

The **+ WITNESS**

MARCH 4, 1965

10¢

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Gordon S. Price

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In Leading Churches

NEW YORK CITY

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SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.



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By Irving P. Johnson



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Story of the Week

Executive Council Votes Funds For Race Projects of NCC

By Edward J. Mohr

Witness Editorial Assistant

★ The Executive Council, meeting at Seabury House Feb. 16-18, has rescinded restrictive conditions it had previously placed on the use of a 1965 church and race fund, and strongly affirmed support of the National Council of Churches and its race program.

The dramatic action took place in a star-studded setting arranged by Presiding Bishop Hines for the first council meeting since he took office January 1.

In December the council had authorized a 1965 appeal for \$100,000 for race projects, including those administered by the National Council of Churches. At that time, in executive session, it added the provision that if priests of the Episcopal Church were engaged in any projects for which these funds were to be used the consent of the local bishop must be obtained.

In effect the condition gave such local bishop a veto power, at least to the extent of forcing the removal of any priest of the church from the project. The resolution applied to all projects, but it was known that the one primarily involved was the Delta Ministry, the community service enterprise organized last fall in southern Mississippi

by the commission on religion and race of the National Council of Churches with the cooperation and support of the World Council of Churches.

Ostensibly the condition was made to give control over the suitability of any clergy engaged in such projects. In the background were larger issues, such as the status of the National Council of Churches in the south and other areas because of attacks upon it by right radicals, religious and secular.

Another issue concerned the place of a nondenominational ministry existing alongside conventional ministries in the same areas. Since there are few or no precedents for this, jurisdictional problems are created, and it is with these that the December and February resolutions attempt to cope.

According to the declaration of many members of the council they did not realize the potential effects of the special condition at the time they voted for it in December.

The entire matter was raised in a special order of business placed on the agenda by Dr. Hines to reconsider the matter. To provide background and information on the questions he invited the Rt. Rev. John A. Alin, bishop coadjutor of Mississippi and an opponent of the Delta project; the Rt. Rev. Paul

Moore, suffragan bishop of Washington and chairman of the NCC Delta Ministry commission under which the project is being conducted; the Rev. H. J. Bowie, project director of the ministry in McComb, Miss.; and the Rev. Robert Spike, director of the NCC commission on religion and race.

Many Protests

Canon Charles M. Guilbert, the council secretary, reported at the beginning that numerous communications had been received by the Presiding Bishop and the council from individuals and groups urging a reconsideration of the December condition. Among these were faculties and students of Bexley Hall, General Theological Seminary, Episcopal Theological School, and Berkeley Divinity School, and a number of bishops.

The resolution rescinding the December conditions and others related to it were offered for the department of Christian social relations by the chairman, Bishop Marmion of Southwestern Virginia.

This was done in accordance with the procedure proposed by Bishop Hines, to which no objection had been raised. Under it Bishop DeWitt of Pennsylvania, chairman of the home department made an introductory statement on the recent history of the racial crisis and the relationship of the churches to it. He said it was urgent to speed up progress toward solutions and that the NCC programs

represented the churches' commitment toward them. The NCC, Dr. DeWitt said, is not the instrument of each of the member churches separately but rather of all. It is, he declared, "a considerable institution with a proper integrity of its own, which we need to respect if we want it to be of any use at all."

Bishop Moore recounted his involvement with the freedom movement, in which he saw the "Holy Spirit working through this secular group", and his acceptance of the chairmanship of the Delta Ministry commission. He felt that the relationship of the Episcopal Church to the freedom movement would be at stake if its relationship with the Delta Ministry were fettered by conditions like those of the December resolution.

Charles Crump Speaks

An early indication of sentiment in the council came at this point when Charles F. Crump of Memphis said that while he had consented to the procedure proposed by Dr. Hines he thought it would help the council to know now what resolutions would be proposed so that the presentations being made could be judged in the light of decisions the council would be called upon to make. Mr. Crump said that the December conditions applied generally and not merely to the Delta Ministry. It was becoming apparent that the presentations were building up to a point where any negative action by the council would be tantamount to a rejection of the Delta Ministry, something it would not be likely to do.

Mrs. Harold Sorg of California said that she had supported the December conditions because she had not realized at the time the far-reaching effects they would have, and that therefore it was desirable to have the extensive presentations of the concrete programs.

Asks Consultation

Bishop Allin made extensive remarks at this point revealing general dissatisfaction with relationships with NCC bodies, though he did not take a stand on the December conditions, which he nevertheless held to be in harmony with the episcopal polity of the church. In general Dr. Allin felt that there had not been adequate advance consultation with Mississippi officials like himself on the planning and establishment of the Delta Ministry.

A motion by the Rev. Birney W. Smith Jr., of Kansas City, Mo., to continue with the presentation as outlined by Bishop Hines was carried with only two negative votes.

Mr. Bowie described his work in the Delta, making the point that the ministry there had as its objective making people self-reliant, there being no desire to replace one paternalism, such as Southern white charity, with a charity mission from the north.

In response to a question from Bishop Burrill of Chicago, Bishop Moore said that the December conditions, if allowed to remain, would definitely interfere with the staffing of such projects as the Delta Ministry.

Resolution Lost

The first resolution offered by Bishop Marmion, a preliminary to the one rescinding the December conditions, extended and affirmed a policy statement which the council had first adopted in December, 1963, in connection with freedom demonstrations involving its own departments and officers. In Bishop Marmion's resolution provisions were added under which the staff of the council would give notification to the local bishop when it knows of the engagement of a clergyman or layman in a project outside

their own jurisdiction. On motion of Prime F. Osborn of Jacksonville, Fla., "notification" was changed to "consultation". Homer Laughlin of Toledo moved a provision that when an officer of the council acts in an interdenominational project such consultation would be necessary, where feasible, before entry into a diocese. On a vote by hands this was defeated 18 to 14. In the course of the discussions Charles F. Bound, of Mt. Kisco, N. Y., made the comment that if "we are going to be ecumenical we've got to give up something."

