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WITNESS

JUNE 6, 1963

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BISHOP ROBINSON OF WOOLWICH
HONEST TO GOD, a book he recently wrote, has caused much controversy both here and overseas and is further discussed in this issue of June 6th

- GARDINER DAY WRITES ABOUT GOD -

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Presiding Bishop Urges Church Action on Race Integration**

★ Against a national backdrop of racial unrest, Presiding Bishop Arthur Lichtenberger called upon the church's three and a half million members to actively support protest movements throughout the country aimed at securing equal rights for all citizens.

In a statement marked by a sense of urgency, he called attention to recent events in cities such as Birmingham, Chicago, Nashville and Raleigh, and warned of the "possible imminence of catastrophe" unless Negro demands for progress are granted.

"Men, women and children are today risking their livelihood and their lives in protesting for their rights," Bishop Lichtenberger said.

"We must support and strengthen their protest in every way possible, rather than to give support to the forces of resistance by our silence," he declared.

"More often than not," he charged, "the church remains silent on this, our greatest domestic crisis."

Bishop Lichtenberger said that the human rights "to vote, to eat a hamburger where you want, to have a decent job, to live in a house fit for habitation are not rights to be litigated or negotiated."

"It is our shame that demonstrations must be carried out to win them," he added.

"It is a mark of the inversion of values in our society," he said, "that those who today struggle to make the American experiment a reality through their protest are accused of disturbing the peace."

Bishop Lichtenberger noted that while the General Convention has repeatedly stressed the church's responsibility for racial justice and inclusiveness, diocesan and church-related agencies and institutions have a long way to go in making the church's standards their general practice.

"There is urgent need to demonstrate by specific actions what God has laid on us," he said. "Such actions must move beyond expressions of corporate penitence for our failures to an unmistakable identification of the church, at all levels of its life, with those who are victims of oppression."

Steps which he urged Episcopalians to take at once are:

- To become individually involved — in both north and south — in such community matters as housing, employment, public accommodations, and education.

- To give money to aid the Negro Americans in the costly struggle for equality.

- To act to end any kind of discrimination in local parishes and diocesan institutions because "discrimination within the body of the church itself is an intolerable scandal."

ATOMIC RADIATION BEING STUDIED

★ Eight religious-related institutions will participate in important research on the effects of atomic radiation on the human body, the U.S. public health service has announced.

Dr. Luther L. Terry, the surgeon general, said the research is being developed "because of the rapid expansion forecast in the use of nuclear energy, x-rays, and other sources of radiation."

The institutions and their grants for the current fiscal year are:

- \$26,948 to Emory University, Atlanta, Ga., to study effects due to radiation absorbed incident to fluoroscopic procedures;
- \$13,733 to Loyola of Chicago, to study means of removing strontium 90 from the body;
- \$13,733 to Loyola of New Orleans, for a study of the effects of strontium 90 in the baby teeth of children in the gulf coast area. Also, \$63,095 to the Deaconess Hospital, Boston, Mass., for a project studying the effects of carbon-14 on cell development;
- \$16,588 to the Jewish Hospital, St. Louis, for research on means of eliminating strontium 90 from the body.

- Also \$23,540 to Manhattan College, New York, for a study of protective aids against radiation;
- \$7,200 to the Institutum Divi Thomae, Cincinnati, to study the effects of electrons on proteins;
- \$29,992 to the Albert Einstein medical center, Philadelphia, Pa., to discover if a relationship exists between skin injuries and strontium 90 concentrations in the blood.

Presbyterians Deal with Social Issues at General Assembly

★ The United Presbyterian Church in the U.S.A. went on record in Des Moines, Iowa in opposition to Bible reading and prayers in public schools when they are devotional acts. It also objected to any religious observances conducted under the auspices of the public school system.

Extensive debate on the controversial issue preceded adoption by the general assembly of a 20,000-word document dealing with several phases of church-state separation.

The document resulted from three years of study by a special committee headed by Dr. Elwyn A. Smith, professor of church history at Pittsburgh Theological Seminary.

Among several subjects covered in the comprehensive study were Sunday closing laws, birth control, tax exemptions for religious groups and religious observances and practices on public property.

Following heated debate over the section which opposed devotional acts in schools, the assembly approved the following recommendation:

That "religious observances never be held in a public school or introduced into the public school as part of its program. Bible reading in connection with courses in the American heritage, world history, literature, the social sciences, and other academic subjects is completely appropriate to public school instruction. Bible reading and prayers as devotional acts tend toward indoctrination or meaningless ritual and should be omitted for both reasons. Ministers, priests and rabbis should be free to speak in public schools, provided their speaking does not constitute religious indoctrination or their

presence form a part of a religious observance."

It was pointed out that "religious observances" include baccalaureate services but not church services conducted in public schools by various religious groups renting schools or satisfying school board requirements for conducting their own services.

The role of public schools was defined as that of nurturing "cultural, social and material advancement of all citizens," but it was stated that in the fulfillment of this role public schools should "not ignore the personal beliefs in God" of the pupils nor should they "be hostile to religious beliefs nor act in any manner which tends to favor one religion or church over another."

Recommendations called for recognition by churches that religious training and observances are the "domain of church and family," and called upon United Presbyterians to "actively strive to recapture from popular custom the observance of religious holidays."

Religious holidays should be acknowledged and explained, but never celebrated religiously "by public schools or their administrators when acting in official capacity," the statement declared.

Birth Control

A section of the report dealing with birth control practice in tax-supported health and welfare agencies stated that medical professionals should "be free of legal restraint in therapeutic procedures generally accepted by their profession." However, the "right of religious communities" to establish and administer health and welfare agencies "in accordance with the peculiar teachings of their tradition" was affirmed.

It also was stated that neither public law nor public funds should be used to "enforce the teachings of a particular religious group, nor to restrict medical practice in any medical institution."

Asserting that medical policies and practices in tax-supported health and welfare agencies should be "consistent with such medical consensus," it was further said that no patient in tax-supported agencies should be denied such treatment or advice because it is "considered wrong by the religious group to which some professionals in that agency may belong." However, the report added, it should not be a condition of employment in a tax-supported agency that a physician, nurse or other professional person "give advice or perform treatment that is contrary to his religious beliefs."

It said that "no patient" should be required to accept advice or treatment "contrary to the teachings of his faith" except in the case of a minor barred by his parents "from treatment deemed necessary by attending physicians." In this instance, the report said, "the agency may appeal to the courts for permission."

Sunday Laws

Concerning Sunday closing laws, United Presbyterians were asked "not to try to make existing laws more stringent" nor to "seek passage of such laws where they do not exist." Church members were advised to "carefully investigate the effect" of existing closing laws on persons who, because of their faith "voluntarily cease their economic activity on a day other than Sunday" and also are required to close on Sunday. Members were urged to "seek amendments exempting such persons" from Sunday closing laws as a "part of an authentic concern about their fellow men."

