

# The Living Church

November 27, 1966

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## THE GOSPEL ACCORDING TO MATTHEW

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Per'ez and Ze'rah by Ta'mar, and Per'ez the father of Hez'ron, and Hez'ron the father of Ram,<sup>a</sup> and Ram<sup>a</sup> the father of Am-min'a-dab, and Am-min'a-dab the father of Nah'shon, and Nah'shon the father of Sal'mon,<sup>a</sup> and Sal'mon the father of Bo'az by Ra'hab, and Bo'az the father of O'bed by Ruth, and O'bed the father of Jesse,<sup>a</sup> and Jesse the father of David the king.

And David was the father of Solomon by the wife of U-ri'ah,<sup>a</sup> and Solomon the father of Re-ho-bo'am, and Re-ho-bo'am the father of A-bi'jah, and A-bi'jah the father of Asa,<sup>b</sup> and Asa<sup>b</sup> the father of Je-hosh'a-phat, and Je-hosh'a-phat the father of Jo'ram, and Jo'ram the father of Uz-zi'ah,<sup>a</sup> and Uz-zi'ah<sup>a</sup> the father of Jo'tham, and Jo'tham the father of A'haz, and A'haz the father of Hez-e-ki'ah,<sup>a</sup> and Hez-e-ki'ah the father of Ma-nas'seh, and Ma-nas'seh the father of Amon,<sup>c</sup> and Amon<sup>c</sup> the father of

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**VINDICATIONS.** Edited by Anthony Hanson. The title of the book recalls (by intention) the famous earlier volume, **SOUNDINGS**, which was produced by a group of Cambridge theologians. This new book intends to give the continuing theological reconstruction a vital link to its historical base. The main theme that runs through all six essays in this book is the conviction that the historical basis of Christianity is seriously threatened by some tendencies in modern theology, and that this basis can, and ought to be, vindicated. **\$5.00**

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# The Living Church

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407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE: 414-276-5420

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## THINGS TO COME

### November

- 27. First Sunday in Advent
- 30. St. Andrew, Ap.

### December

- 2. Channing Moore Williams, B.
- 4. Second Sunday in Advent (Clement of Alexandria, P.)

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

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## BOOKS

**The Coffee House Ministry.** By John D. Perry, Jr., with a foreword by Malcolm Boyd. John Knox Press. Pp. 127. \$3.50.

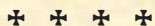
An aura of "romance without depth" and a compulsion to "gimmickry" too often surrounds new forms of ministry in the Church. *The Coffee House Ministry* is a refreshing exception to these usual pitfalls. Here is an artful and practical presentation of a form and occasion of lay ministry that is reproducible. Any parish or group of laymen can effectively begin a coffee house as outlined in this book.

John Perry has demonstrated in his book that the working-out of techniques and forms of ministry is appropriately preceded by theology. The first part of this book presents the most provocative articulation of the theology of the laity I have seen anywhere. Perry's description of the coffee house experience in various parts of the country characterizes the coffee house as a "field" of mission and evangelism. It is a place where an effective encounter of Word with world can happen in a way precluded by traditional and conventional Church forms.

The foreword to *The Coffee House Ministry* was written by Malcolm Boyd, the well-known pioneer in the Church coffee house movement. Fr. Boyd echoes John Perry's repeated caution that thorough and careful planning and training must precede the coffee house venture. Since such a house is a theologically and ecclesiastically neutral ground and location, those who manage, program, and serve it must be wise in the ways of the Gospel and in the ways of the world. Theologically, the function of a coffee house is to restate the questions in response to the world and then together seek the answers.

On the practical level of the "how" of the coffee house, Mr. Perry has here provided an abundance of resources and helps to suit any style and any location. There are chapters of practical outline on training, programming, and menu. Nothing is omitted. *The Coffee House Ministry* is an exciting look in depth at mission in our time.

(The Rev.) ROBERT T. JENKS  
St. Peter's—Chelsea  
New York City



**Heroic Colonial Christians.** Edit. by Russell T. Hitt. *Jonathan Edwards* by Courtney Anderson. *Gilbert Tennent* by Russell T. Hitt. *David Brainerd* by Clyde S. Kilby. *John Witherspoon* by Henry W. Coray. Lippincott. Pp. 225. \$4.95.

Four authors have presented the essential facts in the lives and teachings of four ministers who powerfully influenced the religious thought, especially the "Great Awakening," as well as the politi-

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cal life of colonial America. Their influence is still felt. The book is as interesting as it is informative.

*Heroic Colonial Christians* enables one to appreciate Jonathan Edwards, who, with one of the keenest minds this country has known, could write as a logician-theologian a sermon "Sinners in the Hands of an Angry God" and yet record mystical experiences akin to Chardin. Gilbert Tennent, greatly admired by George Whitefield and vice versa, played an important part in the controversy between the "Sides"—"Old" and "New"—in the Presbyterian and Congregational Churches. The diary of David Brainerd shows how a man emotionally disturbed about his soul could also have success as a missionary among some Indians.

The Rev. John Witherspoon of Paisley, Scotland, became the president of the College of New Jersey (later Princeton) in 1768. Eight years later he was one of the signers of the Declaration of Independence, the only minister in that group. In coming here he lived up to his reputation as "a wigged and black robed Samson to smite hip and thigh those paganized divines, the Moderates."

These four clergymen stood so staunchly for their principles that their Puritan conscience would not allow compromise, expediency, or accommodation in their vocabulary. The will of God as they knew it was supreme. Rather than yield to popular beliefs Jonathan Edwards, for

instance, was forced out of his pulpit in Northampton, Mass., where he had ministered for 24 years, and his grandfather ahead of him.

(The Rt. Rev.) R. E. GRIBBIN, D.D.  
Bishop of Western North Carolina (ret.)

\* \* \* \*

**Metanoia:** Christian Penance and Confession. By **Stephen Richter**, O.F.M. Sheed and Ward. Pp. 123. \$3.50.

Who can deny the Christian imperative — *Metanoia* — the changing of one's heart? In this small book by Stephen Richter there are wonderful insights for priests as we face the modern world's profound alienation from God. It begins with a concise historical survey from the Old Testament to the preaching of the apostles and Christ Himself. But it is his insights in the spiritual life that are the most helpful for us. He brings us to the matter of reconsidering our cult of self and our subjection to inferior drives. It is a question of running the "holy race" and of striving for the garland of victory.

The section on acts of reparation and the assigning of penances is exceptionally fine, and lifts the entire matter above the routine and cliché. How right it is that he pleads for the leading of young people to this sacrament, and that one should always send the young Christian away with a word of real joy and some-

thing of the peace of the Lord. As a former Archbishop of Brisbane used always to say to penitents: "Rejoice in the Lord always, and again I say rejoice." Here is no mere burden or duty, but the Easter gift of the Risen Lord.

There is a fine part on "situation morality"; in this the Christian conscience does not get caught, but rather keeps a clear view on the principles of growth and maturing of the moral personality. What a lovely description of venial or "wound" sin he gives: "Venial sin is to love too little, something which one could bring up to normal if one wished."

The brief history he gives of penance through the Christian centuries is a fascinating one. How many of us knew that it was at the time of Theodore of Tarsus in the seventh century, in this Irish Anglo-Saxon area, that individual private penance was introduced, and that it was done by monks? And how many have realized the attitude of Luther? We can say very simply that he loved confession. Man lives in a dialogue, and he must communicate. Our Lord knew very well why he instituted His Easter gift, the Sacrament of Penance, essentially as a dialogue. Martin Luther knew this, and appreciated it as very few have.

A German Franciscan, Fr. Richter writes movingly of confession in Protestant Christianity today, and shows that the movement for its restoration cannot be seen in isolation. It is part of the

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phenomenon of the renewal of religious orders and the longing for sacramental reality. He is enthusiastic about the work of Taizé, which is attracting an ever-broader circle of friends and disciples and can be justly regarded as a miracle of God for our time. So, without exaggeration, he sees us today as we stand at the beginning of a new spring with regard to confession and the Protestant world.

In the Appendix to this little book is one of the most helpful guides I have seen for an examination of conscience.

(The Rev.) DARWIN KIRBY, JR.  
St. George's Church  
Schenectady, N. Y.

✦ ✦ ✦ ✦

**The Future of Catholic Christianity.** Edit. by Michael de la Bedoyère. Lippincott. Pp. 313. \$4.95.

Writing without the *imprimatur* — which they are free to do since they all are, with but one notable exception, laymen—one American and nine English Roman Catholic thinkers really “put it to” their Church in this significant collection of essays. They give vent to just about the severest criticism of the “Catholic” Church that I have come across from a Roman pen. But while the criticism is severe on nearly every aspect of the Church's life, it is issued from a common and manifest love of the Roman Communion. These essayists are passionately devoted to their Church, yet they are also passionately convinced that *fundamental* reform is absolutely imperative, reform that would, if accomplished, not only give the Roman Church a face lift, it would radically change her character as well as her facial features.

The editor will perhaps be remembered for another volume of essays he edited, *Objections to Roman Catholicism*. Michael de la Bedoyère claims that *The Future of Catholic Christianity* is “infinitely better and more serious” than the earlier work. He might have added, more constructive too, for its writers seek, in varying ways, to suggest and describe ideas and pointers towards the realization of the spirit and teaching of Vatican II in the work-a-day parish, diocese, and national organization of the British branch of their Church.

The most significant feature about the book as a whole is that, as already indicated, it is written (except for a brief but penetrating essay on “Conscience and Coercion” by the Most Rev. Thomas Roberts) by lay theologians, and constitutes a vigorous demand for lay participation in the Church's life at every level, including the specifically theological evangelical task. As Ronald Brech puts the matter in his scalding contribution, “Economic Planning for the Church,” the modern world “is so complex and the rate of change so fast, that it is virtually statistically impossible for a relatively small group like the clergy to have a valid

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"A portrait of The Rt. Rev. Clinton S. Quin"

practical experience of its different facets. . . . This means that the teachings of Christ as applied to the modern world must be worked out in dialogue with the laity." (p. 218).

The American contribution, by Daniel Callahan, is on "Liberal Catholicism in America," and contains a finely-executed characterization of the main currents in the past history of the Roman Church in the USA. that have produced its peculiar ethos today, as well as a description of liberal Roman thinking and its prospects in this country. Here again the layman's place is seen as paramount. Indeed, one of the principal reasons this essayist gives for his hope for an increasingly influential liberal voice in American Roman Catholicism is the growth of the number of lay people who are actively interested in theology. Although the liberal movement in this country seems vigorous enough to withstand any immediately foreseeable backlash, it seems likely, he avers, that it "will have to get along without enthusiastic and imaginative support from the hierarchy" (p. 240), a situation that, some present signs indicate, will be true of the Anglican variety of liberal catholicism too.

"Belief is Being" by Yvonne Lubbock is searchingly theological. It points out guidelines for the simplification of catholic teaching and for rendering Christology, among other things, relevant to the mentality of the present day. Another theologically significant contribution is E. I. Watkin's "The Wisdom of the Spirit," a profound statement of faith from a Platonic standpoint, which sounds a curiously conservative note in an otherwise radical work.

The whole volume might be said to be a warning to Rome to be careful lest she be found, in the words of Archbishop Roberts, "more Catholic than Christian." (The Rev.) JAMES A. CARPENTER, Ph.D.  
General Seminary

✦ ✦ ✦ ✦

**Colonialism and Christian Missions.** By Stephen Neill. McGraw-Hill. Pp. 445. \$7.95.

One of the more significant observations about the nineteenth-century missionary enterprise has been that it was dictated in large part by a "colonial mentality." Nascent nationalism in Asia and Africa has exploited this attitude and in the wake of driving out the colonial powers, many of these new nations have similarly excluded the Christian missionary as a part of that now-past relation with the West. The charge of colonialism has been more or less accepted by students of that era but until this well-written analysis of the link between colonialism and the Christian mission, the evidence for the justice of this charge has been quite vague.

Stephen Neill, the former Bishop of Truro, himself a missionary *par excel-*

*lence*, has brought his usual clarity to the recounting of a story which has stood in need of telling. Beginning with a brief but careful discussion of colonization in the classical world in the course of which he describes three different sorts of colonization, he goes on to show how various parts of the world have been colonized during what has come to be known as the "Vasco da Gama era" (1492-1947). His purpose in writing *Colonialism and Christian Missions* is:

"to define tentatively the nature of the problems that have to be considered, and to indicate the varied approaches of the colonial powers to the problems with which they were presented by the missions." (p. 14)

The major portion of the book is taken up with a description of the colonial enterprise as undertaken by the Western powers, first of all in the new world of North and South America, then in India, in China, in Indonesia, and in the Pacific. Finally a long chapter chronicles the various ways in which Africa was entered, colonized, and developed by a succession of European powers. Another chapter is devoted to Japanese colonialism in Asia by way of which it is possible to understand something of the nature of the areas which were under domination of that far Eastern power, such as Taiwan and Korea.

The final chapter of conclusions exhibits the bishop's historical sense, for he is loath to make generalizations without serious qualifications. Herein the bishop summarizes the colonial era and makes some worthwhile suggestions for mission in the post-colonial period. On the whole, he is sympathetic to the achievements of the colonial period, but he is also alert to what our errors have taught us.

Together with its rich bibliography, this is a book that should be read by all Western Christians who have begun to sense that mission has entered a new age; but it should be closely studied by theological students and ministers who would hope to enter responsibly into the discussion which surrounds the whole problem of Christianity and mission in the second half of the twentieth century.

(The Rev.) JULES L. MOREAU, Ph.D.  
Seabury-Western Seminary

✦ ✦ ✦ ✦

**Salvation History and the Religious Life.** By Paul Hinnenbusch, O.P. Sheed and Ward. Pp. 240. \$4.95.

*Salvation History and the Religious Life* is written for religious, particularly for those responsible for the training of young sisters. Paul Hinnenbusch is modern, but conservative, and this book is in striking contrast to popular magazine articles on the "new look" for nuns. His aim is to show the continuing value of the religious life to the whole Church, and to show the relationship between

this life and the liturgical, sacramental, and missionary work of the Church. Sisters are warned against confusing the call to serve in the world with a call to live like the world. There are numerous quotations from Vatican Council II's *Constitution on the Church*, especially the chapter on the religious life.