Funds Are Voted

The final adoption of Dr. Marmion's first resolution without opposition prepared the way for the second one, which rescinded the December resolution and authorized the church and race fund appeal without giving local bishops the restrictive powers over the use of the money. In Bishop Marmion's third resolution the council reaffirmed "its support of the National Council of Churches and specifically in the work of the commission on religion and race and the Delta Ministry", and authorized \$45,000 of the fund for the former, and an additional \$20,000 for the latter. A motion by Mr. Crump to delete the expression of support was rejected, but Bishop Marmion dropped a reference to the NCC's "leadership in the area of racial and human relationships".

When all these matters had been settled the discussion was revived by a resolution offered by Mr. Osborn seeking a commitment from the NCC to undertake local projects in cooperation with local authorities. This ended when Mr. Osborn withdrew the resolution after Bishop Hines indicated that he "had got the message", and as a member of the general board

of the NCC would convey its purport.

Budget Adopted

The time and interest taken for the special order put into second place what is usually the most prominent business at the February meeting, the adoption of the budget, which this year was the largest in the history of the church, \$12,904,639. The largest portion, as usual, goes to the overseas department, which receives \$5,497,314. In other allotments the home department receives \$3,305,961, Christian education \$567,081, promotion \$594,831, Christian social relations \$328,845, "The Episcopalian" magazine \$185,584, world relief and inter-church aid, \$300,000.

The budget was made possible through pledges from jurisdictions totalling \$11,220,038, the largest ever received. They came to within \$345,979 of the "mathematical" quota of \$11,566,017, the total authorized by General Convention for this source. This compares with a similar gap of \$380,674 last year. Other income for the budget expenditures includes \$300,000 from UTO, and \$770,000 from trust funds.

The council made some organizational changes for the new suffragan bishop for the armed forces, an office which Bishop Arnold Lewis has held since Feb. 1. The armed services division in the home department has been abolished and its functions and personnel put under the suffragan bishop, who functions directly under the Presiding Bishop. The establishment of a division set-up in the overseas department was also authorized.

Without discussion the council adopted a statement on aid to education, with specific reference to the administration school bill pending in the Congress. The significant portions say:

"We wish to affirm our commitment to the values of public education and the positive strengthening of public education which may be accomplished through legislation such as the proposed Act. However, the community's responsibility for education does not override the basic responsibility of parents for the education of their children. This parental responsibility implies that parents should have freedom in the choice of schools. We believe that the educational variety afforded by church-related and other independent schools can contribute greatly to the progress of education.

"We welcome the inclusion of all nonprofit schools in the proposals for assistance in the purchase of books for school libraries and for student use. The propriety of such assistance to church-related schools was recognized by the action of the 1964 General Convention of the Episcopal Church.

Convocation on World Peace Attended by World Notables

★ Pope John's final encyclical, *Pacem in Terris*, was the basic document for the four-day examination of "requirements for peace", held in New York, February 18-21, sponsored by the Center for the Study of Democratic Institutions. It brought together 2,200 religious leaders, government figures and political and social scientists who heard addresses by about seventy notables from all parts of the world.

Paul J. Tillich, theologian, said that success in the search for peace remains uncertain and at most can be seen in terms of "partial victories over the forces of evil in a particular moment of time" — but some "seeds out of which a future state of peace can develop" are recognizable.

"We welcome also the proposal that supplementary educational services (including, but not limited to, special public school courses in science, foreign languages, and other fields) be made available to students who also attend church-related or other independent schools."

In other business the council:

Received a report from Dr. Guilbert on the first meeting of the MRI commission.

Adopted a statement on gambling.

Heard a report from its representative to the Japanese church, the Rev. Kenneth Heim.

Had the new bishop of North Dakota, the Rt. Rev. George Masuda, introduced to it, as well as Mrs. Ernest E. Rucker, new staff member of the women's division, and Mrs. Sidney Bailey, new chairman of the division.

Received the resignation of the Rev. Robert J. Plumb as executive secretary of the armed services division.

What is needed, Tillich declared, is a "communal eros, that kind of love which is not directed to an individual but to a group.

"It is said that one cannot love another nation. This may be true in relation to a national state; but it is not true with respect to the people of the other nation."

"One can have eros towards them in their uniqueness, their contributions, in spite of their shortcomings and vices. It seems that no world community is possible without this eros which trespasses interest as well as law," Tillich said, adding:

"Every expression of such eros is a basis of hope for peace, every rejection of such eros reduces the chances of peace."

Citing his belief in the "ambiguity" of the individual — man's essential goodness in conflict with conditions of existence which "drive him into the opposite direction"—the theologian stated: "And one would not appeal to 'all men of good will' as the encyclical does. One should appeal to all men knowing that in the best will, there is an element of bad will and that in the worst will there is an element of good will." This realization, he said, "should distinguish genuine hope for peace from utopian expectation."

Tillich said among the existing "seeds" of genuine hope for a future state of peace is the "atomic threat and the fear of mutual destruction."

"The limited peace, forced upon us by the threat is in itself merely negative," he said. "But it does something which is somehow positive; it makes the conflicting groups of mankind feel that there is mankind with a common destiny . . ."

Linus Pauling

Linus Pauling, winner of Nobel prizes for both peace and chemistry, stressed the "injustice and immorality" of war and called attention to the "terrible and dangerous crisis in Southeast Asia. Now the time has come to obey the exhortation of Pope John, to cease military aggression, to bring this evil war to an end, to meet and negotiate and make a great practical application of the principles of morality and justice."

Dr. Pauling framed his remarks around the "significance of war as a cause of human suffering" and cited his acceptance of the principle "of the minimization of the amount of suffering in the world" as one of the basic ethical tenets.