The report recognized the "moral and legal right" of any

laws that permit churches and religious group to exercise censorship over its own members, but "vigorously" opposed the use of civil authority to impose censorship on "religious grounds."

Taxes

It was recommended that the church seek ways to extricate itself from being obligated to the state "by virtue of special tax privileges." Efforts were urged to obtain repeal of tax

church organizations "exemption from corporate income tax profits from businesses" and congregations were "encouraged to take the initiative" in contributing to local communities, "in lieu of taxes, in recognition of police, fire and other services provided by local government."

Other sections of the report opposed tax support of parochial schools and raised questions concerning government support of military chaplains.

Diocese of Rhode Island Plans New Mission to Inner City

★ A plan for a three-year mission to the inner city, financed in part by a grant from the National Council, was given "hearty and enthusiastic approval" by the convention of the diocese of Rhode Island.

The plan, outlined to the convention delegates by Bishop John Seville Higgins, calls for a cooperative effort on the part of six inner city parishes in developing a more effective ministry "to the inner core of our metropolis."

Bishop Higgins told the convention that the dioceses of Rhode Island and Southern Ohio had been selected by the National Council as "pilot dioceses" in the development of a national inner city mission program. This national program was called for by the 1961 General Convention, he said.

The Rhode Island program will be confined to Providence's inner city at the outset and will be under the guidance and direction of the dean of the Cathedral of St. John. It was scheduled to get under way within a month of the convention.

Annual cost of the mission is estimated at \$20,000, of which the National Council will provide about \$15,000 in the first year.

Bishop Higgins told delegates that he would appoint two dea-

cons to the project in June and that work would begin immediately "in the area where the need seems to be greatest."

He implied that the Rhode Island diocese was selected by the National Council for the pilot study because of the advanced state of urban renewal and redevelopment in Providence.

"The relatively small size of Providence, its location and its interested citizenry have put our city at the forefront of physical change and renewal," he said.

The bishop noted that 19,250 persons with major social problems live within the projected mission area, "as documented by an exhaustive study over a long period of time by competent social service agencies.

"Unless the inner city is healthy physically, socially, economically and spiritually, the environs near and far will suffer in proportion," he said, adding:

"Fortunately, efforts are now well under way to make our inner city an increasingly pleasant place in which to live, as well as work."

The bishop described the mission endeavor as "new work" for the church for which there is no charted course. It "raises a great many questions and will

involve us in a number of problems hitherto ignored," he said.

He added that "the task is too big for us alone and we must work closely with other churches and make this a truly ecumenical endeavor."

Urges Fair Housing

A march on the state house and an "avalanche of telegrams" in behalf of fair housing legislation when the general assembly reconvenes was advocated by Bishop Higgins.

Wires and "a determined and vast pilgrimage of protest to the state house on the part of all Christians and men of good will" in the state "could make our legislators change their minds in a hurry," Bishop Higgins told delegates.

"It is not enough for us to weep and wince at what is now going on in Alabama, although I hope we have indeed wept and winced in spiritual agony at the degradation of the white people there," said the bishop.

But the "chief business" of the diocese is in this state, he added, "and to put it bluntly, the Negroes in Rhode Island are just as important to Jesus Christ as any one of the rest of us.

"They must be treated with all the dignity and equality that becomes us as children of God and persons for whom Christ died."

Bishop Higgins called upon the convention delegates to "weep and wince that in the last three years at least eight fair housing bills" have failed to pass the general assembly.

"Blame the legislators whose weasling made this possible," he said, "but blame more the hundreds of thousands of Christians in this state who, if they had really heard the word of God and perceived its implications, could have forced the legislators to change their minds or lose their jobs at the next election."

Program for Progressive Church Outlined by Deputies Prexy

★ "The Pentecostals and other groups of Christians whom we are likely to call sects and to look down upon far outstrip us in missionary zeal," Clifford P. Morehouse, president of the House of Deputies, told delegates at the Georgia diocesan convention in Savannah.

He warned that too many are "content to putter around our own parishes, concerned only with the music and the altar furnishings and the stained glass windows, rather than with the increasingly pagan world around us."

He urged a revival of the "fervent zeal that spread Christianity throughout the Roman Empire during the first three centuries of the Christian era, when to be a Christian was to risk one's very life."

This, he said, is "the only kind of Christianity that can survive, or that deserves to survive, in a world threatened with a paganism worse than that of the Roman Empire and with the over-hanging threat of self-destruction."

Morehouse added that it is not the fear of communism, other religions or of nationalism that should frighten Christians but the nominal Christian who "betrays the church."

He pointed to the fact that "after more than 100 years of missionary endeavor the Episcopal Church has only some 250,000 baptized members outside the U.S."

"We like to think," he said, "that our missionary work is highly effective and we constantly receive glowing reports of it in the church press and through publications of the National Council. Certainly our missionaries are doing a magnificent job, sometimes under

great difficulties, and we honor them for it.

"Nevertheless, it is a fact that after more than 100 years of missionary endeavor the Episcopal Church today has only some 250,000 baptized members outside the U.S."

He took issue with the church's tendency toward "ecclesiastical colonialism," which, he said, "makes it virtually impossible for a national church to become self-governing."

He contrasted the Episcopal Church's system of making overseas dioceses dependent upon the General Convention and the National Council with the Anglican communion's policy of making its overseas churches independent and self-governing while still receiving aid from the mother church.

"With the strong feeling of nationalism throughout the world, this can be a very great source of irritation," he warned.

He did, however, note two exceptions to the Episcopal Church's overseas missionary policy — the Churches in Japan and China "where independence was forced upon them by political considerations."

Morehouse suggested that Episcopalians now have the basis for a national Church of the Philippines that "would be the largest non-Roman Church in the Orient and a strong bastion of freedom in that troubled part of the world."

He referred to the Philippine Independent Church which has more than 2,000,000 baptized persons in 20 dioceses and the Philippine Episcopal Church, which has 48,000 members in one missionary district with an American bishop and two Filipino suffragans "still fully oriented to the United States."

"Our Church in the Philippines alone is larger than the Church in Japan, which has 10 dioceses and its own Presiding Bishop and is self-governing," he said.

Other cases in point, he said, are the missionary districts in Liberia (9,600 members), the West Indies (125,000 members), and Brazil (31,000 members).

Morehouse added that making these churches self-governing would not mean that they would no longer need financial aid from the Church at home.

"They would indeed for many years need a great deal of such help and the sending of missionaries also, but they would be truly national churches and the church would be free to determine its own program and policies," he said.

He suggested that this venture would mean a great increase in strength almost immediately.

"This has proved to be the case in many other churches where the apron strings to the home church have been cut and the responsibility placed upon national leadership," he said.