SISTER MONICA MARY, C.T.  
St. Andrew's Priory  
Honolulu, Hawaii

\* \* \* \*

**In Face of Anguish.** By Thomas R. Heath, O.P. Sheed and Ward. Pp. 212. \$4.50.

Confused by the problem of evil in our world? Reluctant to make full commitment to the God of Love? *In Face of Anguish* is a book with sheer honesty which enables the reader to walk with the author who keeps himself just one step ahead as he leads you through elements of darkness and into elements of light.

But this is not a "snap course" in philosophy. The Rev. Thomas R. Heath plunges deeply into the realities of suffering and makes you feel that he has suffered deeply himself. The reader senses the author's candid acknowledgement that serious issues are involved and must be faced. But Fr. Heath reaches beyond cynicism and sustains a great trust in the reality and goodness of God. This is not a book of rehashed theology, but a steady moving forward from where the doubting man wallows to the firm position of Ultimate Reality and Life in Christ.

The scientific mind will respect Fr. Heath's respect for order. The logician will appreciate his thinking. The philosopher will be right at home with the author's reaching out for new insight. Fr. Heath is trained in all these disciplines. He's also a theologian (Roman Catholic, and the non-Romans may choose to skip a few of his thoughts).

When next I have a sophisticated agnostic challenge the Christian Faith on grounds of "evil," I intend to challenge him back, to an hour or two of reading this very readable book. One reason it's so persuasive is the complete honesty of the author. But he comes through quite profoundly.

What about the Faithful-in-Christ? Their minds and souls will be stretched and enriched. Here is a rewarding experience, and preachers can even get sermon materials from every chapter.

(The Rev.) PAUL Z. HOORNSTRA  
Grace Church  
Madison, Wis.

\* \* \* \*

**Ely.** By Ely Green. Seabury. Pp. 235. \$4.95.

George Wallace, Margaret Mead, Martin Luther King, a segregationist senior warden, your sixteen-year-old godson,

Arnold Toynbee, John Hines, or Sandy Koufax would not put this book down once begun, would be excited, edified, and moved by it. Here is no story of "The Negro," "The Race Problem," or "The South," but a story of a place, a people, and a man. It is not a story of theology, or sociology, or history, but is the stuff that breaks down doctrinaire theology, sociology, and history.

*Ely* is an exquisite and unselfconscious work of art, an autobiography of "a half-white bastard, and called that by almost everyone that knew me." Ely was born on the domain of the Episcopal Church's University of the South in 1893, at Seawanee, Tenn. Alexander Guerry, later Bishop of South Carolina, baptized him. Thomas Gailor, later Presiding Bishop, was his godfather. Ned Green, his Negro grandfather born in slavery, taught him to hunt. Jack Prince, a white villager, taught him to shoot and protected him against other local white men. James Stoney, later Bishop of Southwest Texas and New Mexico, taught him to box.

Here is a story of adventure, love, loneliness, hurt, romance, hunting; full of excitement and the things of the heart. It is a story of injustice, grace, suffering, anger, pride, community, and above all, a victory over "the need to hate." In a powerful, perceptive, and perhaps abrasive introduction, Lillian Smith notes in one of the last and best things from her pen: "Hate would have torn his story to pieces; lies would have flooded the fissures left by such hate — and we should have had from him only another of the paranoid 'autobiographies' which have been pouring from the presses in recent years."

In the face of all that was wrong, in the midst of all the injustice, we have here an abiding astonishment, a mystery and miracle of a spirit unbroken and unshorn by the props of hatred. This reviewer once asked Ely: "Mr. Green, what did you do with your bitterness?" The answer was a simple, honest, clear witness: the assurance and presence of Jesus Christ. This book calls for study, discussion, and is itself something of the Word that blends all hearts.

(The Rev.) C. FITZSIMONS ALLISON,  
D. Phil.  
School of Theology  
University of the South

\* \* \* \*

**Introduction to the Psalms.** By Christoph Barth. Scribners. Pp. 87. \$2.95.

Christoph Barth, the author of this brief, but substantial, introduction to the Psalter, is professor of Old Testament at the theological seminary in Jakarta, and wrote his *Introduction to the Psalms* originally in Indonesian as part of a new translation of the Psalter. The missionary purpose for which it was written is sufficient evidence of its popular and evan-

*Continued on page 24*

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Our King and Saviour draweth nigh;\*  
O come, let us adore him.



Decatur Herald & Review

**A**LMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

The Collect for  
The First Sunday in Advent



# The Living Church

November 27, 1966  
First Sunday in Advent

For 88 Years:

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

## WEST MISSOURI

### Spears Elected

The Rev. Robert Rae Spears, rector of Trinity Church, Princeton, N. J., was elected Suffragan Bishop of West Missouri, on the fifteenth ballot at a diocesan convention held on November 16th. Details of the balloting will follow in next week's issue of THE LIVING CHURCH.

## NEW YORK

### Deaf Center Dedicated

The nation's oldest Episcopal parish for the deaf, with a notable history going back 114 years, has begun services on a full-time basis in new quarters in the undercroft of All Angels' Church, Manhattan. The diocesan-aided mission is called St. Ann's-for-the-Deaf, and its busy vicar is the Rev. Eric J. Whiting, a hearing priest who learned to sign in order to communicate with his daughter, Wendy, 15, a pupil at New York School for the Deaf.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, dedicated the new church and center on October 30th.

Morning Prayer services are now held at 11:30 A.M. every Sunday, and the Holy Communion offered there at 3:30 P.M. on the first Sunday of the month. In addition, Fr. Whiting, a resident of Pleasantville, N. Y., celebrates the Eucharist in sign language once a month for deaf persons at Holy Trinity Church, Brooklyn, and also once a month at the Cathedral of the Incarnation, Garden City, L. I.

### Butler Inducted at Trinity

The Rev. Dr. John Vernon Butler, 60, was instituted and inducted as fourteenth rector of Trinity Parish, Manhattan, on All Saints' Day, succeeding the Rev. Dr. John Heuss, who died last March. During the double ceremony, most of it watched by some 600 worshipers inside the historic Wall Street edifice, Dr. Butler received the keys to Trinity Church and its chapels. He promised to be a "faithful shepherd" to the 3,930 members on the parish rolls and was challenged by his bishop to engage in an ongoing "re-appraisal" of the Church's task.

Clergy participating in the triple procession included the Most. Rev. Philip J. Furlong, Auxiliary Bishop of the Roman

Catholic Archdiocese of New York; the Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department of the Executive Council; the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York; Rabbi Edward E. Klein of Stephen Wise Free Synagogue; and the Rev. Dr. Daniel K. Poling of Fort Washington Collegiate Church, representing the Reformed Collegiate Church in New York.

## ESCRU

### Farmer Addresses Annual Meeting

James Farmer, former national director of the Congress of Racial Equality, said in New York, that the "white backlash" failed to snap "in most areas" of



Photo: Jo-ann Price

Edmund Hicks and Fr. Whiting at Holy Trinity, Brooklyn.

the U.S. in the recent elections. He also said that the civil rights movement is in a period of "confusion" and in danger of a "polarization" of black and white prejudices.

Mr. Farmer, now a professor of social welfare at Lincoln University, spoke before some 200 members attending the annual meeting of the unofficial Episcopal Society for Cultural and Racial Unity (ESCRU). The sessions were held in the Cathedral of St. John the Divine, St. Martin's, and St. Philip's. The two parishes are located in Harlem.

Assessing the future for civil rights, Mr. Farmer said that the movement had been successful in opening the door to equal opportunity "slightly . . . not widely. This is part of the cruel joke society sometimes plays on the poor. It says, 'All right, now walk through it.' Here is the

crisis and the dilemma of the struggle of the civil rights movement today."

The "most common factor" among civil rights groups at present, he said, is "confusion." This contrasts sharply with the "simplistic" period prior to 1964, when integration objectives were "crystal clear." Today, Negro Americans are in a crisis of identity in answering the "twoness" of a question which asks: "What does it mean to be black and American? . . . If civil rights are to move, there is a need to find a meaningful answer to this question."

For many Negroes, according to Mr. Farmer, the civil rights movement "hasn't changed life one little bit. They are still living in the same slums, they are unemployed or grossly underemployed, they are functionally illiterate and stand outside the mainstream of the nation's life." Getting rid of these conditions is a responsibility that bears directly upon the Churches, Mr. Farmer commented, adding "our churches have been almost exclusively for the privileged . . . we left the little forgotten men to the Malcolm X's." He predicted that it will become extremely difficult for persons who are not black to become effective in ghettos "because of the burgeoning self-assertion of Negroes."

Clergy and laymen at the ESCRU meeting appeared to be glum about the progress of the rights movement and divided over whether they should concentrate on reforming race practices in the Church or get into the leadership shuffle of the civil rights groups. "The future looks gloomy," commented the Rev. John B. Morris, executive director of ESCRU. "It's not the backlash, but the uncovering of latent racism," he said of the progress of civil rights generally. "We seem to have been going downhill since Selma."

Several times during the meeting, members discussed informally whether ESCRU should be disbanded. But for at least another year it will continue. [RNS]

## ALBANY

### Problems in Panama

One of the major problems in Panama is the population explosion which is aggravated by inadequate housing, lack of income, and political unrest. The Rev. Terence G. Ford, Panamanian priest, in speaking to the Troy deanery of the Diocese of Albany, meeting October 25th,

also said that Latin America, including Central America, is the neglected continent as far as Churches are concerned. Fr. Ford said that few of the religious bodies working in Central and South America have any real goal in mind for their work.

In discussing the bi-lingual aspects of Church activities he said that his vestrymen speak either Spanish or English so that the meetings are conducted in "Spanglish."

His parish in Panama City started an English-speaking school six years ago which has grown to 280 students largely because "of the value of English in the market place." English is the only language allowed in the school, from kindergarten up. This is fine training, the visitor said.

Fr. Ford is visiting in the United States at the invitation of the Overseas Mission Society.

## ECUMENICAL RELATIONS

### At the Centre's Dedication

At the time of the dedication of the Anglican Centre in Rome, the Bishop of



Photo: Harrington & Olson

St. Paul's Towers, Oakland

Ripon, the Rt. Rev. John R. H. Moorman, addressed Pope Paul VI in the name of the members of the centre's committee representing the whole of the Anglican Communion.

"... We believe that there are many students and others in Rome who will value the services which this centre will provide. We hope that it will help to build that 'bridge of respect, of esteem, and of charity' to which Your Holiness referred in the Sistine Chapel on 23rd March last. We would like to express the hope that one day Your Holiness will honour the centre with your presence, and to assure you that its library and other facilities are always at your service.

"May we ask for the blessing and prayers of Your Holiness upon this venture that it may be used by the God and Father of us all for the promotion of mature understanding and charity between our two Churches."

In translation, and in part, Pope Paul

VI responded: "... We welcome the visit of you distinguished gentlemen, who come to Rome not as casual travellers passing through, but to make a stay in our city for the purposes of advancing mutual understanding and spiritual converse."

He spoke of the first step in practical ecumenism—"to know, and to know each other, diminishing the distance that separates us by the use of mutual knowledge." He described that knowledge as "free of prejudice, informed by reverence, eager to discover not only what separates us but what unites us; a knowledge which banishes mistrust and clears a path by which we may draw nearer still."

He added: "Knowledge prepares the way for love: love leads to unity. Will it be so? We hope so, and we express for this occasion happy auguries, putting trust in the Lord Who sees into our hearts and directs those who sincerely wish to seek and serve Him."

## ELDERLY HOUSING

### Two New Projects

The St. Barnabas Apartments in downtown Chattanooga, Tenn., offer 99 one-room and 18 two-room dwelling units for rental primarily to persons 62 years and older. The \$2,500,000 complex, including the adjoining nursing home, opened a year ago, and was built through a community effort spearheaded by the Hamilton County Episcopal Commission. It is operated by an interdenominational board for persons of all faiths. Following the dedication of the building in September, several hundred people had an opportunity to visit the first floor lounge, patio, and some of the nine residential floors designed with many features for the comfort and safety of the elderly.

St. Paul's Towers, Oakland, Calif., a \$10,000,000 retirement residence, was dedicated November 5th, the service being held in St. Paul's Church. Religious and civil leaders participated. The rector, the Rev. Darby W. Betts, is also president of the St. Paul's Apartments, Inc., a non-profit corporation, sponsored by the parish and the Diocese of California. Cost of leasing quarters, ranging from studio to two-bedroom apartments, ranges from an initial payment of \$12,000 to \$46,000, with monthly maintenance costs beginning at \$200 and topping at \$456 for couples. For this the occupants receive all meals, complete medical care, maid service, and optional educational, recreational, and avocational activities.

## NEWS FEATURE

### A Visit "Down Under"

By The Rev. DARWIN KIRBY

When the invitation came from His Grace, the Archbishop of Brisbane, the Most Rev. Philip N. W. Strong, and the

Bishop of North Queensland, the Rt. Rev. Ian W. A. Shevill, to visit Australia and to conduct clergy conferences and retreats, I went joyfully. It was heartening to encounter so much warmth and friendship for America, and to discover the great respect which everyone seems to have for the American Church. Several remarked that the visit itself was a kind of demonstration of MRI. But I think the Australians were on the giving end—giving of their indulgence and charity—but the idea of reciprocity was there.

The climax came with the invitation to represent the Presiding Bishop in New Guinea. I had heard from so many that here was the outstanding work of the Church in this part of the world; so it was an exciting day when I flew over the Owen Stanley Range. The pilot, Anglican priest Doug McGraw, took me through the mountains and landed in Dogura where we were welcomed by the Rt. Rev. Geoffrey Hand and many of the natives.

In Dogura the marvelous murals over the high altar tell the story of the Church in New Guinea. Emblems of sorcery and witchcraft are embedded in the pulpit, symbolizing the victory of Christ the



Photo: G. Moody

St. Barnabas Apartments, Chattanooga

Word over the evil spirits. In the cathedral are many tombs of the martyrs, especially those killed by the Japanese invaders. Dogura, where the cathedral stands, means "fighting ground" where the warring tribes used to gather for battle. Here also are several schools, a teachers' training college, a hospital, St. Aiden's School, and the Sisters of the Holy Name.