"I do not accept the contention that we cannot measure the suffering of other human beings, that we do not know

what is good and what is evil," the scientist said. "Even though my relationship to myself is subjective and that to other human beings is objective, I accept the evidence of my senses that I am a man, like other men . . ."

"I know what causes me to suffer. I hope that other human beings will take such actions as to keep my suffering to a minimum. And it is my duty to my fellow men to take such actions as to keep their suffering to a minimum."

The fact of suffering millions around the world, while others live in affluence and "nations spend on militarism a sum of money equal to the entire income of this miserable half of the world's people," Dr. Pauling said, is "a violation of natural law . . ."

He called one of the most evil aspects of human suffering "the absence of any justice or meaning in its distribution" and declared that "war has become increasingly unjust and immoral both in the magnitude and in the distribution of the suffering that it causes."

In conclusion, Dr. Pauling quoted and personally joined in the prayer of Pope John at the end of his encyclical, that "all peoples of the earth become brothers, and may the most longed-for peace blossom forth and reign always between them."

George F. Kennan

Loud and long applause greeted the address by George F. Kennan, former U.S. ambassador to the Soviet Union and Yugoslavia and now on the faculty at the institute for advanced studies at Princeton.

He was sharply critical of the policy of the west toward the Soviet Union, saying it is riddled with outdated assumptions yielding sterile results.

The western policy toward

the Soviet, he said, is based on assumptions which "impute to the Soviet leaders a total inhumanity not plausible even in nature."

"Our sole hope," he maintained, "lies in the possibility that the adversary, too, has learned something from the sterility of past conflict."

Kennan proposed restricting the role of nuclear weapons in the defense of western Europe and working for their elimination; also, he advocated cutting back West German rearmament and taking steps toward attaining closer contact with East Germany.

Any western defense system including a united Germany and based mainly on nuclear weapons would be in "obvious conflict" with the goal of getting the Russians out of Central Europe, Kennan said.

"For no Russian government, Communist or otherwise, could afford to retire in the face of such a demand," he added.

He called upon people of varying ideologies and social structures to perform "a new act of faith in the ultimate humanity and sobriety of the people on the other side" so that the world can co-exist peacefully.

Paul-Henri Spaak

Paul-Henri Spaak of Belgium, former head of NATO, described peaceful co-existence as "a necessity, a reality before which we must bow."

To practice it, he said, mankind must renounce war with no restrictions and must no longer differentiate between just and unjust wars, wars of "national liberation," "anti-colonial wars" or even "wars in the defense of democracy."

He warned that war will be abolished indefinitely only when a universal organization such as the UN is strong enough to establish law and have it re-

(Continued on Page Fifteen)

THE CITY --- ANY CITY --- IS PEOPLE

By Gordon S. Price

Rector of Christ Church, Dayton

WHAT IS THE ROLE OF THE CHURCH

IN THE 20TH CENTURY JUNGLE?

FOR SOME, it is a lonely, threatening, impersonal canyon — as hard and impenetrable as the stone, brick and steel of which it is built.

For some, it is the nerve-center of commerce: the stench of traffic, the roar of heavy equipment bulldozing highways and cloverleaves for more trucks, busses and cars — carving a spider-web of concrete out of parks, homes and hovels—displacing flesh and blood in the name of gas, oil, screeching tires and progress.

For some, it is a last stand for the bewildered folk beckoned by its promises and disillusioned by its bitterness.

For some, it is the market place where goods are bought and sold; where great ideas and hopes are hammered out on the anvil of reality and forged into relevant shape; where music, art, drama flourish at the whim and will of those who have fled to the hills.

The city is majestic, miserable, warm, hateful, — because the city is the world in miniature with all its tensions, physical and mental illnesses, despair and loneliness, meaning and meaninglessness compressed into an acreage smaller than many midwestern farms.

Finally, the city is the few square blocks where the real decisions affecting the lives of thousands are made; where opinion is molded, where justice is meted out; where crime and punishment walk hand in hand, side by side, with higher education, politics, technological breakthroughs, and the healing, reconciling, leavening arts!

This is Dayton . . . this is the city . . . any city. The city is People!

What is the role of the church in this 20th century jungle?

What the Church is Not

THE WORD “church” must be redefined for the purpose of this article and an attempt will first

be made to define what it is not. The church is not the building or program or organizations which have been by their nature and appearance more intent on cultic self-improvement and self-perpetuation than on the outward thrust of the Christian gospel. The church is the people, the laos, the “called” people of God . . . called in the sense that they are sent, not that they are saved — sent into the world for mission — not saved from mission! The church is the people (laos) responsive to the action of the Holy Spirit; sensitive to the fullest implication of the text, “God so loved the world (not the church) that he gave his only begotten Son”

The Choices

THE CHURCH in the city has three options or choices in the last half of the 20th century.

● The church can continue its cultic ministry to the “ins” and try to convert the “outsiders” to become “insiders”, oblivious to the winds of change, the ecumenical thrust, and the smashing of patterns of the past. If so, its days are numbered.

● The city church can read the handwriting on the wall and flee to the suburbs to minister to its own “kind” and leave behind the torment, blight and majesty of the city.

● The church can choose to stay in the jungle and be willing to lose its life: risking, experimenting, hoping, praying, embracing the city, its institutions, its splendor, its misery . . . and, by the grace of God, reach out in the name of the Lord Jesus to “all sorts and conditions of men”, with the understanding that the real work of God’s people takes place — is incarnate — out in the world. Thus the ministry of word and sacrament which takes place in the church is the nourishment and food whereby the “laos” works in the world.

How can this third option be a lively one? The

church is the people and so a conversion must take place in the lives of the local congregation. Perhaps James Thurber has said it best:

Look not back in anger
Nor forward in fear
But around in awareness.