Second-Class Partners

Turning to the home mission front, Morehouse questioned the

(Continued on Page Sixteen)

THE BISHOP WHITE

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EDITORIALS

Wise Folly

IT IS FOLLY to suppose that we can fulfill our destiny merely by processes of emotion or of thought. Every kind of progress in life is due to three factors. They are thought, emotion and action. The man who rests his case in a purely mental process is a theorist. If he adds emotion to thought and stops then he becomes a sentimentalist. It is only when thought tinged by emotion results in work that he really achieves any practical result.

So we have academic religion, and emotional religion and practical religion. The first begins and ends in a class room; the second begins and ends in a revival; the third is a conscious effort which ultimately ends in permanent character.

Those who put their trust in mental processes turn the church into a debating society, in which everybody argues and no one convinces anybody else of anything.

Those who find their satisfaction in emotional ecstasies turn the church into a petting party in which God coddles his elect.

Those who carry their religion into the house of God, and the haunts of men turn the church into a workshop or a vineyard in which they are willing to bear the burden and heat of the day.

In all lines of employment certain basic principles are true. First we take the labors of those who went before us as the asset from which we begin. Most of the wealth of the world today has been accumulated by those who rest from their labors. World wars dissipated billions of wealth, which had been accumulated in the remote past. The farmer who plants his seed is unconscious of the fact that human effort has developed that seed so that it produces many times as much as it did five hundred years ago. The mechanic who goes to work uses the accumulated wisdom of centuries to aid him in production.

Few people are so foolish as to go into the virgin wilderness, cut themselves off from contact with civilization, and be content with the meagre returns which they would get from the wilderness. It is only in religion that men think that they can scrap tradition and produce treasure de novo. We, especially those of us who use the Prayer Book, are the beneficiaries of those who have lived better lives than we are living,

and are grateful for the treasure that we appropriate.

We look with amazement at men who are unable to solve the mystery of a blade of grass, and yet who confidently believe that they understand the processes of a human soul. It is not wisdom to destroy the treasure that other men have accumulated in order to demonstrate our own independence and importance. "Other men have labored and we have entered into their labors" is a principle which enters into every line of human achievement. To destroy the past is to become a savage.

Next we add to the labors of our forefathers whatever of initiative and genius we possess; but note that it is only gradually that we replace the primitive machinery with that which is more modern. The church is not static, but it is conservative in adopting new methods of using the ancient ways.

The railroad superseded the stage coach and the airplane superseded the railroad, but they are all modes of locomotion, and start from the same point and pursue a similar route to the objective. Some day television and the radio will make travel unnecessary, and we can see and converse with our friends afar off, but we will still see with the same eyes and talk the same language.

Let us always remember that our progress is made possible by the things that are already attained. Man doesn't pass directly from an Indian teepee to an aerial transport. You cannot leap over the intervening spaces.

So religion progresses from things which have been experienced into new experiences; but it does not pass from crude materialism into spiritual heights without any intervening processes. We would not apply to a spiritual savage, even if he were a Ph.D., for spiritual direction.

Finally, religion has its own technique. It is more like music than it is like algebra or logic. Music has its technique, and those who would follow after this must learn it. Because a man is an expert in biology, mathematics or electrical forces, does not qualify him in the slightest degree for becoming a musician or a musical critic. It is true that his mental processes ought to equip him for this task, but not unless he will accept the standards of musical training as the basis of his operations. He may be a great mathe-

matician and a musical dud, with no ear, no voice, no harmony. It is folly to attempt to evaluate music, friendship or religion in the crucibles of a laboratory or in the formulae of a class room. They are at the best but distant relatives.

If religion can produce any beauty or harmony

or peace, it is due to certain processes which are foreign to the clinical laboratory. As well dissect your mother to ascertain the source of her many virtues.

Thinking is valuable and so is emotion, but neither of them by themselves can solve the riddle of man's purpose in the universe.

SIGNPOSTS IN OUR THOUGHT OF GOD

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

HONEST TO GOD, THE NEW BOOK BY BISHOP ROBINSON, IS BEING WIDELY DISCUSSED. THE FOLLOWING IS THE RESULT OF QUERIES ABOUT GOD RECEIVED BY THE AUTHOR OF THIS ARTICLE

HONEST TO GOD is the name of a paperback book published in England, and now in the United States, which has become a best-seller and also a very controversial book. It was written by the Rt. Rev. John A. T. Robinson, D.D., the bishop of Woolwich and formerly principal of Clare College, Cambridge.

In *Honest to God* Bishop Robinson is evidently at pains to distinguish between historical fact and myth in the Bible. He frankly rejects the ancient picture of the three-story universe, that is, a flat earth with heaven above and hell beneath, as well as the anthropomorphic picture of God which appears in the Old Testament and in the early literature of nearly all religions. The accounts of Bishop Robinson's book, as given in this country, do not reveal any particularly new ideas about God, but rather that the bishop has the courage to state frankly and clearly points of view which have been taught in our theological seminaries for years, but have never been sufficiently popularized — by that I mean written up in popular magazines and books that people outside of the academic world are inclined to read. In view of the fact that a number of members of the congregation have asked me what I thought about the reports of this book which they had read, I thought it might be helpful for me to preach on "How I Think of God." To be more accurate, since this is so large a subject, I would prefer to call the sermon, "Signposts in Our Thinking About God."

In dealing with such a tremendous subject as God in a relatively short time, I have to express myself more dogmatically than normally.

Misconceptions

FIRST I WILL DEAL with a few common misconceptions about God: what God is not. In the first place God is not up there somewhere above the sky, nor is God out there in some mysterious place called heaven. Heaven is not a geographical place. Heaven is where God is. Heaven is a synonym for the presence of God. Yet, as a matter of fact, God is out there and God is up there and God is down there, in the sense in which we say that God is everywhere.

Another frequently held misconception is to think that God is within us. God is not within you or within me. I hope that there is a spirit in you and in me, which is akin to the spirit of God. If we took the loftiest spirit in each of us and added them all together, that would not be God. There is a paradox here, but it is essential, I think, for the understanding of the nature of God. God is transcendent over all the universe, and, at the same time, by his holy spirit he is indwelling, immanent in mankind. As Isaiah said, "For thus says the high and lofty one who inhabits eternity whose name is holy: 'I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.'"

Another misconception is to picture God as a great big man — a giant superman. It is very natural to make the image of God after the manner of man. Man's inclination has always been to make his picture of God in his own image. As one of the ancient Greek philosophers said, "If man were a lion, he would make God a big lion; if he were a tiger, he would make God a big tiger, etc." In all the religious literature of primitive peoples in all religions, God is pictured to a large degree as a large man. You will recall, for example, that in the story of Adam and Eve, God, like a big man, walks in the garden in the cool of the day and talks to Adam and Eve. In Mamre, God appears to Abraham at the door of his tent.