One of the great days of my life was August 10th, St. Lawrence Day, beginning with a Solemn Eucharist at 7:15 in the cathedral. More than 1,500 people were present. Four Papuans were ordained to the diaconate. In his sermon, Archbishop Strong said, "Seventy-five years ago this very day, Bishop McClaren and Copeland King set foot on the shore, where no Christian was, and the name of Jesus had never been heard."

After service we went by tractor to the beach, and a boat took us down the shore to the beach at Kaiete, where the first



Deaconess Lillian W. Crow

missionaries landed. This day the shore was lined with native Christians. We went ashore by dingy, and were carried the last few yards on the shoulders of the Papuans. A sermon was preached by the Rev. Peter Ratamara, the first Papuan priest, who is now nearly ninety. The Archbishop blessed the shrine where the first missionaries landed. Greetings were given on behalf of Her Majesty, the Queen, by the district commissioner; I spoke on behalf of the Episcopal Church, Roman Catholics, Lutherans, Presbyterians, etc., were all represented.

In our study of MRI, we read of giving and receiving, of mutuality, and "the need of younger Churches to give." For me this was beautifully illustrated in the cathedral in Dogura, by an offering box called the Fellowship of the Least Coin, where once a week you give your smallest coin over and above your pledge, to help missions in other parts of the world. At Dogura, it comes to 150 pounds a year, which is a lot for Papuans. And they give this money to Japan, whose soldiers massacred the natives of New Guinea, killed their priests, and their nuns—truly a genuine expression of the spirit and practice of MRI.

## DALLAS

### Deserved Recognition

The Deaconess of Oak Cliff, Lillian W. Crow, 83, was honored October 30th at a reception in Christ Church parish house, in recognition of her having been named Oak Cliff's Woman of the Month. Oak Cliff is an area of Dallas with a population exceeding 240,000. Choral Evensong followed the close of the reception. Preacher was the Rt. Rev. C. Avery Mason, Bishop of Dallas.

Deaconess Crow was so ordered on May 12, 1932, in St. Ansgarius Chapel of the Cathedral of St. John the Divine, New York. She had entered the Deaconess School from Oak Cliff, following the death of her husband.

Her first assignment was the superin-

tendency of St. Matthew's Home for Children, Dallas. In 1934, she was placed in charge of two missions in Nevada, one in Hawthorne, and one in Mina. In 1938, she returned to the work of the Diocese of Dallas. She organized St. Paul's Mission in Oak Cliff which is now a parish of some 370 members. Through the deaconess' efforts, the first Golden Age Club in America was organized at Christ Church. She was also instrumental in starting the student loan fund at Adamson High School.

As Woman of the Month, Deaconess Crow received a silver tray and a donation to her favorite charity, from the South Oak Cliff State Bank.

## CONVENTIONS

### Utah: October 15th-16th

The Rt. Rev. William G. Burch, Bishop of Edmonton, and Mrs. Burch were visitors at the convocation of the district. Bishop Burch spoke at the convocation dinner, and at the invitation of the diocesan, celebrated the Eucharist at the opening session, using the new Prayer Book of the Anglican Church of Canada. The Diocese of Edmonton and the District of Utah have had a companion relationship under MRI since December 1965.

After lengthy discussion a budget of \$55,010 was adopted for 1967. This is an increase of \$1,810 over the present budget. A still larger budget had been proposed but was not accepted.

The Bishop of Utah, the Rt. Rev. Richard Watson, presided at the business sessions, at St. Mark's Cathedral, Salt Lake City.

### Milwaukee: October 15th

Delegates attending the one day convention in All Saints' Cathedral, Milwaukee, established the minimum clergy salary at \$4,800 for a new priest. After three years of service acceptable to the bishop, the salary would be \$5,100.

St. Chad's, Sun Prairie, was admitted to convention, as a mission.

The council offering was sent to the Rt. Rev. Trevor Huddleston, Bishop of Masasi, the companion diocese of Milwaukee. Bishop Huddleston visited the diocese earlier in the year.

Budget divisions included \$50,167 for the diocese; \$87,458 for missions; and \$112,065 for the National Church—Executive Council. It was adopted.

The night before convention, the diocesan vestrymen's dinner was held in Milwaukee, with the Rev. Dewi Morgan as guest speaker. Fr. Morgan, contributor to THE LIVING CHURCH (Letter from London), is rector of St. Bride's, Fleet St., London.

### Chicago: October 18th-19th

The election of women to parish vestries was overwhelmingly approved by

delegates attending sessions in the auditorium of the American College of Surgeons. The convention also voted to go ahead with the construction of the new diocesan center and cathedral house on the site of the present headquarters at Rush and Huron Streets.

The Bishop of Chicago, the Rt. Rev. Gerald F. Burrill, announced that \$1,007,000 had been raised in cash and pledges for the construction of the diocesan center. Cost has been estimated at \$1,600,000.

In his address to the convention, Bishop Burrill said that the Dioceses of Chicago and Northern Indiana have agreed to cooperate in a pilot project to develop programs and structures by which the whole area can work more effectively together. He also said that the Executive Council will underwrite the major cost of the project, in expectation that the knowledge gained will apply to other areas where clustered cities overlap diocesan boundaries.

The Rev. Stuart Stewart, former rector of Christ Church, River Forest, has been appointed coördinator of the pilot project.

Delegates and visitors attending the convention dinner in McCormick Place, were addressed by the Rt. Rev. John E. Hines, Presiding Bishop.

### Michigan: October 20th-21st

In his farewell sermon as Suffragan Bishop of the diocese, the Rt. Rev. C. Kilmer Myers addressed delegates and visitors attending the opening service of Evensong in St. Paul's, Lansing, on the "conserving" and "protesting" Church of today. "These are not two Churches. This is one Church in tension."

The business sessions were held on the 21st in the Lansing Civic Center. Delegates approved the significant parts of the report on salaries that increased the minimum for parish and mission clergy;

*Continued on page 20*



Mr. Claude R. Kirk, Jr., who served with the Marine Corps in WW II and in Korea, has long been associated with banking, financial analysis, investments, and the Episcopal Church. On November 8th he was elected the next governor of Florida. In the Diocese of Florida, he serves as lay reader in charge of St. George's Mission, Fort George Island, Fla.

# C O U C H

There has been considerable interest in the psychological sciences throughout this century; Freud, Jung, Adler, Behaviorism, and now Existential Analysis have been topics of keen interest with the reading public. More recently, the topic of religion has gained in respectability. Because both psychology and religion claim to help man understand himself as a person, it is not surprising that ever-increasing numbers of books appear on the market which discuss the relations of psychology and religion. A few of the books which follow do not speak specifically to that correlation, but, because they deal with the human condition, they should nevertheless be of interest to readers with religious inclinations.

*Reality Therapy* by William Glasser is subtitled "A New Approach to Psychiatry." Taken one by one Dr. Glasser's contentions are not new, but as an assembled alternative to Freudian psycho-

*the Soul* was first published in this country ten years ago. A second edition has just appeared with an additional chapter dealing primarily with reactions to Dr. Frankl's "logotherapy." Logotherapy is meant to complement other psychotherapies by dealing with man's "will-to-meaning." Man's need for meaning springs from that dimension of his nature which Dr. Frankl calls the spiritual. Logotherapy may then be considered as a medical ministry to the spirit; it does not minister just to man's body and emotions. Although Dr. Frankl frequently speaks of the spirit, he does not confuse psychology with religion. The former *heals* the soul while the latter *saves* it. Logotherapy, as Reality Therapy, lays great stress on man's responsibility, upon his uniqueness, freedom, and constant location in an existential situation. Dr. Frankl's concept of "paradoxical intention" as a means of dealing with certain neuroses has helped many people; he has been a favo-

**By The Rev. Arthur A. Vogel, Ph.D.**

**Professor of Dogmatic Theology  
Nashotah House**

analysis his position is refreshing. Dr. Glasser's thesis is that there is no mental illness, just irresponsible behavior. Imagine telling a patient, "You're not sick, just crazy!" People who need psychiatric treatment are those who are unable to fulfill their essential needs. We all have such needs, but we frequently deceive ourselves about what they are by attempting either too much or too little. Unfulfilled needs lead to irresponsible behavior, which, in turn, is usually called "mental illness." Reality therapy requires personal involvement with the patient so that the latter can begin to feel self-worth. The fact that the patient is worth something in himself means that others expect something from him; responsibility and standards of behavior are basic ingredients of this therapy. The book is easy, suggestive reading. It will be helpful to everyone who deals with people (Who is left out?), although its very simplicity may damn it in some professional circles.

Viktor E. Frankl's *The Doctor and*

*rite* in religious circles for a number of years.

Two books that need not detain us long are *Beyond All Reason* by Morag Coate and *Moral Values in Psychoanalysis*, published by the Academy of Religion and Mental Health. The former is an autobiographical case history of a schizophrenic woman who had religio-cosmic delusions. Her description of her illnesses states in clear terms what goes on in a schizophrenic's world: increased sense perception, loss of self-identity and location, loss of substantiality. Her theology is naïve, but her involvement with it is real. In her statement that the psychotic is still a person and in her descriptions of a patient's need for personal, considerate, kind, and respectful care (based on her own hospital experience) she confirms many of the contentions of Drs. Frankl and Glasser.

The second book contains the proceedings of the 1963 symposium of the Academy of Religion and Mental Health.

It gives a running account of the meetings with many direct quotations of many people's remarks. The absence of clear and significant development, consensus, and conclusions may disappoint the reader first attracted by the title. There was agreement, however, that clients in a pluralistic society need to be respected by therapists for the different persons they are; the clergy present at the symposium disavowed the identification of morality with codes of behavior. The need for an improvement in professional ethics in such areas as referrals, selection of clients, and the privacy of clinical records was also discussed.

Ignace Lepp gets off to a slow start in *The Depths of the Soul*. He misses some of the nuances in the Aristotelian-Thomistic position, but, apart from that, the first half of the book may serve as a satisfactory introduction to the psychological theories of Freud, Jung, and Karen Horney. Dr. Lepp chooses Jung over Freud because Jung allows freedom where Freud does not, and because Jung's theory of psychic energy seems more reasonable than Freud's. There are good discussions of repression and sublimation. In his religious quest man is searching for inner certitude, Dr. Lepp says; thus pietism alone cannot psychologically satisfy man. Christianity is love; while the neurotic can love neither others nor himself. The great psychological merit of Christianity is its orientation towards the future and the hope it affords.

A book with more information for the general reader is Georg Siegmund's *Belief in God and Mental Health*. The author is at the same time a doctor of theology, philosophy, and medicine. This book lives up to its title, beginning with an historical sketch tracing the contention that belief in God is a neurosis of childhood from Hegel through Feuerbach, Nietzsche, and Freud. Jung's use of religion is quite properly said to be anti-Christian, because it substitutes the usefulness of religion for its truth. Bergson's conversion from Freudianism to the Christian position, based on his distinction between *personal* health and *vital* health, keynotes the book. That distinction enables one to discern valid religious activities (personal health) in what otherwise might be considered sick lives (the absence of vital health). The book contains good analyses of certain heart maladies and schizophrenia, as well as of guilt. Dr. Siegmund contends that man's denial of the transcendent drives him to compulsive activism and keeps him from being his true self. Human nature is multilayered; thus health is complex. Commitment to the transcendent promotes personal health because, among other things, it allows a person to relax—to live by nature's cycle. A person then calms down because he can live from and rest in truth once discovered.

In *The Triumph of the Therapeutic*:

# & ALTAR

*Uses of Faith After Freud*, Philip Rieff contrasts a culture based on commitment to one based on analysis, that is, Freudian analysis. The first type of culture requires faith in a goal which unifies and orders life; the second is a culture of the indifferent. In the latter, the knowing person who only wants to be pleased is substituted for a believing person who wants to be saved. Freud attempted to be ruthlessly analytic; he said to question the meaning of life is to be sick. He found man to be basically ambivalent; thus the tolerance of ambiguities is the goal of his analytic therapy and the prize of life. In such a view man's quest is for information rather than transformation. Jung, according to Rieff, is a conservative wearing an analytic disguise. Jung is accused of trying to escape the modern world and of producing a "religion" which is actually more heretical than Freud's anti-religion. The serious reader will find this a provocative book once he gets into its meat and overlooks the author's dogmatic manner of stating asides and his apparent need to be clever.

We may turn now to three books aimed at the more general reader. The first one, by D. Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cure*, is intended for nervous people who are frightened of the future. The book is actually a collection of sermons preached by Dr. Lloyd-Jones at Westminster Chapel in London. The jacket design is suggestive enough of spiritual depression actually to induce it; the contents of the book, however, supply the antidote. It is the author's contention that people who call themselves Christians and who are nevertheless spiritually depressed need to know both themselves and Christianity better. Knowledge of ourselves as sinners, justification by faith, complete dependence upon God in Christ, are central to the Christianity advocated. The whole person should be involved in religion; we should not dwell on our past lives but accept the restoration of Christ. We must "take ourselves in hand" in the Gospel. On the whole, this book is homey but sound psychology that is structured on the scriptures. It should be wholesome reading for neurotics.

G. Stephen Spinks, former editor of the *Hibbert Journal*, has written *Psychology and Religion: An Introduction to Contemporary Views*. He favors the Jungian position, although the first part of the book introduces the reader to such generally used terms as libido, the unconscious, introversion, extroversion, projection, and Oedipus complex. Man's instinctual urge for completeness is basic to religion, and Freud's criticism of religion is itself criticized by Dr. Spinks. Of special interest might be the author's contention that drug-induced religious experiences are as valid as ascetically-induced ones if they allow our primordial imagery to lead us to conscious awareness

of the transcendental and to character transformation.