Within the limitations of our own resources we have tried to do this at Christ Church.

To be Reborn

HOW CAN the downtown church be reborn?
Perhaps only as she dies to her old parochial

ways and sees beyond the casket-like confines of her own walls and denomination.

Perhaps the downtown church will be reborn when she stops being afraid of the city, stops hating the city, and begins to love and understand the city with all its majesty and misery.

The city church will be reborn when she can become a rallying point for the suburban churches to enter into dialogue and ministry with the city.

Renewal begins with unrest —
with holy unrest —
which is the spirit of God
making all things new.

THE NEW BOOKS

HISTORY OF THE PAPACY IN THE NINETEENTH CENTURY, by J. B. Bury; ed. by Frederick C. Grant. Schocken Books. \$5

These lectures by the late distinguished Regius Professor of History at Cambridge, originally delivered in 1908, here annotated and supplemented by introductory and epilogue chapters by Dr. Grant, provide fascinating reading as perspective on the present Vatican Council. Professor Bury limited his lectures to the period from 1864-1878, and the title of the book is to that extent misleading. Whether the other periods of the 19th century were ever dealt with we cannot be sure, but the present lectures are all that have survived.

Within the limits indicated, Bury dealt vigorously and devastatingly with what he called the "gauntlet of challenge and defiance to Nineteenth Century civilization" flung down by Pope Pius IX. The story seems almost unbelievable to those who have come to think of the papacy in terms of Pope John XXIII and, to a lesser extent, in terms of Pius XI and XII and Paul VI. The terms of the *Syllabus of Errors*, for example, are in every respect flatly contradictory to the statements of Pope John in the opening address of the Second Vatican Council in 1962. Instead of an opening of the Catholic world to the influences of modern society and an *aggiornamento* of Catholic teaching and practice in order to communicate with that society, Pius IX specifically endorsed the proposition "the Roman Pontiff cannot and ought not to reconcile himself and come to terms with progress, liberalism, and modern civilization."

Among the "errors" that Pius IX attacked is one at least which his successors, John and Paul, have explicitly affirmed: that "excessively arbitrary acts on the part of the Roman Pontiff have contributed to the schism of the Eastern and Western Churches." The penitence for the divisions of Christendom characteristic of the modern papacy would have scandalized and horrified Pius IX and his ultramontane advisers. One is also astonished at the change in mood in the Society of Jesus. The leaders, in the pontificate of Pius, of the most extravagant ultramontane claims, the Jesuits have now come in the persons of Cardinal Bea, Karl Rahner, John Courtney Murray and others the great liberals of the present Roman Church. There is no hint in Bury's treatment, incidentally, of the theory that the first Vatican Council intended to complement the decree on Papal Infallibility with another one on the authority of diocesan bishops, and would have done so except for the fall of Rome to Victor Emmanuel. In fact, Bury describes the protest that was made by sixty-nine bishops about a discussion of the Infallibility issue in separation from the whole matter of the doctrine of the Church. Surely, if the intention had been to proceed to a further discussion on the authority of the bishops the papacy would have called attention to the plan as an answer to the protesting bishops.

If Bury is to be trusted, Vatican II is a reversal of most of the trends of Vatican I and not, as some Roman Catholic commentators are saying, the completion of it. But we must have some reservations

about Bury's complete reliability, for he betrays a strong prejudice against the Roman Church of his time and resists every attempt by Roman Catholic apologists to put a more favourable interpretation on the events he describes. He may, of course, be right; and in any case there is enough here which needs no interpretation at all to make it clear that the Roman Papacy has within a period of one hundred years completely reversed its course.

Dr. Grant's epilogue gives us that story in admirable comprehension and characteristic lucidity, and concludes with an appreciation of the importance of this great Church's new strategy, which holds promise of a resolute attack on the moral and social problems that menace our generation.

— JOHN M. KRUMM

Dr. Krumm, the chaplain of Columbia University, is the author of "Modern Heresies", Seabury.

THE THEOLOGY OF THE SAMARITANS, by John Macdonald. Westminster. \$10

At one time a large and flourishing nation, the Samaritans today number only between two and three hundred people who still claim to be the true representatives of Israel and await divine vindication. Most of these people live, as for now nearly 3000 years, close to their holy mountain, Mt. Gerizim, in central Palestine. And more than one reader of this book has perhaps (like a colleague of the reviewer) witnessed their yearly celebration of the Passover which in every detail follows the pattern prescribed in the Pentateuch.

The book under review is the first

of its kind — a detailed study devoted wholly to Samaritan theology. The writer, a Lecturer in Semitic Languages at the University of Leeds, has a wide knowledge of the Samaritan literature, not a little of which remains to be published. He points out that the picture which most of us have of this comparatively unknown group is derived from sources which are almost entirely prejudicial; and his book is an important corrective. For Samaritanism is not simply an aberrant or unorthodox Judaism, but is "Pentateuchal religion evolved along lines which have an affinity with Christianity, but with help from ideas current in the Near East over a long period of time" (p. 14), a religion in its own right which by and large reached the height of its development by the time of the fourteenth century.

Jesus, of course, frequently referred to the Samaritans. And this book opens the way to new light as to the Palestinian environment which was so germane to Christian origins. But of special fascination is the manner in which Samaritanism was itself influenced by Christianity. "The Samaritans knew about Christ and spoke of him without any hostility or malice whatsoever" (p. 32). In addition to a final section of the book which shows striking parallels between the Samaritan evaluation of Moses and the Christ, there are literally scores of instances in the study as a whole which demonstrate Samaritan interest in both Christian literature and theology. To illustrate briefly, Chronical II, which in part probably antedates the early mediaeval period, mentions the four gospels, three of which are dated, all the Pauline Epistles, with dates, and some thirty five uncanonical Gospels. Accounts of Moses' origin and birth have been influenced by the Christian infancy narratives in Matthew and Luke. The Johannine literature, especially, was favored, and this as early as Markah's writings in the third or fourth century. So, too, was the Sermon on the Mount, the Epistle to the Hebrews, and some of Paul's letters. And the parallels between Moses (pre-existence, Logos, light of the world, etc.) and Christ are so extensive that the author speaks of a "christology" of Moses. In all this, however, it should be noted that there was not indiscriminate borrowing. For the most part, new concepts, whether taken from Christianity, Greek philosophy, or Islam, were used for "the development of notions and formulations already existing and traceable to sound biblical warrant, even if the process

of exegesis involved would hardly satisfy modern critical methods" (p. 422).