How different is the view of God we find in the more mature parts of the Bible, in the writings of the great prophets, the great seers of religion. For example, Isaiah says, God is "he who sits above the circle of the earth . . . ; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in." When we say God made man in his own image, we do not mean that God created man to look like God, that because we have arms and legs and noses and eyes, etc., therefore God must be similarly equipped; but rather we mean that God has endowed man with a spirit akin to God's own spirit.

Consequently we are inclined to think of God in terms of consciousness or mind or will and the like. I realize that these too are all anthropomorphic in the sense that they are human characteristics. As we can't jump out of our skins, there is no language which is not anthropomorphic or human. We have to use the best terminology we can, remembering all the time that man is finite and that God is infinite; that man is severely and strictly limited in space and time and by his body, etc., and God is infinite and unlimited. We can gain a slight idea of the difference between finite and infinite when we compare the ordinary mind of most men with the mind of a genius like Albert Einstein. It was Isaiah who said, "For my thoughts are not your thoughts, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts."

If we are careful not to think of God as a big man up there or out there, it will save us from another common misconception in our thinking about God, namely that of thinking of God as a great intruder. As we grow up, probably be-

cause of the way in which God is often pictured in the Bible, we are inclined to think that the world is here while God is out there and that he from time to time intervenes in the world. We are encouraged to do this by the language of our liturgy, our Prayer Book and the Bible, all of which use thought forms inherited from ancient times when everyone believed in a three-story universe, and consequently it was natural to think of God as descending, ascending, visiting, etc. Indeed in the eighteenth century it was popularly believed that God had created the world and then left it alone except for certain occasions when emergencies caused him to intervene to put it back on the track.

Miracle

THE CONCEPTION OF GOD as a great intruder is aided and abetted by the popular conception of miracle, which is that God intervenes in an arbitrary way in the universe by setting aside natural law in order to perform a miracle or create some phenomenon that violates or contradicts natural law. This misconception is a very natural one in view of the fact that for so long a period of time stories we now regard as myths were believed as literally true, as for example, Elijah's ascending into heaven in a whirlwind. Such myths and legends which are in the Bible and were taught as literal truths, have given man the picture of a miracle-working God who intervened in human affairs. This conception was so much a part of ancient thought that people could not believe that Jesus was divine unless he was surrounded with all kinds of miraculous events.

I do not want for a moment to eliminate the idea of miracle. Miracles occur. I believe there is no truer sentence than "God moves in mysterious ways his wonders to perform." Nevertheless, God does not contradict natural law in order to perform miracles, but rather he works in accordance with laws that are yet unknown to us. This is not a new thought. St. Augustine in the fourth century defined a miracle as an event not contrary to nature, but rather "to what we know of nature."

This viewpoint is illustrated for us many times in the New Testament. In the story of the paralytic who was brought to Jesus by four men, Jesus looked down and said, "My son, your sins are forgiven." Immediately the crowd murmured because they thought it was blasphemy for Jesus to think that he had the prerogative of God and

God is Personal

could forgive sin. No doubt they also murmured because they as much as said, "How do you know that he has sinned? How do you know that forgiveness of sins is what he needs?" Yet Jesus knew; and Jesus was working in accordance with laws which the people at that time didn't know.

A man can have such a strong feeling of guilt that it can paralyze him. There are many non-physical things which can cause paralysis. Hence, when Jesus said, "My son, your sins are forgiven," the paralytic was released from his guilt complex and could respond to Jesus in-junction to, "Rise and walk." In this case, Jesus did not contradict natural law, but was acting in accordance with natural laws which the people did not know of.

In other words, God is not outside of the universe, intervening in it; but he is within the universe, working in and through it. Thus, having cleared our minds of the picture of God as a big man up there who intervenes, we are prepared to suggest some positive answers to the question: "What is God like?"

Our Picture of God

IN THE FIRST PLACE, God is a supreme creative spirit. He is invisible. "No one has even seen God." God is independent of time and space. While independence of space I think is fairly obvious, independence of time is almost impossible for us to conceive of. For the past and present and future to be all one to God is almost inconceivable to a human mind. The psalmist could say, "For a thousand years in thy sight are but as yesterday . . . , or as a watch in the night."

God is conscious of the past, the present and the future all at the same time. St. Paul said, "In him we live and move and have our being." God is everywhere. He is at your homes. He is outdoors. He is in this church. He is in the sickroom. He is at the hospital.

Parenthetically let me say, that I don't pretend to understand how all these things can happen, but I have faith to believe that they do. I believe also that God is present more intensively at certain times and in certain places. I believe that God did not use his creative powers in forming the universe and then stop, but that the very meaning of the word "God" is "eternally creative." God is eternally creating in this universe and striving to help us to attain our highest potentialities as persons. "I came," said Jesus, "that they may have life, and have it abundantly."

THE SECOND SIGNPOST is that God is personal. I am not saying that God is a person. There is a great distinction here. If I were to say that God is a person, I would be demoting God to be like you and me. "Person" is a human term describing ourselves. I believe that God is personal in that he can come into relationship with persons; yet he also enters into relationship with the impersonal world. But he is far more than what we ordinarily mean by the word "person." God is neither inanimate nor purely personal, but a living creative spirit. And in this universe he must be related both personally and impersonally and yet transcend both the personal and the impersonal. We have to always bear in mind in talking about God that God is so great that we can only think of him symbolically and poetically. We can not define him in ordinary rational prosaic language.

The traditional view of God, expressed in ancient Biblical and liturgical language, regards God almost entirely as personal. We, because we have been brought up on liturgies and the Bible, probably find it most helpful ourselves to think of God in purely personal terms, as consciousness, mind, purpose, love and the like. Nevertheless, an increasingly large number of people today, who are dealing every day of their lives with mechanical processes, radiation, cosmic energies, outer space, and the like, are accustomed, because of this, to think almost solely in modern scientific and philosophical terminology.

Hence, they find themselves driven more and more to think of God most helpfully in purely abstract terms, as absolute righteousness, justice, holiness, power, or, as the late Sir James Jeans said, as a "great mathematical thought." They can conceive of God only in impersonal terms if God is to be meaningful to them. These people are not agnostics or atheists, but people who have **been brought up in Christian families** who would like themselves to be Christian and believe, but are turned away to some extent by the over-personalization of the picture of God which they find in church.

I do not attempt to comprehend or understand the theology of Paul Tillich, but I realize that he is trying to picture God in terms which will make God meaningful to the modern mind, that is, thinking almost completely in modern scientific and philosophical terms. Let me cite a couple of sentences from Dr. Tillich's book on theology dealing with God:

"God would not be God if he were not the crea-

tive ground of everything that has being, that, in fact, he is the infinite and unconditional power of being God as the ground of being infinitely transcends that of which he is the ground God transcends every being and also the totality of beings — the world.”