Of the three books we are now discussing, *Dynamic Psychology* by Georges Cruchon, S.J., is the most challenging and perhaps the most informative. Fr. Cruchon teaches at the Gregorian University at Rome. His book is divided into two parts: the first on the Structure and Dynamisms of Human Personality, the second on the Dynamic Relationships between the Individual and his Environment. The second part reads a bit easier than the first, and chapter four, on "The Dynamics of Family Life," will make good referral reading for parents. A number of short case histories illustrate the effects of parental dispositions on children. The first part of the book describes the structure of human personality beginning in the psycho-organic sphere and proceeding through perception and mental life to the level of religion and the

Barral is the most difficult to read of all the books we have discussed. Merleau-Ponty is a central figure in phenomenology, but Miss Barral's book is not the first thing to read about him. The body-as-subject is the central contention of Merleau-Ponty's thought, and certainly the substance of what he had to say about that subject is in the book. But the tone of this volume seems to be that of a doctoral thesis, and reader appeal, unfortunately, must be measured by the same yardstick.

**Books mentioned in the article.**

**REALITY THERAPY: A NEW APPROACH TO PSYCHIATRY.** By William Glasser. Harper and Row. Pp. xxii, 166. \$3.95.

**THE DOCTOR AND THE SOUL: FROM PSYCHOTHERAPY TO LOGOTHERAPY.** By Viktor E. Frankl. Trans. by Richard and Clara Winston. Second edition. Knopf. Pp. xxi, 289. \$5.95.

**BEYOND ALL REASON.** By Morag Coate. Lipincott. Pp. x, 227. \$4.95.

# Some Books on Psychology and Religion



supernatural life. A healthy person is shown to integrate all these levels, although under certain circumstances (such as traumas and drugs) higher manifestations may be arrested. Once again man's transcendence of the world and his need for the transcendent are said to be his distinctive features.

Two last books need only be briefly noted. *Behaviorism and Phenomenology: Contrasting Bases for Modern Psychology*, edited by T. W. Wann is another symposium. This one was held at Rice University. Among the participants were Sigmund Koch, B. F. Skinner, and Carl R. Rogers. Skinner, the behaviorist, stands pretty much alone in the group. Koch thinks that Behaviorism is already dead, and no one will let Skinner be the kind of behaviorist he thinks he is. Carl Rogers is the most phenomenological of the speakers, and he states that Freud's insights led to a pseudo-science. *Merleau-Ponty: The Role of the Body-Subject in Interpersonal Relations* by Mary Rose

**MORAL VALUES IN PSYCHOANALYSIS:** Proceedings of the Sixth Academy Symposium of the Academy of Religion and Mental Health. Pp. ix, 131 paper. No price given.

**THE DEPTHS OF THE SOUL.** By Ignace Lepp. Alba House. Pp. 280. \$4.95.

**BELIEF IN GOD AND MENTAL HEALTH.** By Georg Siegmund. Trans. by Isabel and Florence McHugh. Desclee. Pp. 210. \$4.50.

**THE TRIUMPH OF THE THERAPEUTIC: USES OF FAITH AFTER FREUD.** By Philip Rieff. Harper and Row. Pp. x, 274. \$5.95.

**SPIRITUAL DEPRESSION: ITS CAUSES AND CURE.** By D. Martyn Lloyd-Jones. Eerdmans. Pp. 300. \$3.95.

**PSYCHOLOGY AND RELIGION.** By G. Stephens Spinks. Beacon. Pp. xv, 221. \$4.95.

**DYNAMIC PSYCHOLOGY.** By Georges Cruchon, S.J. Trans. by G. E. Watt. Sheed and Ward. Pp. vi, 278. \$5.95.

**BEHAVIORISM AND PHENOMENOLOGY: CONTRASTING BASES FOR MODERN PSYCHOLOGY.** Edit. by T. W. Wann. Phoenix Books. Pp. vii, 190. \$1.75.

**MERLEAU-PONTY: THE ROLE OF THE BODY-SUBJECT IN INTERPERSONAL RELATIONS.** By Mary Rose Barral. Duquesne University Press. Pp. xi, 297. \$6.75.

## Songbooks

**SING FOR JOY: A Songbook for Young Children.** Compiled and Edit. by **Norman and Margaret Mealy.** Seabury Press.

This is a wonderful collection of songs about God and His world, compiled especially for children ages three to eight. However, I am sure that older members of the family will delight in the music fully as much as the younger. The subject matter of the songs ranges from fuzzy caterpillars and policemen to the Nativity and Ascension, and there are songs for washing dishes, rocking dolls, playing fireman, and praising God. Traditional folk songs, hymns, and works of contemporary poets and composers are included. A wonderful gift for a godchild and his family. I hope that all Church school teachers will discover this book.

**A TREASURY OF CHRISTMAS SONGS AND CAROLS.** Edit. by **Henry W. Simon.** Houghton Mifflin. \$5.95.

For those who are looking for a complete collection of Christmas carols, this is an excellent volume. It is a large, attractive book which invites the whole family to gather around and peer over shoulders as they join in singing. All the universal favorites are included and many of the beautiful but not so well-known carols which everyone should have the privilege of knowing. Especially fun is the delightful section of Christmas rounds and canons. The accompaniments are easy and interesting. Highly recommended.

## Records

**REJOICE! Music for the Worship of God in the Twentieth Century.** By students of the General Theological Seminary. Directed by **H. Bruce Lederhouse.** Scepter Records Album 527 mono and stereo. \$3.39. Score published by Marks Music Corporation, \$1.

For the guitar and banjo-playing teenager, and for everyone who is excited by and interested in the use of folk music in the liturgy, this is music with much verve and gusto. As the record jacket points out, the Church has always used the music of the people in the praise of God. Plainsong, chorale, and madrigal were all musical forms familiar to the people of their time, and so today, in this music, the style is modern, popular folk music.

**MISA CRIOLLA: Folk or Creole Mass for soloists, chorus, and orchestra.** By **Ariel Ramirez.** Soloists: Los Fronterizos, choir of the Basilica del Socorro.  
**NAVIDAD NUESTRA: A folk drama of**



**the Nativity.** By **Ariel Ramirez** and **Felix Luna.** Phillips. Stereo PCC 619.

Must man, when he enters Church to speak with God and to communicate with his brothers, necessarily enter a strange world? Must he use musical forms of another age? This music (as does *Rejoice*) states a resounding NO to that question. The *Misa Criolla* is based on the folk music and folk rhythms of Argentina and uses the Spanish liturgical text for the Mass. Each section of the Mass employs a popular folk rhythm; regional instruments join the harpsichord and orchestra, percussion instruments are much used. Los Fronterizos, a folksong quartet, are the soloists. The Nativity drama is on the reverse side and also is written and performed in the folk idiom. This is an interesting record and my only criticism is that the effect is sometimes too much, too big, really to capture the true flavor of folk music. As an example of a contemporary effort to use the music of the people in the liturgy, it is noteworthy.

**THE BOARS HEAD AND YULE LOG FESTIVAL: An Ancient and Traditional Service of Christmas Music.** Presented by **Christ Church, Cincinnati.** Gerre Han-

# MUSIC

By **Mary Stewart**

# AND RECORDS

**cock,** organist and director of the combined choirs and orchestra of Christ Church. Arrangement, orchestration, and special music by **Frank Levy.** Mono RR4M-3066-7, 545C3066.

The Boar's Head and Yule Log Festival is one of the oldest continuing festivals of the Christmas season, dating from the founding of Queens College in 1340, and carried on in the great manor houses of England and later on, in early colonial American homes. It has been a part of the Christmas season at Christ Church since 1940. This is a very interesting and stirring performance. Well-known carols and songs are used, skillfully woven together with instrumental and organ interludes of high quality. While most churches do not have such rich musical resources as an orchestra or highly-trained organist-choirmaster, I should think the basic format could be very effectively used in a simplified version of the ancient festival.

## Choral Music for Christmas

The following selections have been chosen from a large number as being the most significant musically, and most practical for the average parish choir.



**From Schmitt, Hall and McCreary, Co.,** Minneapolis, Minn.

**Alleluia! Sing Hosanna!** By **L. Stanley Glarum.** \$.25. A moderately easy, bright and joyful anthem in the modern idiom. For SATB and very good for Christmas as well as other feasts.

**Celebrate This Holy One.** By **Leland B. Sateren.** \$.20. A good, contemporary setting of an unusual 17th century text. Medium in difficulty, requiring some high sopranos. SATB.

**Shepherds' Song: Polish Carol.** Arr. by **W. Krummich.** \$.20. A lovely carol, set in simple, traditional style. Medium in difficulty, for SATB.

**Good Christian Men, Rejoice!** By **Gregor Joseph Werner, 1756.** Arr. by **Johannes Riedel.** \$.25. In this setting of the familiar carol the melody is sung out in long note values in the soprano, while alto, tenor, and bass have lively contrapuntal parts. Medium in difficulty. It is so clearly printed it is a joy to read.

**Welcome, Good Sir Christmas.** By **David A. Johnston.** \$.25. A very gav, fast setting for the old English text. SATB. Medium in difficulty.

**Carol of the Manger.** By **Dale Wood.** \$.30. This is the setting of the *Away in a Manger* that is in the Hymnal 1940. It uses two unison choirs, one of which must be a treble choir; the other may be male or treble voices in unison, and a SATB choir. The entire anthem can also be done with just one unison choir.

**From H. W. Gray Co., Inc.,** New York City.

**I Sing of a Maiden.** By **Claude Means.** \$.20. A medium-easy setting of the lovely 15th century words. It is written for soprano, alto, tenor and bass solos with a brief four-part ending. It would be effective to use the entire section for the solo parts.

**Once in Royal David's City.** By **Richard Warner.** This is a setting of the familiar carol. The first stanza is in unison, the second in two-part canon and three, four, and five in SATB. Optional youth choir.

## Records received

**CHRISTMAS HYMNS AND CAROLS.** Bob Ralston at the organ, with chimes and chorus. RCA Camden. Mono CAL-994. Stereo CAS-994.

**A MERRY MANCINI CHRISTMAS.** Henry Mancini, with orchestra and chorus. RCA Victor. Mono LPM-3612. Stereo LSP-3612.

**THE KATE SMITH CHRISTMAS ALBUM.** Kate Smith. RCA Victor. Mono LPM-3607. Stereo LSP-3607.

**CHRISTMAS ORGAN AND CHIMES.** Norman S. Wright and Charles S. Kendall. Dot. Mono DLP-3225.

**CHRISTMAS CHIMES.** Charles S. Kendall. Dot. Mono DLP-3083.

**CHRISTMAS ENCORE.** Norman S. Wright and Charles S. Kendall. Dot. Mono DLP-3660. Stereo DLP-25660.



A. R. CRISTE



# Liturgy

By The Rev. Henry Hutto  
Whittier, Calif.

## ECCLESIA:

If it seems the Paraclete is taken  
from us,  
And the profile of the Father has  
grown dim,  
The human Word (in Aramaic uttered  
Once in this glorious mud) speaks out.  
Hear Him.  
(Do not sing hymns of Him. Sing Him. He  
Sends a Strengthener and is a Bringer.  
And cured like Bartimaeus we may see  
And read the music, having heard the  
Singer.)

## PENITENT:

In Tame Talk chapel, I am told,  
They sing of innateness. They do not  
hold  
To tenets of the soul, or tell  
Of fire and hell.  
But I am too far lost for a bland saving.  
A bleeding Saviour's Blood, in the tents  
of the raving  
And sweating, is the curing medicine  
For helldeep sin.

## CONVERT:

Terrified by doubt and by faith, and  
fearing death,  
I said: Christ may have been, as some  
maintain, mere man —  
The nonpareil of the race perhaps, but  
a man of mortal breath.  
I do not know. Was he other? Only the  
Other can  
Save me from me! A maker I distrust.  
I cannot see  
Fatherly love in a mixed world where  
flames cremate  
A living child, while the father callously  
Stands by In Glory . . .  
Yet, within, a paraclete  
Into a gasping spirit breathes an alien  
breath. . . .



ROSAULT

Gaudiness fades with the setting of the  
sun.  
Soft, then, the murmur:  
Within is Without, in death  
As in This,  
And I and the other Two Am One.



## MYSTIC:

Red Dove, be free, and lead, and go  
Outward to the All-including,  
Out to the conterminous  
But boundless One, to whom we sing—  
Through the strongest Name we know—  
Human Jewish Name of Jesus.

## PENITENT, CONVERT, MYSTIC:

Word vast beyond our symbol-word  
And talk of infinite beyondness  
And the submicroscopic too.

Lord

Cure our cultic blindness.  
Come as the condescending God  
To share the Life and serve the Blood:  
Saviour Brother, you whose head  
And feet and hands and torso bled,  
(Whose feet and hands and torso bled).

We hymn a God who is a Him  
And not an it though infinite.  
And through ladylike cherubim  
Chant at a milky mystic throne,  
And though philosophers may find  
Their itgod in the human mind —  
We praise a Father who gave a Son,  
A Father of a dying Son,  
The Father of a dying Son.

## ECCLESIA:

Seen in Order and in Beauty and  
Procession,  
Known in mutilated Flesh and felt as  
Flame:  
To Thee we turn when graven idols fail  
us  
And too-substantial devils drain and  
flail us.  
We walk back on our knees to the  
succession  
Of reborn souls who call upon  
Thy Name.



A. R. CRISTE

There's nothing more stimulating than a trip to your country and my last one, from which I have just returned, was certainly no exception. You leave me in your debt.

As usual, all sorts of things seemed to happen in my absence, not least in regard to sex. Let's try to have a rounded view of that particular furore.

It all started when a group commissioned by the British Council of Churches produced its report, *Sex and Morality*. A press conference was called and the newspapers—quite rightly—saw the possibility of sensational headlines.

The trouble was that the story broke in newspaper form a few days before the report was published, thus leaving Church leaders, who still hadn't seen the report, helpless to comment on it in response to wild cries from the man in the street. What that same man in the street was convinced was that "the Churches" had now given an okay to sex outside marriage and also said that the harmful effects

which men and women find themselves. Moreover, an action which is in outward conformity with a rule may nonetheless be unacceptable because the motive and spirit behind it are wrong."

So, they go on to say "Our reluctance to spell out the meaning of chastity in terms of basic rules is not due to any lack of conviction about the value of chastity, but rather a desire to give adequate content to the word. The Christian faith is not so much concerned to tie men and women to a single fixed position on sexual morality as to commend a characteristic attitude towards persons."