This book is but a beginning, but a highly interesting and important one. There is a useful bibliography. It is another of Westminster's excellent "New Testament Library" series.

— O SYDNEY BARR

Dr. Barr, Associate Professor in New Testament, General Theological Seminary, is the author of the current "From the Apostles' Faith to the Apostles' Creed".

THE KING AND HIS CROSS, by Robert C. Dentan. Seabury. \$3.75
THE TRIPLE VICTORY, by Austin Farrer. Morehouse-Barlow. \$1.75
THE WAY OF THE CROSS, by William Manson. John Knox. \$1

Here are three distinguished Lenten books by three distinguished authors. Immediately, the reviewer would bring the assurance that these three small books with large ideas have not one "pious", sentimental, or trivial sentence, and they do not belong on that shelf of dismal and forgotten Lenten volumes which laymen have bought and read hopelessly, and the clergy, perhaps professionally, as they looked forward to the rigours of Holy Week and Good Friday.

They are, first of all, soundly grounded in the Bible, proclamations of the Word of God, which alone gives lasting substance to "religious" books, or for that matter, to sermons.

The King and His Cross is the kind of reasonable, solid (that is, "sound"), richly devotional presentation which we would expect from Dr. Dentan, the Professor of Old Testament at the General Theological Seminary. It is substantially the study of the liturgical lessons and "epistles" for Holy Week, indicating how they find their fulfilment in the New Testament, not as the fore-telling of events to come, but the pre-figuring and forth-telling of the last Word, which is Christ (King, Warrior, Sufferer, "Heart of the Eternal", Shepherd, Mediator, Son of Man, Servant and Redeemer.) Dr. Dentan shows what the Church sees in each of these poetic images, what they reveal to us of Christ, what they say to Christ's men and women, and how they enable us to "keep" Holy Week.

Each chapter is most carefully planned and each sentence meaningful, useful, and suggestive. This is a substantial, lucid, and pleasing book which ought to bring rich blessings to all who will enter upon the Christian observance of Holy Week.

The Triple Victory by the master of Keble College, Oxford, is the Archbishop of Canterbury's Lent book for this year. It starts us out at the beginning of the Lenten season with a study of Saint Matthew's account of our Lord's temptations, an "inner account" as contrasted with Saint Mark's more objective one. Dr. Farrer presents this gospel story as "a drama in which one of the two main characters remains off the stage . . . 'no man hath seen God at any time' . . . the Father's countenance is reflected in the Son's eyes." The Baptism of our Lord is a prelude to the temptation story, or even a temptation story in itself, this time, John the Baptist himself being the Tempter. The temptations are presented as real, to one who is really tempted; "to profane entrusted power for the satisfaction of natural appetite", as Jesus dealt, not necessarily with "a bias in (his) heart" but a "bias . . . in the whole event" of life, towards evil; to *not* "realize and live out what he was"; to succumb to "what is offered him" and to believe "that the offerer can make it good."

As the Baptism is the prelude, so is the Passion the sequel, when in His victory Christ proclaims, "All power is given unto me in heaven and in earth . . . and lo, I am with you always, even unto the end of the world." This is a book with which to keep Lent! Dr. Ramsey has written a foreword.

The Way of the Cross was first published some seven years ago. It is a series of Holy Week addresses by the late distinguished scholar and professor of the University of Edinburgh, in whose very person generations of students and congregations felt that they both saw and heard Christ proclaimed. One senses in this very brief book a marvellous combination of pure scholarship and deepest devotion as the author presents to us the Holy Week event "which shapes the character of the Christian Faith" because the "Christian life is the Way of the Cross", the life of self-discipline, sacramental devotion, and self-commitment in response to redeeming love.

It is a book from which one must quote:

"It was to restore the Divine Image in man that Christ came." " . . . the teaching (of Christ) is the verification of the Christian experience of the evangelistic formulation that in Jesus 'The Word was made flesh and dwelt among us' ". "Between life according to nature and life according to grace there stands the Cross!" "All Christian life attains its finality under the

sign of the Sacrament", for the "Gospel of the redeeming love of God is organic to all life, not only in its ethic . . . but in its sacramental promise of completion". And, the "All-atoning Sacrifice", he writes, is a "losing God to find man, yet not really losing God, but finding Him in the very act of finding man, and bringing God and man together in Himself". One wishes that the author of "Honest to God" could have said this in this same way!

The prayers at the conclusion of the several chapters are matchless.
— LESLIE LANG

Dr. Lang is vicar of the Chapel of the Intercession, Trinity Parish, New York City.

LOCAL CHURCH AND WORLD MISSION, by Douglas Webster. Seabury. \$1.25

This short (92 pages) Seabury Paperback by the Theologian Missioner of the Church Missionary Society is an excellent study book for any parish either concerned with World Mission or in need of awakening to that concern. In four chapters (originally lectures to seminarians at the University of Durham, England) Canon Webster deals with *The World as the Context of Mission*, *The Church as the Instrument of Mission*, *The Bible as the Basis of Mission*, and *The Liturgy as the Inspiration of Mission*. He knows the Anglican Communion in depth as few men do. As travelling lecturer in pastoralia and conductor of retreats, both of which roles require personal contact with those to whom he speaks and their environment, he has visited the Church in many lands. He writes from firsthand experience, and what he writes is both disturbing and stimulating.