Even though we ourselves might not use this terminology, I do not see how we can fail to recognize that Dr. Tillich is glorifying God by making it clear that God transcends both the personal and the impersonal. I cannot help but think that we can stretch our imaginations sufficiently to realize that purely personal or impersonal terms are inadequate to express the greatness of him who is higher than the highest.

Supra-Personal

IN A WORD God must contain within his own nature, both personal and impersonal attributes, and yet transcend both. We have no symbol or word in any language, so far as I know, for such a being. Therefore, to express the fact that God is in his own nature both personal and impersonal we must employ some such term as Supra-personal, which has been used by theologians in relatively recent times. I did not coin the word myself. “Supra-personal,” suggests that God is so great that he transcends the personal and the impersonal and yet is in his nature related to both. I believe that this thought is not new, but that the great religious seers — the Isaiahs of all generations — have realized it.

The fact is that the ordinary individual is prone to think of God in very concrete, exact, picturesque terms, or as J. D. Phillips has frankly put it, wants “to put God in a box.” Because of this tendency in all of us, the tendency that creates idols and makes man want to worship something more specific than the God whom no man has seen at any time, it is more difficult for us to realize the greatness of the eternal God and to worship a God who is not so personalized.

Some unknown, ancient seer was trying to express this when he wrote the “Benedictus es, Domine.” The “Benedictus es, Domine” comes from “The Prayer of Azariah and the Song of the Three Young Men” in the Apocrypha. It was supposed to have been sung by Shadrach, Meshach, and Abednego, when they were in the fiery furnace. Thus, it was probably written several hundred years before the time of Christ. Note that only the first sentence suggests a personal God!

Blessed art thou, O Lord God of our fathers:

praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty:

praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness:

praised and exalted above all for ever.

Blessed art thou that beholdest the depths, and dwellest between the Cherubim:

praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy kingdom:

praised and exalted above all for ever.

Blessed art thou in the firmament of heaven:

praised and exalted above all for ever.

- POINTERS For PARSONS -

By Robert Miller

PERHAPS there is no communion so distressed by disunion as our own. We insist on our catholicity but Rome does not admit it and Geneva dislikes it. We believe our orders are both apostolic and valid, but Rome does not and Geneva wonders what we are so concerned about. When we ask Protestant communions to join us in conversations looking towards unity they feel that it is always we who raise difficulties. We insist on the episcopate and — ultimate — episcopal ordination. They wonder if we are not asking them to repudiate their ministry, a ministry that the holy spirit has validated? What higher validation could there be?

We think of the church as the mystical body of Christ, and here we are close to Catholic and Orthodox thought and far from those churches which stress the congregation, and even, in some cases, allow the congregation to decide whom it will ordain. This horrifies those who feel that both baptism and ordination must be acts of the whole church, acting through the bishop as the duly-appointed minister. We feel that the episcopate really matters and the Baptist, if he may serve to point out the difference, feels it does not.

We think of apostolic succession as implying an almost physical continuity as well as a spiritual, and the Protestant thinks of it in

terms of the word and as something purely spiritual. And just when we are earnestly commending our view we are reminded that the Church of Rome thinks that apostolic succession and valid orders are something that we do not have. "You haven't got them," it says. "You lost them."

"You make so much of bishops, priests and deacons," says our Protestant friend. "I see no scriptural authority for them."

"There's more for Presbyterian ordination," says one.

"No. For Congregational," says another.

"For Apostolic," we say.

We can argue all day about it but we get nowhere for there is no clear and indisputable word in the New Testament to settle the question once and for all. All we can say with certainty is that by the second century the episcopate was recognized throughout the church, and it went unchallenged for centuries.

"Now you are invoking tradition."

"But well established tradition. There is documentary evidence."

"No doubt there is. But we stand on scripture alone."

Rome says, following Trent, scripture and tradition; Canterbury says scripture but admits tradition as to some extent explanatory and Geneva—to use that name as a sort of catch-all for Protestants — has all but ruled it out. How much is to be gained by each understanding the other's position, and by making full allowance for the historical context. For example, who could appeal to *Sola Scriptura* before the invention of printing made the Bible easily available?

We Episcopalians must see clearly that the Church of Rome does not believe that we have preserved valid orders and Geneva does not see why we make such a point of them, why, when we ask them to talk with us with a view to union, we raise so many difficulties and insist on the episcopate as necessary to the universal church. They wonder if we really want fellowship with them. The task before us is to gain a deeper understanding in the confidence that that will lead us, not to denial but to affirmation.

It is not easy to do that.

HAVE THE COURAGE TO LOVE

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

LOVE IN THE MODERN WORLD TAKES COURAGE TO BEGIN AS A SMALL MINORITY DETERMINED TO STRUGGLE AGAINST A POWER COMPLEX WHICH KEEPS OUR NATION ON THE BRINK OF DISASTER

THERE ARE DOUBTLESS many reasons why Christianity does not have as much appeal to our fellow countrymen as we churchmen think it ought to have. We are all familiar with discussions and essays about the need for liturgical reform, modernization of theology, better church school programs, more constructive use of the laity, and so forth. Some of us, however, are impressed by the lack of concern for one aspect of Christianity which turns many a modern man away from the church. The gospel we preach seems to be fitted for a ladies' tea party rather than for men who seek a challenge that will try the temper of their souls. Daring in the presence

of danger is not one of the virtues emphasized in ecclesiastical circles.

Our message is concerned with love — a word that is associated with kindness, generosity, sympathy, tender care, and other gentle deeds and emotions. In contrast to the teaching of Christ that we should love our enemies, which is easily caricatured as being "soft" on our enemies, we have the "hard" line of the military organization of any modern state which teaches soldiers, directly or indirectly, that the enemy is less than human. No military commander feels obligated to teach his men to love those whom they may one day be ordered to kill. And

it is the most natural cliché in the language to speak of “brave” soldiers.

Thus bravery becomes associated with hatred and war, while Christianity, with love as its aim, is easily associated with effeminate and often sentimental idealism. Indeed, Friedrich Nietzsche, the German philosopher who was idolized in a cult among the Nazi officers under Hitler, held that Christianity teaches the morality of slaves, groveling weaklings afraid to stand up for their rights — conscientious cowards.

Nor is the charge strictly unjustified. If it were possible to take a public survey of the teaching and preaching in all of the churches in this country during the last twenty years, I feel quite certain that the results would show that in the overwhelming majority of instances the church has been an agency that is used to give the feeling of holiness to whatever happens to be the majority of the opinion of the community where the individual churches are located. That's a guess, and I could be wrong. But let me point out to you that if I am right, then it takes very little courage to tell people what they already believe in moral matters, to bless what they are already doing, and to refrain from teaching anything different lest some people withdraw their pledges and the church find difficulty in balancing its budget.