To sum up, I quote *The Times*: "*Sex and Morality* can be criticized for its loose construction and lack of rigour in the argument of some crucial passages. It is short of theological stuffing, and its practical suggestions are banal in the extreme. But today the British Council of Churches may receive the report as a well-intentioned contribution to debate on a topic of great difficulty, an essay

Christian the rule that sexual intercourse should be confined within the married state. It believes that the maintenance of this rule is in accordance with the will and purpose of God, and that God's grace and strength are available to help all who seek to reach that demanding and rewarding standard.

"In the light of this, and while regretting that the working party did not proceed to state unambiguously these conclusions, the Council receives the report, *Sex and Morality*, which has much to contribute of value to the contemporary discussions of moral questions by both Christians and non-Christians."



"The Red Dean," Dr. Hewlett Johnson, who was at Canterbury from 1931 to 1963, has died. Perhaps the Church of England in this century has produced a no more baffling, complex, or controversial figure.

As a dean of Canterbury he unquestionably had outstanding gifts and he used them well in the service of the cathedral. Yet the way in which he used his position to promote Communism more than eclipsed, for a wide range of people, any of his virtues. That he remained dean so long is abundant evidence of the power of the freehold system. Archbishop Fisher publicly said he wanted his resignation, even members of Parliament in the solemn atmosphere of the House of Commons demanded he should go. Yet he remained fixed until, entirely voluntarily because of advancing age, he retired at the age of 89. Even in himself he was a paradox for his great personal wealth and his ability to operate within the capitalist system which conflicted with his avowed Communism.

The Anglican Communion often boasts the freedom it allows its members. Hewlett Johnson is the prime example—or the arch warning.



Wales is not the same country as England. And the Church in Wales, disestablished since 1920, is not the same as the Church of England (though both are members of the Anglican Communion). So much by way of background for some remarks from the Archbishop of Wales.

Dr. Edwin Morris, speaking to his diocesan conference, said: "At times it seems that the Church of England is losing its nerve. Semi-paralyzed by internal disagreements, it seems uncertain of its mission. Some of its members see so little difference between the Anglican system of belief and practice and that of others that they are ready to join up with the Free Churches without more ado—which, of course, is exactly what the Free Churches desire. They regard as anathema anything savouring of an exclusive claim, so to accommodate them there is a readiness on the part of some to water down the distinctive claims of the Church of England. It is thought that a United Church built on these lines

*Continued on page 23*



## Letter from London

of masturbation have been "grossly over-emphasized." That, as one might expect, was a parody of the real burden of the report.

Commissioned to "prepare a statement for the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage," the working party decided that "the Christian position" is not so easily defined as many imagine. Underlying much of our modern confusion there is real uncertainty about what is the proper basis for Christian moral judgment. The group therefore went on to examine the proper status of moral rules and concluded that there is no one position universally held by Christians. Some of them believe in a morality largely encompassed in a code of rules mostly defined by external features of actions, deducible from divine revelation or natural law or both and possessing an absolute authority. Others believe motive is all that matters. "No rule can ever cover all the varied and complex situations in

which has attracted far more publicity than either its goodness or its badness merits, and one which has no pretensions whatever to bring an *ex cathedra* pronouncement on sexual morals on behalf of the constituents of the British Council of Churches."

So, in due course, the British Council of Churches came to consider its group's report. Meeting at Lambeth Palace, they debated long and earnestly on a complex series of resolutions and amendments. At one point the vote was even. When the Archbishop of Canterbury, as chairman, was asked to give a casting vote he declined to do so. It would be wrong, he said, if any resolution went out which only represented the view of fifty percent of the Council members. So eventually the following resolution was approved by 62 votes to ten:

"The Council, while convinced that Christians must always show compassion to those who fall below the highest standards and neither condemn nor condone, affirms as

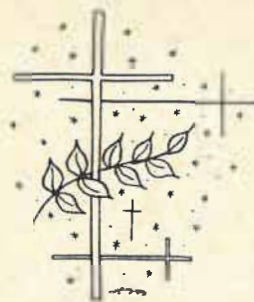


**D**eath, Judgment, Heaven, and Hell are the four last things many congregations want to hear about. They are, however, the traditional subjects of the Church's teaching in Advent and so, perhaps, a word in season may be in order.

Death is not the pleasantest of subjects, and, even though we sometimes catch ourselves doing a little mental arithmetic about the number of our days, we thrust the thought of our mortality out of our minds. The very word "death" must be disguised with euphemisms, and the fact of death with flowers, cosmetics, hairdos, and all the undertaker's arts and skills. But the Christian religion will have none of this. Into the midst of all our euphemisms and blankets of roses come the words: "Earth to earth, ashes to ashes, and dust to dust." Our Christian Faith will not even leave us the comforting thought of death as a deep and dreamless sleep in which all feeling, memory, pleasure, and pain are forever obliterated in the eternal nothingness of non-being. And wishing will not make it so. "It is appointed unto men once to die; and after this, the judgment."

Few will quarrel with the first part of that statement, which is our immediate concern. We shall come to the second part in due course. "All men are mortal." That is true enough, but it is a somewhat vague and abstract generalization which does not bother us much. When, however, a man knows, or believes, himself to be in imminent danger of death, whether he be gazing at the ceiling of an operating theatre as the anesthesiologist tells him to start counting, or crouching behind the flimsy shelter of a wall and listening to the scream of falling bombs, or lying on the road beside the wreckage of a car, his viewpoint is entirely changed. He finds himself looking through the right end of the telescope, so that what was a small and distant prospect is now a close-up, imminent reality. At such times we do not look at death objectively, intellectually, almost academically, (as I who write and you who read are doing now); but subjectively or, to use the modern word, existentially. In such moments we do not act, think, or feel on the basis of calm, logical, philosophical reasoning, but rather in the strength or weakness of the emotional, mental, spiritual, and physical habits which, over the years, we have slowly but surely built into the very fabric of our characters, our real and inmost selves. In times of stress it is this real self, stripped bare of all the protective pretences which normally conceal our nakedness from the eyes of our fellows, which takes control. It is the recognition of this truth which forms the principle and purpose of the strict self-discipline and stringent training of the soldier, the surgeon, the concert pianist, and the prize fighter—namely that they may acquit themselves well under the

# The 4 Last Things



extreme pressures and tensions and crises of the battlefield, the operating theatre, the concert hall and the prize ring.

This too, though we frequently forget it, is the basic purpose of obedience to the discipline and training of the Christian way of life and faithful observance of the Church's rules. It is to produce and foster in us, *not* the shallow optimism of the "hearts and flowers" variety, but the quiet confidence which will enable us to meet the last great crisis of our earthly life, not simply with stoic courage or fatalistic resignation to the inevitable (other people besides Christians can do that) but with calm serenity and inward peace. Is there, then, a specifically and

evitable. He did not try to put the thought away from Him, but spoke of it frequently to His closest disciples and tried to prepare them for it too. He was not, however, obsessed with the subject, and His discussion of it was never morbid or sentimental. Yet neither would He tolerate the superficial "everything's going to be fine" kind of optimism with which Simon Peter tried to "cheer Him up" on the last journey to Jerusalem. Jesus knew what lay ahead of Him and Simon's rather thoughtless attempt to make light of it provoked Jesus into a rare burst of anger. There are times when back-slapping heartiness is not in order! The solemnity of the Last Supper and

By The Very Rev. H. N. Hancock, D.D.

Dean, St. Mark's Cathedral  
Minneapolis, Minn.

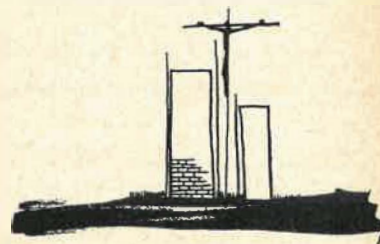
recognizably Christian attitude towards death? And how can we attempt to achieve it? The Christian attitude towards dying is surely to be found and derived from the same source as the Christian attitude towards living—from the personal example and inspiration of our Lord Himself. And on this subject the Gospels speak clearly and unanimously in a way that needs neither to be psychological nor demythologized.

The Gospels tell us that death came to Jesus as it comes to the young. He was only 33 when He died. They also tell us that long before death actually came to Him He fully realized that it was in-

the agony in the Garden show quite clearly the deep seriousness with which Jesus regarded His approaching death. On His face as He rose from prayer was no cheeky, death-defying grin, but great drops of sweat. He could have escaped quite easily, simply by walking away and disappearing into the night; and His enemies would have been glad to let Him go. He had escaped more than once from previous attempts upon His life. But now the hour of which He had often spoken had come and, while there was no seeking of death as a way of escape from life, yet neither was there, as He faced His ene-

*Continued on page 23*

## I: Death

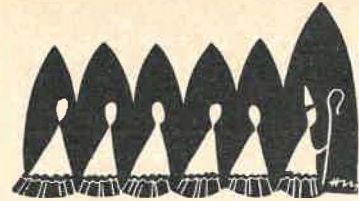


## Post-Wheeling Questions: I

Following Bishop Hines's wise counsel of a cooling-off period, we have waited some weeks before commenting on the report of the *ad hoc* committee concerning Bishop Pike. (Text on page 26) If we could believe that this cooling-off period might ease into a solve-itself period we should happily drop the subject. But this is not going to happen. The Pike case is still wide open.

Nothing was settled at Wheeling except something we already knew: that our bishops are not old pros at handling heresy charges. Some of them, in fact, seem to believe that a little clean heresy never hurt anybody and is good for Churchpeople: stimulates them, challenges them, shakes them out of those old ruts.

Most of the bishops went to Wheeling resolved to head off a heresy trial, it being a modern Anglican axiom that a heresy trial is about the worst thing that can happen to the Church. They hoped that their accepting the committee's report blasting Pike would do the trick. But it didn't. The object of these proceedings took the position, understandably enough, that if he



must be convicted he'd rather like to have it done by due process in a proper trial. This he demanded, and this is where the matter now stands. If we know James Pike, he won't let the issue die for lack of stoking from his side, and we see no reason why he should.

The original, ultimate, and as yet unresolved issue remains: Is Bishop Pike guilty, as charged, of violations of his ordination vows sufficiently grave to warrant his deposition from Holy Orders? This issue has not yet been dealt with, disposed of, or squarely faced. The members of the *ad hoc* committee pointedly (we do not say improperly) refused to address themselves to it. They offered no judgment as to whether Pike affirms or denies the faith which by his ordination vow he is bound to hold and to uphold—the faith expressed in Bible and Prayer Book. Their report contains harsh words about the “tone and manner” of his utterances, but this is not substance and content.

A critical autopsy on this report may be unhelpful now that the occasion for which it was prepared is past; but there is one attitude expressed in it about which we must say what we think. It is a very common attitude, and a very decent one, but we must question its soundness as a rule of action. The report states: “We recognize that ideas and beliefs can not be constrained by laws and penalties,” then goes on to deplore heresy trials and “the repressive image of the Church” which they give. (About this “image” fixation which afflicts even the elect nowadays we must say that it strikes us as a sick symptom. The world sees the “image,” God sees the real man or Church; and whom is the Church trying to please?)

So people's ideas cannot be constrained. Does this mean that the Church must not hold its clergy to any particular doctrines? If the Church believes in the resurrection of the body but the individual priest believes rather in the transmigration of souls and teaches this instead, is there nothing the Church can do about it—since it is the man's idea and belief? If the answer to that question is yes, if the minister is free to teach what he believes at any cost, even at the cost of the Church's doctrines, we ask another question: Is this freedom to replace the Church's doctrines with one's own views a freedom for all the clergy or just for some? For liberal bishops perhaps, but not for reactionary lower clergy? It was suggested at Wheeling by a staunchly pro-Pike group of clergy that Bishop Louttit has been remiss in not deposing an elderly retired priest under his jurisdiction. This man's ideas and beliefs about Bishop Pike are most positively negative. We have refused to publish them in this magazine because, although we believe in a free Church press, we believe it is wrong to print such rabid abuse of any Christian by another Christian, and that is a self-contradiction and we're stuck with it. Our question is simply this: Why do these good Christian men reject as outrageous

### To the Betrayer

Judas, lonely one, I pray for you.

How could you bear the darksome hours  
with dreadful memory of that evil deed?  
Or did you bear it long?  
You went and ended life —  
a lonely shadow on a lonely tree.  
But, then, what did you face  
when, freed from body,  
your spirit rose to live eternally  
with knowledge of the agony  
you gave Him  
so loved and blessed by God?

Did you, in spirit, watch the pain upon the Cross?  
Did you know the sorrow of the mother in her loss?  
Did you see the scoffing of the crowds,  
jeering and crying after Him who loved you  
and in Whose love you lived so long and well?

Ah, what pains of hell  
could equal knowledge of that loss?  
What agony was worse  
than that you nailed upon the Cross?  
What hate of man could greater be  
than hate for self you face eternally?

Judas, lonely one, I pray for you.  
God help us all, who to God's love can not be true!

Eugene Botelho



the suggestion of a trial of Bishop Pike for his ideas and beliefs, while chiding Bishop Louttit for not summarily deposing an old retired clergyman for *his* ideas and beliefs?

Can it be that it does, after all, make some difference whose clerical or partisan ox is being gored? Can it be that in this alleged freedom to hold and to teach their own ideas and beliefs all Episcopal clergy are equal, but some are more equal than others?

Every time we go over our notes on Wheeling a dozen more questions spring to mind. But no answers.

(*To be continued.*)

## Our Face Positively Glows

No question about it—this time we goofed. When the bibulous Scotsman was asked why his nose was so red, he answered that it was glowin' wi' pride at never stickin' itself in other people's affairs. Our whole face is glowing wi' confusion, and well it might.

In our issue of October 2d, on page 3, we published an item entitled *Our Ecumenical Age*. A reader in California had read it in *The Monitor*, official publication of the Roman Catholic Archdiocese of San Francisco. He made a fax copy of the piece, totally isolated from its context, and sent it to us. We "played it straight," and that was our goof. It was a question-and-answer bit, with the question being whether if an Anglican priest converts to Rome the confessions he heard as an Anglican were invalid. The answer given to this question is outrageously absurd. But here is the point we missed: It was meant to be. It was all a spoof, excerpted from a tongue-in-cheek book by John Bellairs entitled *St. Fidgeta and Other Parodies*. In the book, solemnly and pontifically ridiculous answers are given to such questions as: "Does the olive in the martini break the Lenten fast, or is it considered part of the drink?"