The first two chapters are "shock tactics" to open our eyes to the situation and our responsibility — "For the little flock there are always and only two alternatives: mission under God or submission under Satan." In the third chapter Canon Webster lays down three axioms for mission study: "The Bible is a missionary book from start to finish." Any congregation or any group of people wanting to understand the meaning of the Christian mission would "be well advised . . . to engage in profound Bible study." "Creative theology is born out of the missionary encounter." The chapter on liturgy has made at least one reader acutely aware of our pathetic failure to use the opportunities presented by the Book of Common Prayer for inspiration to mission. Webster's excellent suggestion of

missionary bulletins, etc., at the intercession will alarm devotees of the current sacred cow of "no notices or announcements", but it is good MRI practice.

As a Student Christian Movement publication of 1961, "Local Church and World Mission" became well known to the clergy. Seabury has now included a splendid foreword by Kenneth Heim, putting the whole theme of the book in the setting of M.R.I. It is a pity that with the change of publishers the price of a five shilling book becomes \$1.25, especially as this is intended to be a widely-used study book. Still, it is well worth the extra price.

— ERIC W. JACKSON

The reviewer is chaplain of San Rafael Military Academy, San Rafael, Calif., and chairman of the Division of World Mission, Diocese of California.

THE OXFORD ANNOTATED APOCRYPHA: Revised Standard Version, edited by Bruce M. Metzger. Oxford Press. \$3.50

This volume is a companion to the Oxford Annotated Bible and, like it, employs the translation of the Revised Standard Version. The brief commentary is supplied by five extremely competent scholars, viz. Robert C. Dentan (whose small book *The Apocrypha: Bridge of the Testaments*, Seabury Press, revised edition, 1964, is an excellent introduction to the apocrypha writings of the Old Testament), Floyd V. Filson, Walter J. Harrelson, Sherman E. Johnson, and Herbert G. May. In addition to the main text, there is a brief but useful introduction to the apocryphal literature as a whole, each of the books has its own introduction, and there are two superb maps on the inside of the front and back covers. The composition of the volume is especially pleasing.

These are important documents. Together with the pseudepigraphal writings, they provide extremely valuable information about the Judaism of those crucial years just prior to and in some cases parallel with the times which saw the birth of Christianity. These books provide part of that backdrop which is so necessary for an understanding of the life and teaching of Jesus, and of the faith of those who accepted him and his good news.

None of these fifteen books, of course, are contained in the Hebrew canon of the Old Testament. All, however, with the exception of 2 Esdras, are included in the Septuagint, the Greek version of the

Hebrew scriptures. The Roman Catholic church includes them as part of the Old Testament canon. In bibles sponsored by Protestants they are either omitted, or placed in a separate section, usually between the Old and New Testaments.

— O. SYDNEY BARR

Dr. Barr is Associate Professor in New Testament, General Theological Seminary, New York.

BOOK NOTES

The Creative Era: Between the Testaments, by Carol G. Howie. John Knox. \$1.45

The Enduring Message of the Bible, by L. Harold DeWolf. John Knox. \$1.45

The Revelation of Jesus Christ, by Donald W. Richardson. John Knox. \$1.45

Scripture and the Christian Response, by Howard T. Kuist. John Knox. \$1.45

These are four titles in the *Altheia* series of books which serve as introductions to a wide range of subjects for laymen, though few clergymen are all that professional that they cannot gain information and insight from non-technical books.

Dr. Sydney Barr, in a comment on the first of the books listed, points out that one of the perils of popularizations is that they are apt to contain many bits of misinformation and dangerous generalities. This is difficult to avoid, but under the circumstances not necessarily harmful.

The Creative Era seeks to make easily available information on the important period of Jewish history which bridges the years between the Old Testament and the New. To quote Dr. Barr: "This, of course, was a time of great significance from the Christian viewpoint. For it was during these years that there emerged that Judaism which was the immediate predecessor to the life and teaching of Jesus and the growth of the early Church."

The Enduring Message of the Bible presents the personal convictions of the author of the lasting concepts conveyed through the biblical literature for the purpose of introducing them to adults in a new way.

The Revelation of Jesus Christ makes it possible for modern readers, with aid of explanations of the symbolism in the last book of the New Testament to see the central teaching and contemporary value of this document, through which Jesus Christ was revealed to the Church in a period of persecution and peril.

In *Scripture and the Christian Response* the emphasis is on the

second half of the title, referring to personal response. An appendix has an abridged version of Ruskin's *Essay on Composition*, to which Dr. Kuist relates much of his discussion, in which he seeks to develop in the student his own native powers of reflection and response, using laws of composition as guides to accurate observation.

PEACE CONVOCATION: —

(Continued from Page Six)

spected and when nations are willing to forego some of their absolute sovereignty.

Nicholai Inozemstev

Nicholai Inozemstev, deputy editor of *Pravda* and a theoretical adviser of the central committee of the Communist party in the Soviet Union, got rapt attention when he assured the distinguished audience that the Russian people are for peace through negotiations.

He said the Russian people supported the general aims of Pope John's document "and that interest is why I am on this platform."

He claimed, however, that the ills of the world were not the result of "sin" but of nations who fail to become involved in the socialistic class revolution.

Insisting that the Russians are willing to join hands with any force in the world — religious or otherwise — to attain world peace, the editor said it is a mistake to think Marxism favors an export of revolution to non-communist nations.

"A revolution cannot be exported," he said.

In a reference to Vietnam and what he called "the crisis of the intervention of the U.S.," the editor said that Asian situation "has brought about profound concern in our country."