There are exceptions, of course — wonderful exceptions — and it is these exceptions that make the church a worthwhile institution. For the church preserves the teaching of Christ. Again and again through the centuries there have arisen men who have heard that teaching and climbed up out of the swamp of mushy-minded verbal virtue to a new level of Christian action.

Military Industrial Complex

IT IS TRUE that we have proven by practice that love can be debased into spineless security for frightened milksops, but it is also true that genuine love, in the Christian intention of that word, demands courage that is far beyond the natural inclination of most men. And we should remember that most men long to rise above their natural inclinations to the level of heroic bravery.

Let me illustrate the courage needed if one is to practice universal love in the United States today by citing just one kind of problem:

In his farewell address to the nation, President Dwight D. Eisenhower said, “We have been

compelled to create a permanent armaments industry of vast proportions. Added to this, three and a half million men and women are directly engaged in the defense establishment. We annually spend on military establishment security alone more than the net income of all United States corporations . . . Now this conjuncture of an immense military establishment and a large arms industry is new in American experience. The total influence — economic, political, even spiritual — is felt in every city, every state house, every office of the federal government . . . Our toil, resources and livelihood are all involved; so is the very structure of our society . . . In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought, or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery for defense with our peaceful methods and goals, so that security and liberty may prosper together.”

Let me give you some figures that describe the size of this military-industrial complex which President Eisenhower saw as a danger to our peaceful methods and goals:

The Pentagon owns at the present time here and overseas more land than the combined areas of Rhode Island, Delaware, Connecticut, New Jersey, Massachusetts, Vermont, and New Hampshire.

Another way of measuring the magnitude of this enterprise is in economic terms. If you take the combined assets of United States Steel, American Telephone and Telegraph, Metropolitan Life Insurance, General Motors, and Standard Oil of New Jersey and multiply the total by three you would have the value of the assets owned by the military today. The paid personnel of the department of defense is also triple the number of employees in all of these great corporations combined.

This tremendous economic power does not reside in the government agencies alone. The industrial side of what President Eisenhower called the “military-industrial complex” includes the one hundred corporations who, according to facts published by the Hebert investigating committee in 1959-60, received twenty-one thousand

million dollars worth of army procurement orders. Because of the complex scientific procedures involved, 86.4% of these contracts were awarded without competitive bidding. The lack of competition can undoubtedly be justified, but corporations are administered by human beings who, like the rest of us, are not prone to take actions which may deplete their own source of revenue. The incentive to support the point of view of the military is strong indeed.

Result of Defense Spending

HOW DEFENSE SPENDING affects one urban area may be seen in the fact that economic surveys show that fully half of the people employed in the city of Los Angeles are either directly or indirectly working for enterprises that depend upon the continuance of the arms race for their prosperity. In the year 1961 defense expenditures amounting to five thousand million dollars were made in Los Angeles County.

Nor should we think of this gigantic military-industrial complex as a subservient and efficient machine strictly obedient to civil government and without interest in shaping public opinion. Public relations experts are employed by every branch of the armed services. Their job is not only to place advertising but also to persuade the mass media of communication of their obligation to present news, information, and ideas in ways that are consistent with the current military view of world affairs. Being dependent upon advertising revenues from industries allied with the Pentagon, the mass media are not difficult to persuade.

Indeed, it is only plain common sense to expect that a defense department which spends fifty thousand million dollars a year is going to make a real difference in the lives of millions of quite ordinary citizens. Not only scientists and business administrators, but also secretaries, housewives, clergymen, and clerks will worry about their own source of income if anything threatens the continued flood of money from the Pentagon.

When President Eisenhower warned us that a "potential for the disastrous rise of misplaced power exists and will persist", and told us that "we must never let the weight of this [military-industrial] combination endanger our liberties or democratic processes" he was referring to the conditions I have described above.

Now I'm not going on to say that the people who hold this tremendous power are evil conspirators who are hatching some foul plot

against the rest of us. Much of the leadership of this group is as concerned about peace and happiness for all our citizens as are the rest of us. But there is a difference, and it is a frightening difference in a world where two great powers possess more than five times enough atomic bombs to kill every living person in either country. The difference is simply that these people have a vested interest in the military establishment and a natural disinclination to view the world in any other terms than that of cold war psychology in which all goodness is on our side and all evil on the other.

This means that it takes courage to follow our Lord's commandment of universal love in the United States in the year 1963. It takes equal courage to practice universal love on the other side of the cold war. But that's not our problem. "First cast out the beam out of thine own eye . . ."

Following Our Lord

ONE WHO SERIOUSLY intends to follow Jesus Christ in our present troubled times will be primarily concerned with people and their needs rather than with international struggles for power. For a Christian it will be more important that a man is starving, that his vitality is being sapped by internal parasites, that he is shivering in rags and living in a rotten disease-infested shack, than that he prefers this or that political alignment. Our religion commits us to solving the problems of such people not by machine guns and missiles but by a transformation of weapons into plows, tractors, fertilizers, medicines, surplus foods and technical knowledge. And we are especially obligated to press for economic help for people on the other side of the cold war. For if we Christians are unwilling to love our enemies, then what other hope of good will is there in the world?

Such a program takes courage. Love in the modern world demands courage — the courage to begin as a small minority determined to struggle against a vast power complex which, with the best of intentions, keeps our nation standing on the crumbling edge of total disaster.

If a John the Baptist were here he might say to us, "Do not say to yourselves we have Christ as our saviour and we are essential to God's plan, for I say to you that modern evolution demonstrates that God can raise up followers of Christ from the very stones . . . Already the pushbutton of ultimate catastrophe is ready. Now is the time

of testing to see whether or not you will advance to the stage of brotherly cooperation or you will perish by fire and leave the future to some species yet unborn."

God grant us the courage to carry that challenge to a successful conclusion.

Worship of the Trinity

By **Corwin C. Roach**

Director School of Religion, Fargo, N. D.

NO, THE TITLE IS CORRECT. Worship is really worship. It is a realization and acknowledgement of God's significance for man, his worth. We cannot pray to God unless we have some idea of the kind of God to whom we are praying. At the same time in our praise and prayer we see what God is like. Worship and Worthship go hand in hand.

This is apparent as we look at the Trinity. Trinity Sunday is the one feast that commemorates a doctrine rather than an event. Perhaps this explains some of our difficulty in understanding it. Yet such a statement is a half-truth. Behind the Trinity faith is the action of God in his three-fold revelation as Father, Son and Holy Spirit. There is also our reciprocal reaction in the worship we offer to him in turn.

