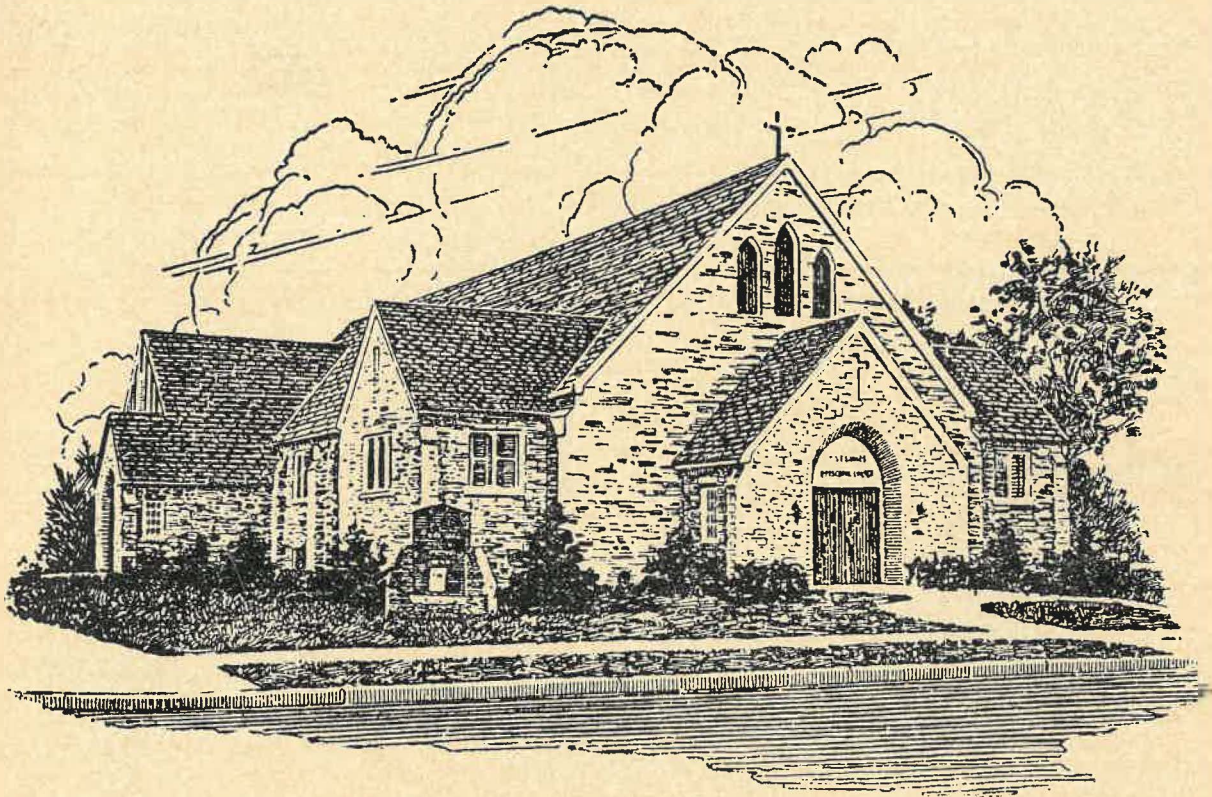


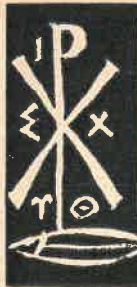
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The Living Church



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Amen.

The Collect for the Feast of St. Luke, BCP, 253.



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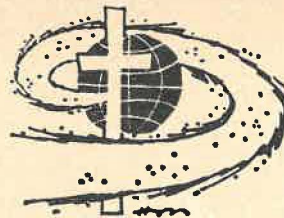
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Around



& About

With the Editor

If you want some sound Christian sense about God, man, war and peace, law and order, the mission of the church, read our guest editorial for this week: "Thomasville Declaration."

Thomasville is in Georgia. St. Thomas Church of that city is a parish of the Diocese of Georgia. The declaration is a statement signed by Mr. **R. C. Balfour III**, a layman of that parish and a deputy to the 63rd General Convention; by **Vance Watt**, M.D., senior warden, and **Thomas T. Hawkins**, junior warden. In this statement there is malice toward none and charity for all, and it expresses the true mind and ethos of the Episcopal Church.

If you are a Yankee and you cling to the idea, still too common in the North, that Christians in the South are all racists at heart, take a good look at statement No. 2 in the Thomasville Declaration, bearing in mind that Thomasville, Suh, is down where the Lord is with yuh-all.