Our informant neglected to tell us that all this appeared in *The Monitor* under the heading *Guest Press* and with a most careful explanation at the top that what followed was excerpted from Mr. Bellairs's book. This we did not know, and it happens that we had not read the book. But some of our readers had, recognized the item we quoted, and suggested to us that we look into it. We did.

We apologize to *The Monitor*, a most admirable and thoroughly ecumenical publication, for unwittingly having put it in an unfavorable light. To this we would add our sincere congratulations to all those Roman Catholic

writers and journalists who in our age are so gracefully and effectively using the gift of self-parody. Serious modern historians have expressed the view that one reason why Britain has never fallen victim to a national messiah-complex is that the moment a potential British Hitler comes along some cartoonist in *Punch* polishes him off for keeps. In such laughter at one's own expense, personally or corporately, lie both sanity and truth.

This time the laugh is on us.

## A Question of Terminology

The question of ecclesiastical terminology with regard to priests in the Episcopal Church has always been, and probably always will be, an open one. Essentially unimportant as it is, it nevertheless can enrage, amuse, or confound more quickly than most other subjects of comparable importance.

We at THE LIVING CHURCH receive inquiries from time to time as to our policy, both from the irate and from the curious. And the answer is simply this: We attempt, to the best of our ability, to refer to a priest by whatever term he himself prefers, be that "Father," "Mister," "Canon," "Doctor," or whatever. This is done without regard to a preconceived "diocesan usage," and without regard for any preference or custom on our part. We call this to the attention of those corresponding with us; let us know your preference and we will comply therewith.

And this practice we recommend to Churchmen throughout the Episcopal Church. A simple question addressed to the priest is surely not difficult and might well avoid future embarrassment. And in all Christian charity this would seem to be the only thing to do.

KARL G. LAYER

---

### Advenio

Baptist: you stink of locusts and salvation  
And penitents and penitence and sand.  
You and your primitives, I and my civilization  
Are wholly two. I shall let the division stand,  
Repelled as I am by correction and reprimand.  
You are alien, horrid, crass. You are God knows what.  
You and your eyes and your cries and your  
prophet's hand

Do not exist for me. They do not. They do not.

So just forget any crazy Baptist thought  
That I could be Baptistly baptized, or live austere  
Or learn the roughnesses by deserts taught,  
Or wish to; or acknowledge their atmosphere  
Or your voice or your eyes or your cries. Or your voice.

Your voice.

Baptist! John Baptist — wait!

I have made my choice.

Marion Armstrong

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## NEWS

Continued from page 11

and also adopted the 1967 budget of \$951,419.

Those in attendance also commended the work of the controversial West Central Organization in Detroit, which uses militant tactics in bringing situations to the attention of people in City Hall.

Three parishes were admitted into union with the convention—Church of the Holy Family, Midland; St. Clare of Assisi, Ann Arbor; and St. George's, Warren.

A resolution was passed that may lead to proportional representation in the lay order, for diocesan convention.

The Rt. Rev. Richard Emrich, diocesan, presented his annual report to convention, in which he said that "we can never measure things inward; we report things outward which express things inward."

Dr. Constantinos Doxiadis, president of the Doxiadis Associates of Athens, and an internationally known city planner, spoke at the convention dinner.

### AROUND THE CHURCH

Entries are being received for the **\$350 prize competition for musicians** submitting two sets of choral works, which was announced by the Rev. Canon John L. Roberts of the Cathedral Church of All

**Saints, Albany, N. Y.** Judges are: Dr. Leo Sowerby, Alec Wyton, and Ronald Arnatt. If in their opinion music submitted does not measure up to the standards set, the award may be withheld. The two works are to consist of: A Festive setting of the *Magnificat* and *Nunc Dimittis* to be first sung at a service of thanksgiving in the cathedral, November 1, 1968, the date set as the beginning of the diocesan centennial year; and 2) A simple setting of the Communion service (in English) according to the Book of Common Prayer, to include: *Kyrie Eleison*, *Sanctus* and *Benedictus*, *Agnus Dei*, and *Gloria in Excelsis*, for union singing with organ accompaniment, and within the capabilities of a modest parish choir. The latter will be sung in parishes and missions of the diocese on the 1st Sunday in November 1968. Closing date for acceptance of manuscripts is June 1, 1967. H. W. Gray will publish the winning compositions.

On January 1st, the **Girls Friendly Society**, a national organization for Episcopal women, will be incorporated into the **Department of Christian Education of the Executive Council**. An announcement from the public relations office of the Executive Council states that "a broadening of the pattern of Christian education for youth throughout the Episcopal Church is planned to follow the incorporation."

The alumni association of the University of the South recently presented an **antique desk and chair to Mr. Arthur Ben Chitty** in recognition of his 20 years as director of the group. Mr. Chitty is now president of the Association of Episcopal Colleges.

For the third consecutive year, the **Saints of Seabury-Western defeated the Missioners of Nashotah House with an 8-0 win in the annual football classic** between the seminaries. The Dean's Trophy, a silver tray, remains in Evanston, Ill., for another year. The entertainment was complete with "pompom girls," and at half-time, a 40 piece drum and bugle corps from a Roman Catholic school in Milwaukee performed on behalf of the Saints. Some 40 Seabury students plus many wives and children were luncheon and dinner guests at Nashotah House.

**St. Ann's, Sayville, L. I., began its centennial year on November 6th**, with the celebration of Holy Communion at each of the four morning services, and with three of its four rectors present. Each congregation also held a brief memorial service in St. Ann's cemetery at the gravesites of the Rev. Charles Douglas, rector of St. John's, Oakdale, from 1863-1871, and the Rev. John H. Prescott, rector of St. Ann's from 1874-1921.

The resignation of the Rev. **William H. Crawford, Jr., headmaster of St.**

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Peter's School, Peekskill, N. Y., has been announced, effective commencement 1967. His successor will be Mr. Robert Porter, trustee of the school, and since 1954, headmaster of St. Thomas' Choir School. Fr. Crawford has made his decision upon urgent advice of his physician and his "awareness of an increasingly painful arthritis."

The Rev. John W. Knoble, former rector of St. Paul's, Sacramento, Calif., is editor of *St. Andrew's Cross* and the *Andreas*, publications of the Brotherhood of St. Andrew. He is also vicar of St. Paul's, Westbrook, Conn.

In a facts and figures report from the National Council of Churches on the 1965 contributions of the various member Churches, the Episcopal Church was 17th from the top in a listing of 37. The per capita contribution for the Church based on 2,308,876 members was \$106.-80. The tops in giving was the Wesleyan Methodist Church with 39,114 members, and per capita giving of \$290.48. For the same period of time, the six listed member Churches in Canada showed the Anglican Church of Canada as 6th in contributions, listing 674,152 members and per capita giving was \$51.30. The Baptist Union of Western Canada with 17,926 was first with per capita giving of \$134.21.

An estimated 200 acolytes and servers principally from the Albany, N. Y., area participated in the annual diocesan festival at the Cathedral of All Saints', November 5th. The Rev. William D. Small, chaplain to students at the State University of New York at Albany, preached following a celebration of the Eucharist by the Suffragan Bishop of Albany, the Rt. Rev. Charles B. Persell, Jr.

A position paper on COCU and the ecumenical movement has been distributed to the clergy of the Diocese of Missouri, for study. The author is the Rev. Pitt S. Willand, diocesan ecumenical officer.

St. John's College, Winnipeg, Canada, established originally as Red River Academy, celebrated its centennial on All Saints' Day, with the Archbishop of Rupert's Land and Primate of All Canada, the Most Rev. Howard H. Clark, presiding. Episcopal clergy attending were: the Rev. Gilbert M. Armstrong, Jamestown, N. D., the Rev. Canon A. E. Smith, Fargo, N. D., the Rev. William Cross, Lincoln, Neb., and the Rev. Canon Walter Maddox, Sioux Falls, S. D.

The Bishop of New York, the Rt. Rev. Horace W. B. Donegan, has appointed heads of the various study committees which he proposed last May for "an in-depth self-study of the Diocese of New York." The studies will be on the individual functions of a diocese; the conven-

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tion; the diocesan council; the cathedral church; the convocation; the role of the episcopate; the priesthood; and the laity.

The Episcopal, Roman Catholic, Baptist, Methodist, and Presbyterian Churches were represented at the **three-day workshop on the problems of youth and alcohol**, held at the Roslyn Conference Center, Richmond, Va., October 17th-20th. The sessions were sponsored by the Middle Atlantic Institute for Alcohol Studies.

Clergy in Wayne, N. J., have organized a **united campus ministry** to "bring a spiritual note to the campuses of Paterson State College and Fairleigh Dickinson College. The organizational meeting was held in St. Michael's Church, Wayne, and the chairman of the united ministry is the Rev. John H. Van Duyne, vicar of St. David's, Kinnelon. The Rev. John Wehlen, Roman Catholic campus priest at Paterson, spoke to the group.

The Rev. Dr. Massey Shepherd and the Rev. Canon **Ronald C. D. Jasper** attended the plenary session of the **Consilium Liturgicum held in Rome** early in October. They were appointed by the Archbishop of Canterbury at the invitation of the Vatican secretariat for promoting Christian unity. [EPS]

The new **parish activities building** of the Church of the Incarnation, Dallas, was dedicated **October 16th**, during the service of Morning Prayer. The building represents a major portion of the reconstruction and building program begun a year ago.

The **Howe Military School Fathers' Association** has undertaken to secure funds to **complete the \$125,000 athletic complex** on the campus. New buildings of the school, founded in 1884, have used up much of the property formerly designated for athletics. The newly purchased land that is adjacent and north of the main campus will accommodate all sports.

The Rt. Rev. **Thomas J. Savage**, an outspoken critic of apartheid, **died** the day after the elevation of his successor to be Bishop of Zululand and Swaziland. Seven years ago Bishop Savage predicted that the diocese would have its own Anglican African bishop. That bishop is now the Rt. Rev. Alpheus Zulu. During the years that Bishop Savage was dean of the cathedral in Capetown, South Africa, he erected a sign outside the church which read: "This cathedral is open to men of all races to all services at all times." [RNS]

The **Christian education departments** of the Diocese of Texas and the Texas Gulf Christian Churches **worked together on an Indiana plan** institute for clergy, professional workers, and lay leaders, October 23d-28th. The conference was held at the diocesan camp near Baytown.

## MORGAN

Continued from page 16

would be united only in name. The semi-paralysis which arises from internal disagreements would almost certainly be intensified, and a Church torn by strife within itself would be even less effective as a converting power than the separate Churches with their comparative individual homogeneity.

"We must play our proper part in the Ecumenical Movement, but I myself think that we shall best do our duty ecumenically by continuing to give expression to our Catholic Faith, seeking to commend it to our Free Church brethren in its fulness so that they may come to share it with us. This is not arrogance, but a simple conviction that it is the Catholic Faith which expresses the mind of Christ and embodies the revelation of God in him. It would be faithlessness towards our Lord to suppose that anything less, or anything other, could displace it.

"I have many times drawn attention to the fact that the Church in Wales



claims exclusive spiritual jurisdiction in Wales. The claim is, naturally, resented by other Churches, but that does not alter the fact that we make the claim. I believe it is historically sound, and that it ought not to be compromised."

Nothing moved me more on my recent visit to your country than the depth of feeling shared about the Aberfan disaster. So I record some details of the mass funeral of 81 children and 1 woman.

Two 80-foot long trenches made the graves. The service was short, lasting 13 minutes. There were two hymns, three short prayers, and four readings from the Bible. The bishop of Llandaff took part and so did the Roman Catholic Archbishop of Cardiff. The words of interment were spoken by the Rev. Stanley Long, a Congregationalist minister who has lived in Aberfan for 22 years.

DEWI MORGAN

The view that Jesus was the son of Joseph and Mary is a piece of pure mythologizing. If the traditional view is rejected, the obvious un-supernatural alternative would be that Joseph's suspicions were justified and that Mary had been unchaste.

E. L. Mascall, *The Secularization of Christianity*, 268. Holt, Rinehart and Winston.

## LAST THINGS

Continued from page 17

mies, any trace of fear or even resentment; only a quiet calm and imperturbable serenity.

But how did he acquire this quiet confidence and trust in God? He gives us the answer Himself. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." From the day of His baptism and temptation in the wilderness it is evident that, for Him, death was not merely the apparent end and destruction of life; not simply an inevitable fate to which all things living must bow; not only an enemy to be kept at bay as long as we can, or even a friend to put an end to suffering and pain. It is all these things; but for Jesus the solemn mystery of death was something more. It was the one—the only possible—means by which He could offer His whole life to God. His life, He insisted, was not being wrenched away from Him against His will. He was giving it, offering it to God without conditions or reservations. This was a distinction with a real difference, for life can only be completely, unreservedly given by means of death. It is because, in the very nature of things, the full triumph of self-offering, the offering of life itself, can only be achieved by means of the mystery of death, and not because it is either the reward of virtue or compensation for suffering, that the Christian believes in the reality of the life of the world to come.

"As a man thinketh, so is he." Out of our thoughts are born our deeds; out of our deeds we form our habits; out of our habits is forged our character; and our character becomes our destiny. Our thinking about death will most powerfully influence our attitude towards it when we have to face it existentially.

Here is a powerful passage on this subject from a distinguished English scholar who sometimes wrote fifty years ahead of his time: "... Christianity, alone among the religions and philosophies of the world, succeeds in eliciting from death, i.e., from the actuality of dying, a unique value, so that it is found to make a positive and necessary contribution to the perfection of created life. Other philosophies of immortality suggest that death is in some way unreal, or that it constitutes merely a release for the spirit through the dropping off of the material body. Not so Christianity. To its dying is an essential part or moment in that act through which love accomplishes the self-sacrifice which issues in eternal life. And thus physical death, in all its terrible universality, becomes for the Christian a sacrament of the spiritual truth that, because it is love which saves, life must be lost before it can be fully won." (Oliver Quick: *Doctrines of the Creed*, pp. 213-214)

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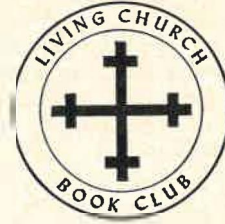
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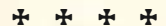
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gical character. Nevertheless it is a work of solid scholarship which, at least in its latter half, has something to say to the serious student as well as to the neophyte.