In the worship of the Trinity we understand the worthship. This comes out in the prayer of St. Paul which concludes Morning Prayer. "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost." The meaning of the Trinity is revealed to us in the act of prayer. It is summed up in the three words grace, love and fellowship.

We begin with the grace of Jesus Christ. This

word declares the meaning of Christ for man. It is a comprehensive term. Grace is the winning power by which God attracts us to himself. It is the beauty and glory of the Christian gospel. It describes the person and work of Christ, God's free gift to man, the mediator by whom we approach the Father.

Through the first part of the Christian year we have been commemorating the life of Christ. Trinity Sunday is the pivot which turns us back to the Father and his love for the world he created. Love is the second word in our worship of the Trinity. It is the central truth of our Christian faith. "For God so loved—" The Bible has been called the greatest love story ever written. The Prayer Book is the dramatization of that story. We enact it each week in the services of the church as we come together in our worship.

This coming together is the meaning of the fellowship of the Holy Ghost. Those who take part in the drama of the worthship of the Trinity are bound together in one great company. But this is a fellowship and company which receives its meaning from God. The same God who created the world and in the person of Jesus Christ redeemed man from the trap he had dug for himself, is the God who enters into human life. In the Scriptures, in the history of the Jew and Christian, in the life of religious seekers in every age and place, God has been present.

Whatever we do as a church or individually must be done in the spirit of God. The grace of our Lord Jesus Christ, the love of God, the fellowship of the Holy Ghost is the three-fold faith by which we worship and live, not just on Trinity Sunday but every day of our lives.

Another Witness Leaflet

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By **HUGH McCANDLESS**

Rector of the Church of the Epiphany, New York

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PROGRESSIVE PROGRAM

(Continued from Page Six)

validity of the church's continuing to make distinctions between dioceses and missionary districts.

Missionary districts are made "a sort of second-class partner in the work of the church," he said, because their bishops are elected by the House of Bishops rather than by the dioceses themselves and they have reduced representation in the House of Deputies, only one clerical and one lay deputy instead of four of each.

"It is a fact," he said, "that the difference between an aided diocese and a missionary district is an increasingly artificial one."

He continued, "It seems to me that the time has come when every jurisdiction of the Episcopal Church in the U.S. should

be given the status of a diocese, with the ability to elect its own bishops and with full representation in the House of Deputies."

He acknowledged that they should become self-supporting as soon as possible, but "their first class status as dioceses should no longer be dependent upon their ability to carry on their work unaided. It is one Church and we are members one of another."

Morehouse also charged that lay representatives in the House of Deputies should not be confined to members of the male sex.

"The practice of segregation by sex is no more admirable than that of segregation by race or color," he stated.

He expressed the hope that his fellow-deputies "will have the courtesy, the chivalry, and

the sound judgment to take steps to amend the constitution so that women may sit in the House of Deputies," when this question arises at the 1964 General Convention in St. Louis.

It has been on the agenda at every General Convention for the past 20 years.

In conclusion Morehouse urged Episcopalians to "do some earnest and deep re-thinking of these subjects, not only at the Anglican Congress and at the General Convention but in every parish church throughout the land."

CHURCHES IN VERMONT OPPOSE LOTTERY

★ Baptists became the third Protestant group in Vermont to pass a resolution against proposals to establish a state lottery.

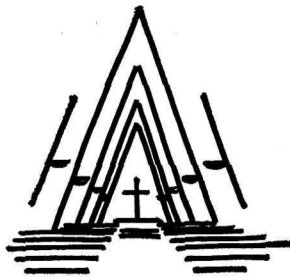
A spokesman for the Baptist convention was authorized to appear at legislative hearings to voice its opposition to any form of lottery.

Previously, the establishment of state lottery had been denounced by Congregationalist and Episcopal state bodies.

The Rev. David J. Heim, pastor of the First Baptist Church of Burlington, told delegates here: "We oppose any form of gambling, particularly lotteries. If there is need for more money, we shouldn't get 'easy money,' but should voluntarily increase our taxes."

Gov. Philip Hoff, who is said to be personally opposed to state-operated lotteries, has suggested that the legislature might investigate the possibility of adopting such a revenue-raising plan. He refused to comment directly on the anti-lottery action by the three church groups.

"It may prove undesirable to go forward with it on moral grounds," he told a news conference. "My position is that I think it should be considered.



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I have not said I openly support it."

A bill now being considered by the Vermont house of representatives calls for a legislative commission to study the feasibility of establishing a lottery. The commission would report its findings at next year's special legislative session.

In his most recent comment on the situation, Gov. Hoff pointed out that church organizations opposed the authorization of parimutuel racing two years ago, but that it was approved in a statewide referendum, paving the way for the opening of Vermont's first parimutuel track.

ARCHBISHOP HITS GOVERNMENT

★ Archbishop Joost de Blank of Capetown, charged at Windhoek, South-West Africa that the South African government was impeding missionary work in South-West Africa.

Dr. de Blank, whose episcopal jurisdiction includes South-West Africa, a mandated territory of the Union of South Africa, told a congregation in St. Mary's Cathedral he was "most distressed" by the way authorities were "preventing the spread of the gospel" in the territory.

He accused them specifically of "delaying visas and permits for Anglican laymen and clergy needed in the mission field of Ovamboland." This is a native reserve in the northern part of South-West Africa.

The archbishop urged the congregation to "pester the government until it realizes that Christians are on the march."

"In the early days," he said, "Christians made their power felt and turned the world upside down — or, I should say, right side up. And they can do it again."

SUMMER AGAIN

★ There will be an issue of The Witness dated June 13 and we will then go on an every other week basis until the middle of September.

Many good books are coming out this June.

"Which book is No. 1 for Episcopalians?"

How about Howard Johnson's GLOBAL ODYSSEY?

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Said a Burmese official to Canon Johnson: "You are a foreigner. I feel a responsibility for your safety. But the Bishop, when he goes, I give him no guard. For all the bad people know the Bishop, and would never do him any harm."

In Ireland: "When you are in a minority Church, you feel that each individual member is an advertisement for the Faith, and it keeps you on your toes."

In the Brazilian interior: "Sunday, when in Londrina, we rose early to celebrate the Holy Mysteries. Ankle deep in reddish mud we slogged our way to the church where we found

waiting for us a congregation of seventy persons. Except for one Italian woman and her grown daughter, the rest of the congregation was Japanese." Also in Brazil: "PECUSA has dollared the place almost to death . . . Our hand was open with generosity, but it was too full of 'goodies' for Brazilians to be able to clasp it as a right hand of fellowship."

You can get *Global Odyssey* as your first LIVING CHURCH BOOK CLUB selection. Though the regular price is \$5.95, it will be one of four books sent to you within the next 12 months, at a total annual membership fee of \$16.00. (If you pay for each book as it is received, the price will be \$5.06 plus postage.)