"People should have the right to settle their own affairs," he maintained, adding: "We consider it self-evident truth, as it is in the Declaration of Independence of the country of our host here, that all men are

created and endowed with rights, and that each people has a right to change."

"These are principles of international law," he said, but added that they were violated in the Congo crisis and by U.S. action in Vietnam.

Concerning peaceful co-existence, Mr. Inozemstev said that "effort must be made on both sides" and that the policy means mutual trust, "non-interference" and "recognizing the right of nations independently to solve their problems."

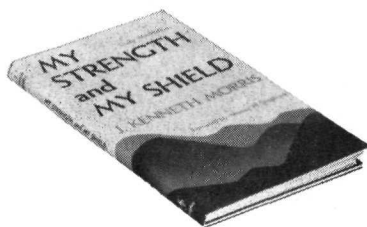
Co-existence is demanded among nations of differing social orders, he said, by the fact that 10 million were killed and 20 million maimed in world war one, the 50 million killed and 35 million injured in world war two and the realization that no less than one billion people would be killed and hundreds

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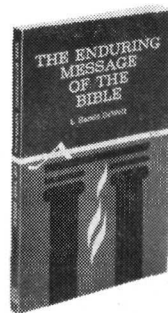
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of millions maimed in the first exchange of a nuclear war.

"The Soviet Union," the editor said, "is firmly adhering to the principle that there is and can be no justification for any unleashing of any new world war."

Earl Warren

Chief Justice Earl Warren of the United States Supreme Court, while paying high tribute

to Pope John's faith in God and "his fears for mankind in the event it ignored the avowed principles of religion," also emphasized that "the basis for an ordered world is law."

"The laws of the Universe keep the celestial cosmos in order," he said. "The laws of nature make life possible on this earth. Civilized man has always recognized the necessity for law in an ordered society."

At the same time, he said, international law has not been defined or perfected, and added: "Perhaps that was excusable during the centuries of isolation because of the slowness of transportation, but there can be no excuse in this latter part of the Twentieth Century when audio and visual communications throughout the world are instantaneous, and when any part of the world can be reached by travel in a matter of hours."

In order to promulgate laws that will provide a basis for lasting peace, Justice Warren said, forums for their interpretation and enforcement are necessary. This is not merely the job of government, he said, but of the religions of the world "and of every moral force that can be brought to bear . . ."

He singled out the ecumenical movement as a vital contributing force in the international dialogue for peace and cited the importance of Pope John's opening of the Vatican Council to observers from other religions and efforts in behalf of peace and interreligious amity by the World Council of Churches.

Luis Quintanilla

A suggestion that the nature and functions of the United Nations be reconsidered was offered to the convocation by the Hon. Luis Quintanilla, former delegate of Mexico to the U.N. and now chairman of the Organization of American States Council and the Interamerican Peace Commission.

"For the sake of argument and as things presently stand," he said, "the United Nations could be considered a rather queer and timid scheme of what eventually could become a positive world government."

He questioned the limited membership of the U.N. Security Council and also the fact that all members of the General As-

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sembly, regardless of the size of their nation, have a single vote.

Kenzo Takayanagi

An address by Kenzo Takayanagi, chairman of the constitution revision commission of Japan, stressed that "many aspects of national sovereignty, such as the right of self-determination," do not necessarily have to be overthrown in any international effort toward peace.

Citing an article in the constitution of Japan which contains a "highly idealistic" provision abolishing war as a sovereign right of nations, Takayanagi said that this has limited the Japanese armed forces to territorial defense and "served to reduce military budgets to the minimum, which played no small part in Japan's economic recovery and her cultural development."

He said that a multilateral treaty for constitutional amendment is to be recommended by the United Nations to its member states and urged that it "should not be too idealistic" but should contain direct provisions banning nuclear weapons and limiting the size and purpose of national armed forces.

Muhammad Zafrulla Khan

Among the world notables taking part in the convocation, Sir Muhammad Zafrulla Khan, judge of the International Court of Justice, stressed that "in the last resort peace must be built in the hearts of men . . . channels of dialogues must be opened and pursued at all these levels."

As Pope John launched important movements toward that end with his encyclical *Pacem in Terris* and in summoning the Vatican Council, Sir Muhammad noted, the effort has been expanded by Pope Paul in *Ecclesiam Suam*.

Pakistan's permanent repre-

sentative to the United Nations and a former president of the U.N. General Assembly, Sir Muhammad called attention to *Ecclesiam Suam's* outreach to non-Christian religions for joint discussion of common goals.

"So far as Islam is concerned," he said, "it has al-

ways been ready to participate in such discussion . . . Islam seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honor among them."

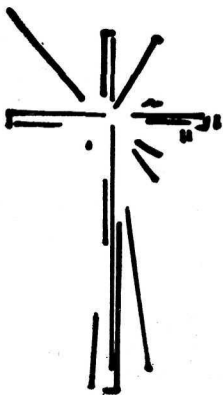
(Further Reports on Convocation in the Next Issue)

News from Around the World

MRI has gotten out Check List No. 5 from the London office, with this comment by the Rev. W. E. Jackson, the new deputy executive officer; "We know you will be thrilled and thankful as we are to note the entrance of PECUSA on the list, and their promised consideration in so many areas of concern involving such a wide variety of projects." The list contains 336 projects in all parts of the world. After 247 of them there is the statement; "PECUSA is considering

support of this project in 1965" and elsewhere in the check list is the remark that "PECUSA will let us have information about the projects being considered as soon as possible."

O. Frederick Nolde, head of the international affairs commission of the WCC, has sent messages to President Johnson, Secretary of State Rusk and UN General Secretary U Thant relative to Vietnam. "Means must be found and found



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urgently, within or outside of the United Nations, of shifting the quest for a solution away from the field of battle to the conference table."