The first part is a general introduction to the modern study of the Psalms which is as good as anything written on the subject. The remainder deals with certain broad, perplexing problems such as the paradoxical feelings of guilt and innocence frequently expressed in the same psalm, the nature of the psalmist's "enemies," and the Hebrew attitude toward death. While this part of the book is interesting and theologically suggestive, some parts of the discussion, particularly on "the power of death," seem more theoretical and less realistic than are the psalms themselves. The author's stress on the "strangeness" of the thought world in which the psalmists moved is entirely admirable.

(The Rev.) ROBERT C. DENTAN, Ph.D.  
General Seminary



**The New Theologian.** By Ved Mehta. Harper & Row. Pp. 217. \$5.95. A Living Church Book Club selection.

Whatever one may think about the "new theologians" whom Mr. Ved Mehta presents to us personally in the pages of *The New Theologian*, anybody who fails to find the book both informative and a delight to read is either already perfectly informed, or hopelessly hard to please, or both.

This essay originally appeared serially in *The New Yorker*, of which magazine Mr. Mehta is a staff writer, and it kicked up no small cloud of controversial dust containing distinct traces of *odium theologicum*. Following that original publication the author was able to emend or amplify his text to conform more precisely to the wishes of the theologians he deals with, so that as it now stands the text is as accurate as it can be made.

Among the people whom Mr. Mehta interviews in these pages are the Rt. Rev. John Robinson, the late Paul Tillich, Reinhold Niebuhr, Paul van Buren, the Most Rev. Michael Ramsey, Karl Barth, Rudolf Bultmann, and Pastors Zimmermann and Bethge of Germany — friends of Dietrich Bonhoeffer. Not all of these men are classifiable as "new theologians," of course; the Archbishop of Canterbury, for example, is interviewed for his reaction to the *Honest to God* furore.

To my mind, the most valuable single feature of the book is the thoroughgoing research into Bonhoeffer. In dealing with the renowned German Christian martyr, Mr. Mehta is careful to avoid either canonizing or denigrating his subject. The result is a chapter which enables us to see Bonhoeffer, the man and the thinker,



as he was; not altogether perfectly, but with reliable clarity in view of all the obstructing circumstances.

Mr. Mehta does his work with obvious and contagious relish, yet keeps himself out of our line of vision. If a Pulitzer Prize for good interviewing is offered, I nominate him for the 1966 award.

(The Rev.) CARROLL E. SIMCOX, Ph.D.  
The Editor

### Booknotes

By Karl G. Layer

**The Holy Bible: Revised Standard Version, (Roman) Catholic Edition.** Nelson and Sons. Pp. xvi, 1005, 250. \$6.50. The complete Bible in the Roman Catholic form (essentially the same as the complete Anglican version with the order of the books changed).

**The Creative Edge of American Protestantism.** By Earl H. Brill. Seabury. Pp. vii, 248. \$5.95. The major social issues facing Churches and Churchmen today are examined against their historical background. The present status of these issues is canvassed, the future steps and alternatives for a creative program of Christian social concern are discussed. The issues covered include the secular state, politics, social concern, and race. Mr. Brill, who is Episcopal chaplain at the American University, Washington, D. C., apparently includes the Episcopal Church within the blanket of "American Protestantism."

**Invitation to the Old Testament.** By Jacob M. Myers. Doubleday. Pp. x, 252. \$4.95. Another excellent introduction to this subject, designed for the non-professional but containing something for all except the specialist. Dr. Myers, a Lutheran, approaches his subject from the point of view of subject-theme. Regarding study of the O.T., he makes one very essential point often overlooked: "What was indispensable to the Redeemer must always be indispensable to the redeemed."

**Psychological and Theological Relationships in the Multiple Staff Ministry.** By Kenneth R. Mitchell. Westminster. Pp. 273, \$6.50. A thorough study of the subject both in general and in specific. Interesting reading.

**Handbook of Secret Organizations.** By William J. Whalen. Bruce Pp. 169. Cloth, \$5.00; paper, \$2.95. Do you want to know the fundamental facts about Freemasonry, or Knights of Columbus, or the United Ancient Order of Druids, or the Moose, or any of the 48 secret orders described in this book? You don't have to join to find out; the essential facts are presented in this most interesting and useful book. Dr. Whalen's purpose is providing information, not passing judgment.



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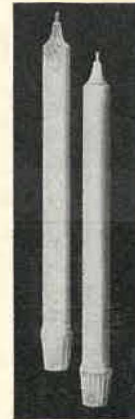
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"The fact has been widely publicized that a number of Bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

"When all of our Bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged has given an opportunity for formal and informal consultation on the part of those of us present.

"This Statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusion we have reached.

"It is our opinion that this proposed trial would not solve the problem pre-

and even irresponsible attempts to restate great articles of faith in ways that would speak in positive and kindling terms to men of our own time. And we are confident that the great majority of our clergy and people are gratefully loyal to our good inheritance in a Church catholic, evangelical, and open.

"Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would disassociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us.

"His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarizations of great expressions of faith.

"We are more deeply concerned with

# A Statement Unanimously Recommended

## To the House By the Special

sented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

"This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.

"Many considerations have led us to this conclusion. We recognize that ideas and beliefs can not be constrained by laws and penalties. This 'heresy trial' would be widely viewed as a 'throw-back' to centuries when the law, in Church and State, sought to repress and penalize unacceptable opinions. It would spread abroad a 'repressive image' of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God. The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms. We believe that our Church is quite capable of carrying the strains of free inquiry and of responsible,

the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a 'heavy piece of luggage,' of which the Church might well be relieved. Yet he knows well that a Triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation; to suggest such surgery is irresponsible.

"Mature and competent theologians have always known that the language of profound faith presents special problems. Silence is often more expressive of 'the knowledge of God' than facile speaking.

But men must seek to find words, symbols, metaphors, and parables to express their faith if they are to communicate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times. There is constant need for re-interpretation and recasting, especially in a time of such rapid intellectual and social change as ours. For this task there must be freedom, responsible freedom. But this calls for sensitive pastoral care and for patient and reverent penetration into what hallowed word-forms have been trying to say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes.

"At the last meeting of this House, Bishop Pike affirmed his loyalty to the Doctrine, Discipline, and Worship of this Church and expressed his concern for the episcopal brotherhood he shares with us.

*f Bishops*  
*Committee*

We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so troubles us now as the sense shared by most of us that this hope was vain.

"This is a hard thing to say—perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have been joined and honored. Doubtless he would declare that he intended 'to speak the truth in love.' We would say the same—indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice, and we take this action aware of our common need for redemption, forgiveness, and love.

"Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with."

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## LETTERS

Most letters are abridged by the editors.

### Historic Mergers

I was much interested in the item [L.C., October 23d] reporting the merger of Trinity Cathedral, Newark and St. Philip's Church. May I hasten to add my congratulations to these two parishes on this action. I was ordained in Trinity.

Perhaps just one point in the news item needs a little clarification. It has been stated here and elsewhere that this is an historic action, presumably because it is a merger of a "white" and a Negro parish. If "historic" is used here in the sense of representing a first along this line, the story is in error. In the Diocese of Rhode Island, the Cathedral Parish of St. John and the Parish Church of the Saviour (at that time a Negro parish) were merged, and quite successfully, in the beginning of 1960. So, to the Diocese of Newark we say, "Welcome to the club!"

(The Rev.) C. S. WESTHORN  
Secretary, Diocese of Rhode Island  
Providence, R.I.

### Alert to Clergy

We are writing to alert your readers to the possibility of misconduct of our son, Frank Reed, against the priests and others of the Episcopal Church.

Frank is a young man, 25 years old, raised in the Church, who has chosen in the last three years a life of theft and fraud, preying frequently on the priesthood. His last offense, about two weeks ago, included stealing from a priest the man's American Express and other credit cards, which Frank apparently used to finance a trip to Honolulu. He is believed to have taken money from the mission at Bluff, Utah, and from a priest at San Bernardino, Calif. He has reportedly impersonated a priest recently while at Evergreen, Colo. He has written hundreds of dollars worth of worthless checks during the past 3½ years. He has stolen four cars, including ours, that we know of. The FBI is presently attempting to locate him in connection with a stolen car he abandoned in St. Louis. We have done everything we can, including providing psychiatric treatment and pleading with victims of his acts to prosecute.

Frank has a very charming personality. His fine personality along with his very good background in the Church permits him to fool most priests into thinking about anything Frank wants them to think. He may strike anywhere in the country. By some means, alert priests to be on the lookout for their own protection and to help stop him. He is an accomplished musician and a most persuasive and convincing talker. He is a very clean-cut, nice-appearing person, wears glasses, and has dark hair. He is well built, about 5'5½ or 6. He is usually well-dressed. He has a high I.Q. with about three years of college.

Mr. and Mrs. R. M. REED  
Oklahoma City, Okla.

### Correction

I'm referring to a slip which occurred in the recent review of my book, *Barnabas in Pittsburgh* [L.C., September 11th]. It seems

to me that you are unduly concerned. Anyone familiar with printing knows that malicious little gremlins are always haunting the shop to trick the typesetters! What happens is generally nothing more serious than a slight embarrassment, because one who can spot a mistake can generally correct it.

In the present case the reviewer who failed to give the Brother Founder's age as "83 years" could expect a charitable reader who saw "22 years" would say, "That mistake is so absurd as to be spotted instantly and readily forgiven." So to the reviewer I'd say simply, forget it. It was a good job anyhow. And let the editor take comfort in the generous praise he gave the book.

(The Rev.) ROSS CALVIN, Ph.D.  
Albuquerque, N. M.

**Editor's comment.** Our review inadvertently gave Gouverneur Hance's dates as 1872-1894, which would make him 22 at his death rather than 83, which in fact he was.

### Apostolic Succession

Re: Your editorial "What Is the Historic Episcopate?" [L.C., October 30th]:

1. Following your eloquent defense of the equation "Historic Episcopate equals Apostolic Succession," you make the statement, "The Anglican Churches may be wrong, but this is what they believe, officially, corporately, and unexceptionally." It would seem to me that if the possibility does exist that the Anglican Churches may be wrong in this matter, then our duty is to re-examine this official, corporate, and unexceptional belief. In so doing, if we discover that indeed we are wrong, then we have no other choice but to correct and restate such doctrine under the guidance of the Holy Spirit.

2. I can't help but wonder what position THE LIVING CHURCH would have taken had it been editorializing during the first century at the Council of Jerusalem. Considering the strict, narrow, legalistic view that you take of the Historic Episcopate in your opposition to that taken in the *Principles of Church Union*, the odds seem favorable that you would have come out on the side of the circumcision party. After all, circumcision was the historic act and sign of initiation into the covenant community with Yahweh, and your theology does seem to imply that once God is committed to a particular historic form, He remains so committed forever. My point is that if in the first century God was able to call into being a new community—the Church—under a new covenant, what is to prevent Him from recreating that same community today, even if it does involve many Anglicans coming to a new understanding of the Historic Episcopate "without any particular interpretation"?

3. Is the value of Apostolic Succession an intrinsic value that is inherent in the act itself; or is it rather an extrinsic value that is assigned to the act? I would personally have to confess to being strongly in accordance with the latter interpretation.

4. Finally I can't help but recall the remarks of Karl Barth in Volume IV-1 of his *Church Dogmatics*. While Barth is a Reformed Churchman, the sheer weight of his theological genius prevents those of us in the Anglican Church from ignoring his comments and criticisms. For Barth, the apos-

tolicity of a Church is found in the Church's hearing the apostolic witness of the New Testament and then putting this witness into effect as the source and norm of its existence. It cannot and should not be sought along historical and juridical grounds, since to do so is to eliminate the Holy Spirit in favor of an uncritical or critical archaeological knowledge of the list of bishops. In Barth's opinion, when this is done, the apostolicity of the Church becomes like the sovereignty of a hereditary ruler or even a farm handed down from father to son.

(The Rev.) JAMES HANEY  
Vicar, St. Mark's Church

Coleman, Texas

**Editor's comment.** Fr. Haney makes some good points. We reply: (1) Our admission that the Anglican Churches "may be wrong" about Apostolic Succession was, in a serious sense, strictly rhetorical, and does not mean that we have any doubt of this position. (2) Frankly, we're not at all sure what position we might have taken concerning the circumcision issue at the Council of Jerusalem. But it seems to us that for several strong reasons one need not correlate that issue of the first century with the ministerial succession issue of the twentieth. (3) If we understand Fr.

Haney's contention about the value of Apostolic Succession as being "extrinsic" and "assigned" presumably by men, it indeed ceases to be a divine ordinance; but some of us believe that the acceptance of this apostolic ministry is a matter of obeying the will and purpose of God for His Church. (4) With utmost respect for Karl Barth, we submit that he is being neither very percipient nor very charitable when he charges the historic Catholic Churches with a kind of childish vanity about apostolic succession "as a particular adornment of their particular estate." To any understanding Catholic Christian, it means vastly more than that—and doesn't mean that at all.

### Integration in Carolina

The last thing the press needs is another letter from a bishop, but I do not feel that I can avoid answering the statement of the Rev. R. E. Hood [L.C., October 30th].

1. There are integrated parishes "in terms of parish life" in the Diocese of North Carolina. There are certainly not as many as should be or as extensively as they should be.

2. All camps and conferences for youth, college students, and adults in this diocese are open to anyone who will come. There are no racial barriers.

3. In a sense the Bishop of North Carolina may be a transplanted northerner, but his birth certificate reads Atlanta, Ga., and by heritage and training he is a southerner.

4. At Montana I talked briefly with Fr. Hood about the possibility of work in North Carolina at a predominantly white college. As I remember, neither he nor I was free at that time to entertain the idea.