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PEOPLE

DEATHS:

CHARLES E. BATTEN, 53, professor of pastoral theology and director of field work at Episcopal Theological School, died May 25. He was dean of Crozer Theological Seminary, 1944-54, and was ordained a priest of the Episcopal Church in 1955.

HONORS:

PAUL S. KRAMER, retiring this year after thirty years as professor at Seabury-Western, was honored at a dinner in Evanston on May 28.

E. DARGAN BUTT of the faculty of Seabury-Western received an honorary doctorate this week from the University of the South.

CLERGY CHANGES: —

WILLIAM J. SCHNEIDER, associate rector of Robert E. Lee Church, Lexington, Va., becomes Episcopal chaplain at Harvard and Radcliffe on Sept. 1.

SINCLAIR D. HART, formerly vicar of Trinity, Shrewsbury, Mass., is now rector of Grace Church, Salem, Mass.

DONALD O. WILSON, formerly vicar of St. Matthew's, Wilmington, Del., is now rector of St. James, Baltimore, Md.

FREDERICK W. PHINNEY, formerly rector of St. John's, Beverly Farms, Mass., is now rector of the Holy Spirit, Lake Forest, Ill.

MAURICE H. FREEMYER, formerly vicar of St. Martin's, Edwardsville, Kan., is now rector of Christ Church, Beatrice, Nebr.

ROBERT WINTER, formerly on the staff of Christ Church, Cranbrook, Mich., is now assistant at St. Mark's, Riverside, R. I.

WILLIAM M. KIRKLAND, formerly rector of St. John's, Charleston, S. C., is now assistant at Charleston, W. Va.

JAMES G. LONG, formerly vicar of St. George's, Seattle, is now canon pastor at the cathedral in Honolulu.

H. JAMES GRAHAM, formerly assistant at Trinity, Concord, Mass.,

is now vicar of St. Timothy's, Perrysburg, Ohio.

JAMES C. FENHAGEN, formerly rector of St. Michael and All Angels, Columbia, S. C., is now director of education for the diocese of Washington.

DONALD PARSONS, professor at Nashotah House, has been appointed acting dean and will probably serve in that capacity through the next academic year.

DANIEL SMOLEN, recent graduate from the Church Divinity School of the Pacific, became Jr. Canon of St. Michael's Cathedral, Boise, Idaho, June 1st.

FRANK N. BUTLER, formerly rector of St. Luke's, Jackson, Tenn., is now rector of Grace Church, Jefferson City, Mo.

LAUD HUMPHREYS, formerly rector of Trinity, Guthrie, Okla., is now rector of St. James, Wichita, Kan.

LEWIS H. MILLS, formerly curate at Trinity, Melrose, Mass., is now rector of St. Chrysostom's, Quincy, Mass.

CHARLES E. REEVES Jr., formerly on the staff of the Cathedral, Atlanta, Ga., is now rector of St. Paul's, Augusta, Ga.

WILLIAM YON, youth worker in the diocese of North Carolina, will become director of education for the diocese of Alabama on Aug. 1.

CHARLES O. MASTIN, formerly curate at Calvary, Wilmington, Del., is now rector of the Good Shepherd, Scranton, Pa.

ROCCO P. GRIMALDI, formerly curate at St. Thomas, Farmingdan,

L. I. is now vicar of the Messiah, Central Islip, L. I.

STANDRON T. CARMICHAEL, head of Thompson Center and canon of Christ Church Cathedral, St. Louis, is now pastor of Indian Hill Church, Cincinnati, serving during the sabbatical of the rector, the Rev. Luther Tucker.

ROLIN E. COOPER, formerly assistant at St. Andrew's, Roswell, N. M., is now rector of Grace Church, Carlsbad, N. M.

RAYMOND D. BROWN, formerly curate at St. Peter's, Schenectady, N. Y., is now vicar of Holy Trinity, Whitefish, Mont.

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Rev. William D. Dwyer (Priest-in-charge)

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NEW BOOKS

Kenneth R. Forbes
Book Editor

Honest to God By John A. T. Robinson. Westminster Press. \$1.65

This paperback volume is one of the most challenging essays on the subject of the reality of God and the nature of the Christian Church in this world that has appeared for many a day. Its author is a bishop of the Church of England and a New Testament scholar. But the Archbishop of Canterbury has criticized the book on a tv program as a "caricature of the ordinary Christian view of God". And later he said to a church audience, "The book appears to reject the conception of a personal God as expressed in the Bible and in the Creed".

But it is the feeling of this reviewer that there are few Church people — Anglicans or others — who will join in the argument because of the fact that this essay is written in a language very few of them can understand. It is to the point to remember clearly that Jesus Christ, to fulfill his ministry, made no appeals to the philosophers of his day or to the language they spoke, but satisfied the minds of the apostles he chose.

Bishop Robinson is meticulously careful of the Greek language — which he should be, as a New Testament scholar — and careful to a nicety of today's physical science and the philosophy and theology of the west, all of which bear upon the profoundest of all questions — the being and nature of God, if there be a God. It is, however, quite clear that the author is content, so that he can say, as he does, "There is no God, in the sense of a separate being who exists 'out there' in the ever dwindling metaphysical gaps which scientific knowledge leaves for him. This whole religious picture is as outdated as 'The old man in the sky' of earlier Christian thought."

One is really tempted to believe that he is ignorant of the Christian

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THE WITNESS
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mystics of all ages who speak a language of convincing clarity and power because they have all known intimately the very person of God. But since his book's index shows no reference to mystics or mysticism it will be permissible to jot down some names of outstanding individuals in the mystic brotherhood: — Evelyn Underhill, Baron von Hugel, John Baillie, Charles Williams, Rabindranath Tagore — and of course a host more of these modernists (because they have all lived and worked and prayed in the culture of today) who know the peculiar problems and tragedies of the time.

One might say with some humility that we can go as pupils and sit at the feet of those listed above — and many unlisted of course — and learn the language of mysticism or perchance the tongue of another religion entirely, for those who know of a certainty the reality of God and how to hold converse with him are infinitely more numerous in one or another individual of the Eastern churches than we had expected.

As to the little book of Bishop Robinson, it should be read with care, in so far as one is able to understand it in parts, and having done that, the next step ahead is the short biography of Evelyn Underhill, written refreshingly by Margaret Cropper and published by Harpers.

The staunch Westminster Press—representing the arch-conservative Presbyterian Church—produced and marketed the small radical paperback — a rare and courageous operation!

Albert Schweitzer; Memoirs of childhood and youth. Autobiography; translation by C. T. Campion. Macmillan Co. 95¢

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Readers familiar with the mature philosophy and theology of the Schweitzer later life will recognize the youthful first groping toward it in some of these sub-titles.

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