Knowing my duty as a citizen of this one world, I am striving to overcome my vast ignorance of the Far East and finding the sheer magnitude of the task rather disheartening. But one authoritative writer whom I read makes the effort pleasant: **Dennis Bloodworth**, an Englishman with a Chinese wife, and Far East correspondent for *The Observer* of London since 1954. His latest book is *An Eye for the Dragon—Southeast Asia Observed: 1954-1970* (Farrar, Straus & Giroux). Bloodworth has an eye for the comic in the cosmic, e.g., this:

"Nationalism, like yawning, is highly infectious. The mood was established in Singapore in 1959 that would later prompt a mild, somewhat inexperienced party official to pronounce the howler of the academic year. Told that a patient he saw during a tour of the General Hospital was to be given a local anesthetic, he remarked approvingly: 'Excellent, let us rely on our own rather than on foreign resources wherever possible.'" (op. cit. 32.)

Hank Billings, from Springfield, Mo., reports that the lay reader was ready to solo for the first time and admitted to butterflies in the stomach. "Don't worry," counseled his rector; "trust in the Lord and keep those butterflies in formation."

Note to my friend from Connecticut: So you think that if a boy is old enough to fight for his country he's old enough to vote, to sit on policy-making bodies of his church, to decide what he's to be

taught in college, and how. It sounds reasonable, but look at it again. Tell me this: A boy of 14 is old enough to beget children; does this make him old enough to marry and be the head of a family? I don't think that you think so; but you have invoked as a universally valid principle of judgment the rule: "If he's old enough to do this he's old enough to do that." Everybody's doing it nowadays. I think it's about time to lower the boom of logic on it.

At the recent annual meeting of the Living Church Foundation some new members were elected, but we cannot announce them until all have accepted or declined. I can tell you now that we have liberated womankind in our little corner and have elected two women to the foundation, for the first time in history. I can also tell you now that the circulation of *THE LIVING CHURCH* has increased more than 10% within the past year. This must mean something, in a time when practically every other church-related periodical we know about is gasping for life. We'll have a regular news story on this as soon as all the acceptances and non-acceptances of new members are in. Meanwhile, thanks to all of you who have helped so much in finding new readers for us.

Another guest editorialist is the Rt. Rev. **Allen J. Miller**, Ph.D., whose "Balance and Progress" appears in this issue. Bp. Miller, retired Diocesan of Easton, now makes his home in Naples, Fla.

O Adam, quid fecisti? One of the woes of the Fall, visited upon us at Babel when God divided us into different tongues, is that we constantly find ourselves in situations in which we want to say something that can adequately be said only in some language other than our own. This melancholy reflection was induced last evening as I was looking for something in the Oxford Dictionary of Quotations and I happened upon an entry under the eminent name of **Friedrich von Schiller** (1759-1805). In his *Jungfrau von Orleans* he wanted a character to remark that not even the gods can cope with stupidity. You can't say that with anything like sufficient force in English, French, Latin, or Greek; but ah, this: *Mit der Dummheit kämpfen Götter selbst vergebens!* Of course we don't know what language was spoken in Eden, but surely this had to be the original word for stupidity: *Dummheit*. After that, what else is there?

The Living Church

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and Welfare of the Church of God.*

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THE KALENDAR

October

- 18. St. Luke, Ev.
Trinity XXI
- 23. St. James of Jerusalem, M.
- 25. Christ the King
Trinity XXII

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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October 18, 1970

Letters to the Editor

Prayer Book Revision

Prayer Book proposals to be voted on at General Convention represent a remarkable consensus among churchmen, and more concentrated work than any other province of the Anglican Communion has ever devoted to Prayer Book revision. These facts are impressive, though by themselves they are not sufficient reason to approve the proposals. When we examine them, however, we can find notable gains. In the eucharistic rites we find response to criticisms of previous revisions voiced by scholars and by the rank

and file of the church. What we said has been reflected, in many ways, in what the Standing Liturgical Commission proposes. This is encouraging.

The one most important response answers a need which increases: our need for greater variety of expression, unified by a basic structure of service. From parish to parish, but also in one place, there can be variation in liturgical language, in the Ministry of the Word, in prayers of intercession, in general confessions, etc., all framed within parallel rites. I see need not only for the two set rites but also for the order for an informal



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celebration, to give guidance where there could be license, and leadership where people still mean to be the church.

The Liturgical Commission is to be congratulated because need has been anticipated. In the commission's proposals for the Eucharist and also for the lectionary of the church year, there is responsible variation. I hope that the proposals will be voted for trial, not because they will be found perfect but because they are worth trying and can be bettered only as we use them in our worship.

(The Rev.) DONALD L. GARFIELD
*Rector of the Church of St. Mary the Virgin
New York City*

Write to the Padres

In Around and About [TLC, Sept. 6], you made a note to parish clergy that read: "You will find a special listing of college church centers and chaplaincies in this issue. Use it for your youngsters going away to school; write to the padre to tell him who's coming his way. This can prove immensely important."