5. We would be happy to have Fr. Hood in this diocese. He is an able and capable priest. The only work that we could offer him at this time would be the chaplaincy of St. Augustine's College, at a salary equal to the highest paid chaplain in this diocese. By the time this letter appears in THE LIVING CHURCH, I will have asked Fr. Hood to entertain this idea, and we hope that he will be able to come to us.

(The Rt. Rev.) THOMAS A. FRASER, D.D.

The Bishop of North Carolina  
Raleigh, N.C.

### Is Everybody Happy?

Don't be surprised at the confusion in the date for the Feast of the Annunciation in the 1967 calendars. Since March 25th is Holy Saturday, Annunciation must be transferred. If it is transferred to the nearest vacant day outside the Easter Octave, according to Jones *The American Lectionary*, it will be observed on April 3rd, and has been so listed in the *Christian Year Calendar*, the *Episcopal Church Lesson Calendar*, the *Scripture Text Calendar*, and will be listed in the *Episcopal Church Annual for 1967*, all published by the Morehouse-Barlow Company; it has also been listed in the Episcopal edition of the *Liturgical Desk Calendar*, as well as in all Roman Catholic Calendars.

However, in using the Prayer Book rules of precedence, the Annunciation may be transferred to the nearest convenient day, of which there are several choices besides April

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3d. The *Seabury Vest Pocket Diary* lists April 4th; and April 5th is listed in the *Ashby Church Kalendar* and in the *Phillips Brooks Kalendar*. In addition, you will find April 10th listed in the *Ashby Ordo Kalendar*, and in the *College Work Kalendar* as published by Forward Movement.

This confusion is due to the fact that April 2d is the Octave of Easter, whose propers might supersede those of the first Evensong of the Annunciation; therefore April 4th is the more convenient date. But since it is also St. Joseph's Day, some would wish to transfer Annunciation still further to the next vacant day, April 5th. There seems to be no precedent for the choice of April 10th.

A fixed date for Easter, anyone?

ROBERT E. SARGENT  
Bookstore Manager  
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## Reparation

I recently wrote you offering a constructive criticism in regard to an article entitled "G.O.D." [L.C., September 25th]. Now I wish to commend you on the Brotherhood of St. Andrew issue [L.C., October 16th]. I think it is splendid.

LORRAINE F. JONES, JR.  
St. Louis, Mo.

## Uncashed Checks

In November 1964 I wrote a check to a national Church organization to cover membership for my wife and me. In January 1966 we sent a check to a religious community in response to a desperate appeal. On Theological Sunday 1966 our check was made out to a seminary other than the one supported by our diocese. July 31, 1966, we made a contribution to a building fund. These four checks total only \$73.50, but none has been cashed in the interim ranging from 2 to 23 months.

There is a tremendous amount of nuisance in accumulating and carrying forward outstanding check balances, and a very appreciable loss of interest, in more sense than one. I suggest that the appropriate diocesan officers make a concerted effort to inculcate a higher sense of fiscal responsibility among those who solicit and receive contributions on behalf of the Church.

ROBERT LATTA  
Newport News, Va.

**Editor's comment.** We solemnly vow and promise, on our Boy Scout Oath, to cash promptly any checks made out to **THE LIVING CHURCH.**

## Is Jesus God?

A letter [L.C., October 16th] from the Rev. A. D. Carson asks about the affirmation that Jesus is God. You very aptly quoted several passages from the New Testament that he might check. I would like to ask two questions of the Rev. Mr. Carson:

1. Don't they teach any New Testament in his seminary? If so, why didn't he know the answers himself?

2. If he doesn't believe that Jesus is God how can he say and teach the creeds and also remain a priest of the Episcopal Church?

ALICE KING HARTZEL  
Petaluma, Calif.

## DEATHS

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

The Rev. Lloyd Matthew Alexander, 63, priest in charge of St. John the Evangelist, Edenton, and St. Philip's, Elizabeth City, N. C., died unexpectedly in Edenton, August 31st.

Fr. Alexander was a graduate of St. Paul's College, St. Augustine's College, Bishop Payne Divinity School, and Teachers College, Columbia University. After his ordination to the priesthood in 1937, he served as acting warden of Bishop Payne Divinity School; chaplain of Fort Valley School and of St. Augustine's College. During WW II he was with the USA chaplains corps with the rank of captain. He also served churches in the Dioceses of Washington and Southern Virginia. He was vicar of St. Augustine's Church, Newport News, Va., for 15 years.

The Burial Office was read in St. John's, Edenton, N. C. Interment was in the National Cemetery, Hampton, Va., with full military honors.

He is survived by his wife, Helen Arrant Alexander, one daughter, two sons, six brothers, and two sisters.

The Rev. Timothy Ellsworth Woodward, 73, retired priest of the Diocese of New Jersey, died in Episcopal Hospital, Philadelphia, June 3d. His home was in Camden, N. J.

Fr. Woodward was a 1922 graduate of the University of Pennsylvania and a 1931 graduate of Philadelphia Divinity School. He had also attended Nashotah House Seminary. In 1931 he was ordained to the priesthood and became vicar of St. Andrew's, West Manayunk, Pa. He spent five years as a missionary in the Philippines and in 1938 transferred to the Diocese of New Jersey, where he was rector of St. Thomas', Glassboro, until 1942. He was also rector of Good Shepherd, Pitman, from 1938 to 1952. From then until his retirement in 1961, he was rector of Christ Church, Palmyra, N. J.

He is survived by one brother, J. Milton Woodward, Jr.

V. Jordan Brown, 57, communicant of Trinity Church, Asheville, and treasurer of the Diocese of Western North Carolina, died in his home September 30th, of a heart attack.

Mr. Brown had been diocesan treasurer for 15 years, and parish treasurer for 25 years. He was also a member of the standing committee, the diocesan council, the diocesan finance committee, and was a former senior warden of Trinity Church. He was secretary-treasurer of Asheville Mica Co., and president of the Friends of the Library of Pack Memorial Library.

The Burial Office was read in Trinity Church. He is survived by his wife, Loula R. Brown, two daughters, one son, three grandchildren, two sisters, and one brother.

Frances Philips Spruill, 86, communicant of the Church of the Good Shepherd, Rocky Mount, N. C., and mother of the Rev. Edward M. Spruill, died October 4th.

The Burial Office was read in her parish church. She was preceded in death by her first husband, A. M. Shaw, and her second husband, Frank P. Spruill. She is survived by two other sons, a daughter, and two sisters, all of Rocky Mount.

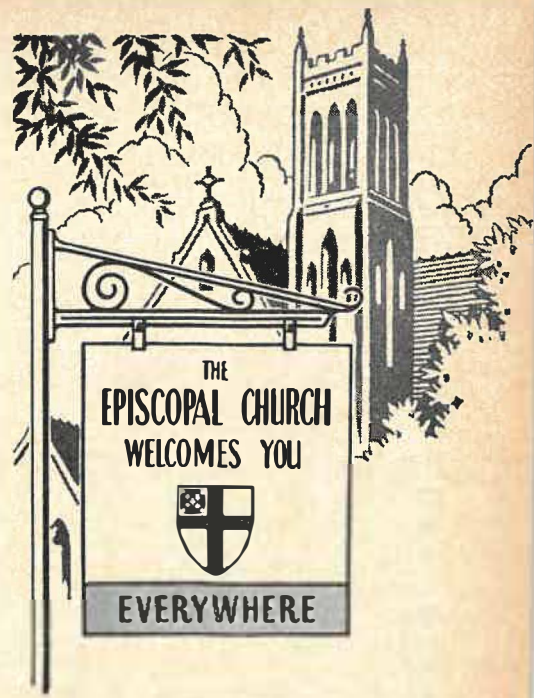
George K. Zain, communicant of St. Philip's, Coral Gables, Fla., died in his summer home, Hendersonville, N. C., September 25th.

Mr. Zain, of Lebanese descent, had been active in many Church affairs both in the Dioceses of South Florida and North Carolina, and in former years, the Diocese of Los Angeles when he assisted in the development of Palm Springs. He was the originator of Miami's Miracle Mile, one of the first shopping areas in the country. Coral Gables Church, civic, and business groups paid tribute to Mr. Zain who continued his active work though blind.

The Burial Office and Requiem were read in St. Philip's.

# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

## ST. PAUL'S

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

## DAYTONA BEACH, FLA.

**HOLY TRINITY BY-THE-SEA** Grandview & Ora  
The Rev. David J. Dillon, Jr., r  
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

## FORT LAUDERDALE, FLA.

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

## ST. MARK'S

1750 E. Oakland Park Blvd.  
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &  
HC 7:30; Wed HU & HC 10; Fri C 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## GRACE "Serving the Loop"

33 W. Jackson Blvd. — 5th Floor  
Sun 10 MP, HC; Daily 12:10 HC

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30 (Church school) & 11:15  
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat  
Mass 9:30; C Sat 4:30-5:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu, & EP

## BROOKLYN, N. Y.

**ST. PAUL'S** (Flatbush)  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11. HC daily

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
EP Tues & Thurs 5:45 Church open daily for prayer

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30  
ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,  
the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. B. G.  
Crouch  
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Marris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Canon Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,  
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30  
& by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,  
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Streets  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;  
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt  
& 4:30

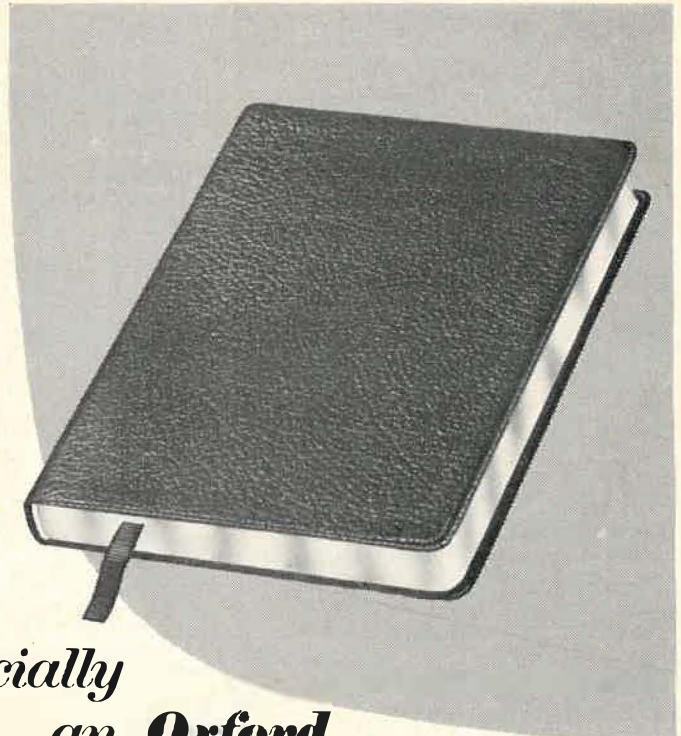
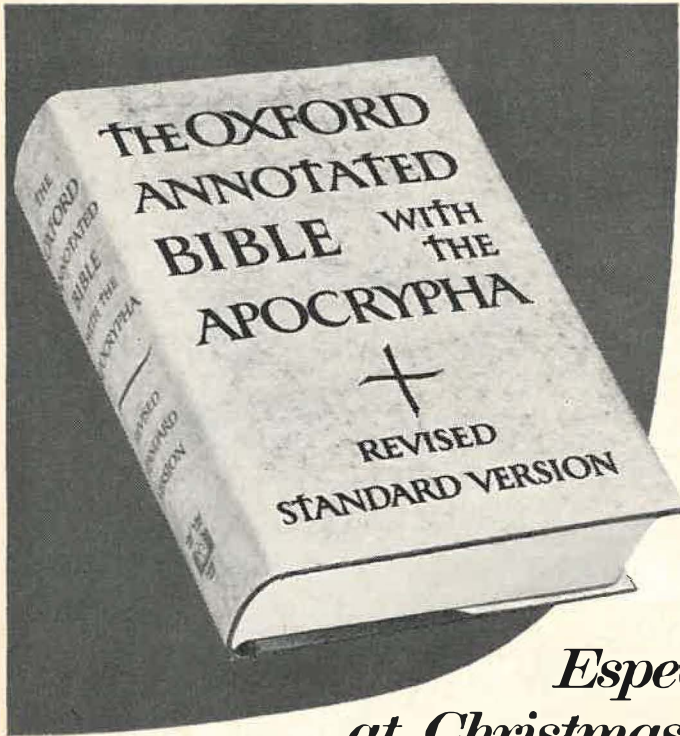
## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

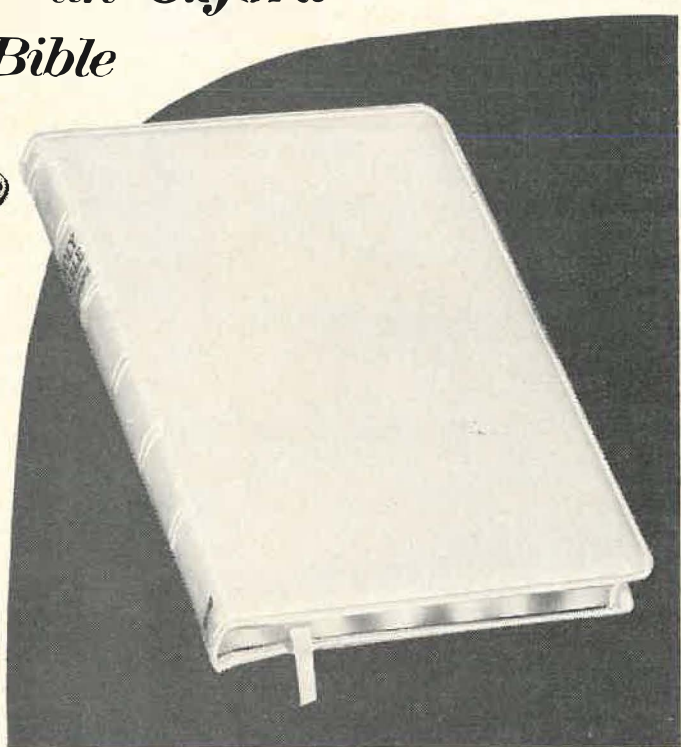
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