK LEADS QUIET EVENING

★ Bishop Hollock of Milwaukee lead a quiet evening for men and women at St. James, Milwaukee, on November 13th. It was an answer to the often stated complaint that the Church seldom offers husbands and wives something they can do together.

* ADDRESS CHANGE *

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IRISH ANGLICAN CALLS ALL WAR UNETHICAL

★ No war, even in defense of freedom, is ethical, a visiting Church of Ireland (Anglican) priest-educator declared in Ann Arbor, Michigan. But, he added, sometimes war may be the lesser of two evils.

"It is always ethically wrong to do evil that good may come," said Dean George Seaver, professor at the University of Dublin. "Yet in the choice between two evils there may have been cases when the choice of war may have been the lesser—the last world war, for instance."

"Nevertheless," he stressed, "a condition has now been reached when any war would be not only unethical but also inexpedient."

Seaver made his observation in an address on "Schweitzer's message to civilization in crisis," which he delivered under auspices of the University of Michigan's office of religious affairs.

He quoted the medical missionary to Africa as saying in his 1952 Nobel Peace Prize acceptance speech that "there can be no question any longer of humanizing war. Man, with his modern equipment for mass destruction, has become a superman . . . actually impover-

ished by the increase of his powers. We who tolerate this inhumanity are guilty of it. War makes us guilty of the crime of inhumanity."

Whether it is ever right to engage in a defensive war — a war to resist aggression, for instance, Seaver said, "the answer must follow from the application of the general principle that it's right to promote life and its wrong to injure or destroy it."

"The question arises: How much life ought to be sacrificed in order that peace may be preserved in the long run?" he said. "This can be answered not by reference to the individual conscience, but by the dictates of the political conscience."

"To engage in war can never be to act within the sphere of

the ethical but only within the sphere of the expedient. The question should never be whether it is right to go into war, but whether a war in the past ever has been justified on the ground that its successful issue resulted in a general welfare greater than would have been the case if the war had not been entered into."

VAN PAPEN NAMED CHANCELLOR

★ Government circles in West Germany, as well as many Roman Catholics there, are disturbed over the appointment of Franz von Papen as Papal Chancellor. Von Papen served as vice-chancellor and held other important posts under Hitler.

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NEW RECORDS

By Lewis M. Kirby Jr.

Record Editor

Music of the Russian Orthodox Church: The Divine Liturgy; The Requiem Mass; The Don Cossack Choir, Jaroff, conductor. Decca DXD 158 (2 records) \$9.96. Stereo Decca DXJ 158 (2 records) \$11.96

This set comprises the finest recording of the music of the Russian Church yet to be issued. The *Divine Liturgy* is a Thanksgiving ritual based on the Beatitudes. Almost the entire service is sung or chanted. The *Requiem Mass* is, unlike that of the Roman Rite, largely a liturgy of consolation, ending with the words:

"Give rest eternal, O Lord, to the Souls of Thy servants departed from this life, and make their memory last for ever and ever."

Recent Don Cossacks recordings have been disappointing, containing light fare of little consequence and rather inartistic performances. Happily, this record demonstrates the group's true capabilities. Here the ensemble sings magnificently — the basses reaching the lowest depths and the tenors stretching with ease to the highest notes of the singing scale.

Altogether, this is a fine disc—highly recommended!

Choral Masterpieces of the Russian Orthodox Church; The Don Cossacks; Serge Jaroff, conductor. Decca DL 9403 \$4.98. Stereo Decca 79403 \$5.98

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Designed as a companion disc to the above set, this is a collection of anthems and other choral works used in the Russian Church. Many of the composers' names are unfamiliar to us.

I do not feel that this album is as satisfactory as the above. First, the compositions all have a "sameness" about them. Second, the recorded level seems to be lower, thus giving the chorus a far away sound.

Limited appeal.

Paul Robeson at Carnegie Hall. Paul Robeson, bass; Alan Booth, piano. Vanguard VRS — 9051 \$4.98

As the title of this album indicates, this is a collection of songs sung by basso Paul Robeson as actually recorded at his Carnegie Hall recital in May, 1958.

No matter what we think of his political associations, there can be no doubt that we are dealing with a true artist. Mr. Robeson's voice might not be the finest in the world. His interpretations will hardly please the purist. His sense of programming can, at the very least, be called unorthodox. Yet, this person is an artist in every way. He literally captures his audience. Hardly a sound is heard when he is singing. The listener feels that he is participating

in something unique, even religious. One must hear only the Negro Spirituals to understand what I mean. Four of these are included on this disc — *Every Time I Feel the Spirit*, *There is a Balm in Gilead*, *Didn't My Lord Deliver Daniel*, and *Jacob's Ladder*.

Among Other selections on this record are *Volga Boat Song*, *Chinese Children's Song*, *Going Home* (Dvorak), *Christ Lag in Todesbanden* (Bach), and *O No John*.

The sound of this on-the-spot recording is quite good.

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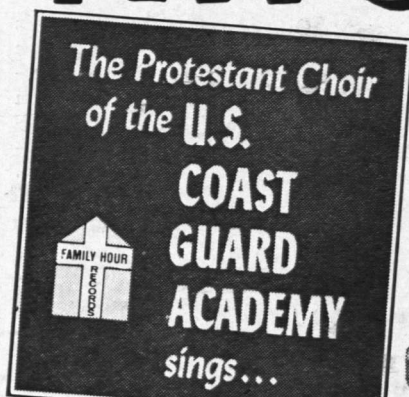
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