May I ask you to make a similar note concerning young men and women going into military service? I am completing 20 years service with the Air Force, retiring on Sept. 30. During that 20 years of service, I have received less than that number of notifications—having to find Episcopalians from chapel orientation cards. If there is no Episcopal chaplain at the base, I am confident that the base chaplain will forward the name to the local priest in the nearest community. More important is that the padre of the airman's parish correspond with him if through no other means than the parish newsletter or Sunday bulletin. I was happy to note that on my recent return to St. Matthew's Cathedral, Dallas, that prayers are offered for military service personnel by name at the daily Eucharist. In addition, these servicemen and women receive the weekly newsletter. The dean is to be commended for the concern he shows for St. Matthew's military personnel. I hope other parish clergy will begin to show the same concern.

(Chap.) ALFRED L. ALLEY
*Colonel, USAF
Chanute AFB, Ill.*

Non-Stipendiary Priests

Fr. Pardoe's letter to the editor [TLC, Sept. 13] is too true. His comment about people trusting a surgeon who is actually a full-time lawyer, who practices his surgery on weekends and in the evening, would certainly make me wonder and, aside from the fear of being, "under his knife" I would also wonder why he thought so little of surgery that he wasn't willing to risk it as a full-time job.

I look at the priesthood in the Episcopal Church in much the same way and I don't see that the non-stipendiary priesthood is the answer. To me this is saying, "The Episcopal Church does not feel that it is worth trying to man her churches with qualified, full-time priests." Seminary enrollments are falling off, men are leaving the priesthood for secular employment. What's the matter with the church anyway? I'm sure there are many answers, but Fr. Pardoe's letter makes me all the more sure that one answer is that the church must have full-time priests.

Well, the big-city churches don't need to worry for awhile yet, they have the income and the endowments to carry them. Small missions like mine can continue pretty well too—they don't owe any money and the people apparently haven't heard that the church is losing its relevance (pardon my cynicism). But what of these other churches where money is tight and the people seem dissatisfied. Aren't these the churches which often wind up with "worker-priests"? What's the matter with our values?

I'm sure that if the local A&P started losing money they wouldn't go over to Kroger's to get part-time help from that store's manager. They would determine the needs of the store and send in the best-qualified manager for the store. We aren't in the grocery business but there is no reason for our antiquated practices in calling clergy. Ours is a quality product without which no person can survive. Are we forgetting what we have to offer and how important it is?

(The Rev.) GEORGE STAMM
*Vicar of the Lake Mission
Clear Lake, Wis.*

Israel

Americans need to be reminded, as we were by the Rev. P. T. Fifer [TLC, Sept. 13] that the Zionists were (and are) aggressive colonizers, who have turned native residents out of their homes and stolen their orange groves, their oriental rugs, trousseau linens, and much more, as happened to Christian Arab friends of mine. Since 1948 I have meditated on the fact that we never heard Goliath's side of the story; and that Delilah used the only weapon she had against superior force. As for the version we have heard, I think of Disraeli's comment that he did not so much object to Gladstone's playing with an ace up his sleeve as he did to his insistence that God put it there.

One thing that can be said for Joshua and his raiders: they did not profess dual allegiance. They never asked Egypt to finance their invasion—except to have the women ask for gold and silver from their Egyptian neighbors. Was that used to purchase swords and spears?

A question too few Americans ever ask: If the U.S. citizen who works for Moscow is subversive, what of the U.S. citizen or official who subordinates the welfare of the United States to the expansion of Israel?

JEAN S. DAVIS
Aurora, N.Y.

I cannot, in good conscience, allow the letter of the Rev. Philip Fifer go by without comment. That a Christian priest—who is by his very Christianity, also a Jew (see St. Paul, "Are they Hebrews, so am I," etc.) could make such a statement is beyond my comprehension. I'm not saying all Arabs are bad or all Israelis good. There are fanatics attached to every cause, bad or good. But Israel has a right to survive and the Jews have a right to the holy city of Jerusalem and a reasonable amount of land to live in—land that God gave them and that they have repeatedly had to defend over several millennia of attacks by their Arab neighbors. That some of these Israelis are overly fanatical is regrettable, but how does their "fanatical" zest for mere survival compare to the fanaticism of the Nazi ovens and gas chambers? How many of these Zionists have

witnessed the slaughter of their own kin for no better reason than that they were Jews, not bland Lutherans?

Fr. Fifer seems to lump all Jews in with a few fanatical Zionists. I wonder how many Jews he has ever known. The dignity and

ALINE L. JANNENGA
Medfield, Mass.