Church Assembly of the C of E approved a recommendation that Anglican bishops and other high ecclesiastical dignitaries continue to be appointed by the monarch — a longtime practice — but that the church be given a stronger voice in such appointments. A comprehensive report of a special committee appointed by the Archbishops of Canterbury and York to study church-state relations urged that new legislation be enacted by Parliament to reform the

present system to give the church more say in the matter. During debate on the report at the Assembly's spring sessions, Archbishop Ramsey of Canterbury said he favored the recommendations "wholeheartedly," as well as a "considerable change in the status of the national church." He said he approved any structural or administrative reforms in the Anglican Church — and in other Church bodies — which would tend to foster the Christian unity movement. Archbishop Coggan of York told the gathering that the commission's proposals would relieve the church of "much dead wood of procedure," and that the present consultations on appointments "which are now a matter of courtesy would become a matter of right." Observing that the present was an inopportune time to break the church's links with the state, he said that "if we must face the church-state issue at its most radical depth, let us do so, but not until we have digested what this report says — and that is a very great deal."

Vatican And WCC representatives will hold their first joint conversations within the next

four months, W. A. Visser 't Hooft, general secretary of the WCC, has announced. He said the representatives, formulated as a "working group," are scheduled to discuss possible collaboration in such fields as social and international affairs and philanthropy. Other topics, he said, would include theological studies bearing on Christian unity, and problems which cause tensions among church groups, such as mixed marriages, religious liberty and proselytism. Visser 't Hooft also observed that the conversations will mark the first official "practical step" taken by the Roman Catholic Church toward non-Catholics since the Reformation. At the same time he cautioned that "nobody should expect immediate results because we have very difficult tasks facing us." The announcement was made following the visit of Cardinal Bea to WCC headquarters in Geneva to accept the proposals of the central committee of WCC for conversations. It was the first time that such a high-ranking Vatican official has visited the headquarters.

Grayson Kirk, president of Columbia University, had been elected a trustee of New York Cathedral. Bishop Donegan at the same time announced the election of the Rev. Walter Dennis Jr. to be a canon residentiary of the Cathedral. He is the first Negro to join the staff.

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THE WITNESS

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--- BACKFIRE ---

Cuthbert Pratt

Rector of Holy Trinity, Philadelphia

On the 22nd of November, 1964, the Pastoral Letter from the House of Bishops coming out of the General Convention of the Church held in Missouri was read to a congregation numbering scores of people in the Church of the Holy Trinity, Philadelphia, together with the large number of persons who listen to our program over W.J.P. Radio 610. The letter was read slowly and with care. Every person in the congregation had been provided with paper and pencil and was asked to make whatever response they thought ought to be conveyed to our Fathers in God in the light of their Pastoral Letter to us and to the Church.

From that vast body — which literally no man can number — there came four written responses from the 'in church' congregation — nothing whatever from the radio congregation — and one Roman Catholic clergyman came to the church office and asked for the full text of the Pastoral Letter — which was given to him. Later, however, many people took time to say in various manners — "The Pastoral Letter from the House of Bishops said nothing whatever to me!" In the light of this record what did the positive responses contain. In digest form here they are.

1. "I feel I should like to say 'amen' to the statement of attitudes and beliefs. However, would it be possible for groups of people in parishes and dioceses to spell out some of the principles and suggest means of making them acted upon?"

2. "How can we impliment greater action in the whole Church projects by strengthening communication among seven Episcopal churches in our own

community? Could we add strength if we could affect one cooperative project?"

3. "Encourage the spread of that enlightened spirit of this congregation which offers to men of good will the solace of communion although not Episcopal by commitment. (I wonder what sin was known to the clergyman who refused President Johnson communion?) — start a mission among our own young people to meet with vigor the need to develop a moral and ethical basis for life . . . The split between the 'high' and the 'low' may some day become more than a matter of churchmanship if it is not already."

4. "What will and what can the Church do to stop nuclear war? What is the level that we the people are responsible for?"

Here in summary form is the total reaction. I might add that to this date, I have not received my copy of the Pastoral Letter. I had to borrow the text from which I read, nor do I have the position paper from the House of Bishops.

Frances W. Benz

Churchwoman of Cleveland Heights

Corwin Roach's suggestion (2/18) that we spend our leisure time "moonlighting for Christ" is a very good one which I hope everyone takes seriously whether or not he has any spare time.

However, his thoughts bring to mind a terribly serious problem which seems, at present, to have no solution. The number of Christian soldiers qualified by temperament and ability to meet the challenges of "mission" in today's world cannot spread themselves thin enough even to hold the line let alone to advance.

Consider the demands upon an imaginary, but typical, employed, suburban man with three boys ages ten to seventeen. This man should: do his part in his boys' Scout or Y activities; give some support to

similar activities for the deprived youth of the inner city; take his part in community and school planning programs; do at least something extra for his church—the brotherhood, teach church school, sing in the choir, serve on the vestry; (He may well be needed in every one of these roles.)

Also be concerned with some of the larger community's charitable and cultural activities; gives support to professional activities related to his work; have some time for hobbies or sports; take care of his property.

In a number of these interests the time will come when he must "carry the flag" if they are to continue.

This man knows how to say, "No." He has had to say that to social events, all sorts of good causes from political clubs to prayer groups, and he has almost no time for any of the extra kindnesses he would like to do. All this applies equally to women of this same temperament even though they are thought to have almost endless leisure.

What is the answer? Some that are given are: Hire professionals, volunteer work is a waste of time, someone else will do it, I have decided to think of myself for a change, and you enjoy this sort of work.

Today's challenge is clear cut. As people of good will, we at last have the best opportunity ever with the help of the government war on poverty to see many long time evils overcome and new problems solved. For this to come to pass, it is necessary for everyone to work with a right good will. Our present involvement by a few, half-hearted support from some others, and widespread indifference by the many will never turn the trick no matter how many billions of dollars are spent.

But what is the answer?

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