And Thank You

You've given us a splendid chance to point up the strategic effect of one of our favorite magazines. May we substitute one word in your charitable version of Stephen Decatur [TLC, Sept. 6]: "God keep my church always right, but if it falls into wrong, I will still love it and try to make it right!"

It seems to us that you are having increasing success in making TLC just such a loyal and constructive force in these trying times. No doubt it is a temptation to attack leading personalities. But instead, you have both respected authority and tried to understand those who bear it. You haven't forgotten to tell us of the good our leaders are doing even while making it clear just where you diverge from them. We seemed to sense the beginning of new maturity a few months ago with the personal report of Executive Council and how carefully its members do their work.

We would like to believe that because you are both loyal and fair, churchpeople are reflecting thoughtfully on TLC and its views. Also, we suspect you are contributing to the stability of some who may have been wavering. Thanks for giving us an excuse to say something we have felt for some time.

(The Rev. and Mrs.) LEWIS E. COFFIN
*St. Peter's Church
Williston, N.D.*

Confirmation in the Catechism

The Rev. Henry H. Breul said in his letter [TLC, Sept. 6]: "The bishop comes in full panoply to a parish to administer a minor sacrament (confirmation) that is not even mentioned in the Catechism."

Fr. Breul is evidently not familiar with the Catechism. Its introduction (BCP, p. 577) says: "A Catechism, that is to say, an Instruction, to be learned by Every Person before he be brought to be confirmed by the Bishop." Again on page 583, the rubric says: "And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed."

Thus, while the word "confirmation" is not contained in the body of the Catechism, the introduction and the rubric following must be taken for granted that the Catechism is instruction for persons to be confirmed by the bishop.

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The Living Church

The Living Church

October 18, 1970
St. Luke the Evangelist

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SOUTHERN OHIO

No Election

After eight ballots, delegates of the Diocese of Southern Ohio still were unable to elect a successor to the Rt. Rev. Roger Blanchard who is now national program officer for the Executive Council. At present the bishop commutes between Columbus and New York City. Twelve hours of nominating and seconding, speech making, and balloting were not enough to give the necessary majority to any one of the seven nominees on the ballot.

Leaders on the first ballot were the Rev. Messrs. Roger Nichols, diocesan executive officer; Ronald E. Steening, rector of St. Paul's Church, Dayton; and Richard M. Trelease, Jr., rector of St. Paul's Church, Akron. The other candidates were the Rt. Rev. Scott F. Bailey, one of the two suffragans of the Diocese of Texas; and the Rev. Messrs. Bartlett Cochran, rector of St. Margaret's Church, Dayton, F. Murray Hastings, rector of the Church of the Advent, Cincinnati, and George L. Reynolds, Jr., rector of Christ Church, Glendale, Ohio.

After five ballots, the delegates paused for prayers and a hymn. "Come, Holy Ghost." After the seventh ballot, delegates barred newsmen, candidates, and non-voters in hope that they could resolve the impasse. The eighth ballot was as fruitless, and when an adjournment seemed to be the only answer, a woman delegate rose to say that if the delegates really believed the Holy Ghost was working among them, they should permit the candidates or their representatives to draw straws. Bp. Blanchard rejected the suggestion.

The diocese will not pick up where the eighth ballot left off when the delegates meet Nov. 14, for another attempt to elect a bishop. Everything will start from "scratch," including the drafting of the rules of order and the seeking of the candidates' permission to place their names in nomination. The same men may run again.

WESTERN MASSACHUSETTS

New Bishop Consecrated

The Rev. Alexander D. Stewart, 44, who had been rector of St. Mark's Church, Riverside, R.I., since 1953, was consecrated fifth Bishop of Western Massachusetts, Sept. 19, in Christ Church Cathedral.

Chief consecrator was the Presiding

Bishop. Twelve bishops took part in the consecration rites. Representing the Roman Catholic Church were the Most Rev. Christopher Weldon, of Springfield; and the Most Rev. Bernard J. Flanagan, of Worcester. The Rev. W. Emerson Smith represented the Greater Springfield Council of Churches. Other special guests included Rabbi Bernard M. Cohen of Sinai Temple, and Massachusetts Gov. Francis Sargent.

On Sunday following the consecration, Bp. Stewart was installed during a colorful ceremony in Christ Cathedral Church. The Rt. Rev. Robert M. Hatch, retired diocesan, received his successor and transferred the instruments of office. Celebrant was the Very Rev. Malcolm W. Eckel, dean of the cathedral. Others taking part included the canons and the governing body of the cathedral, as well as the former deans of the cathedral—Merritt F. Williams, who served from 1949 until 67, and the Rt. Rev. Donald J. Campbell, who was dean, 1943-48, and subsequently, Suffragan Bishop of Los Angeles.

COCU

NCC Official Considers Plan

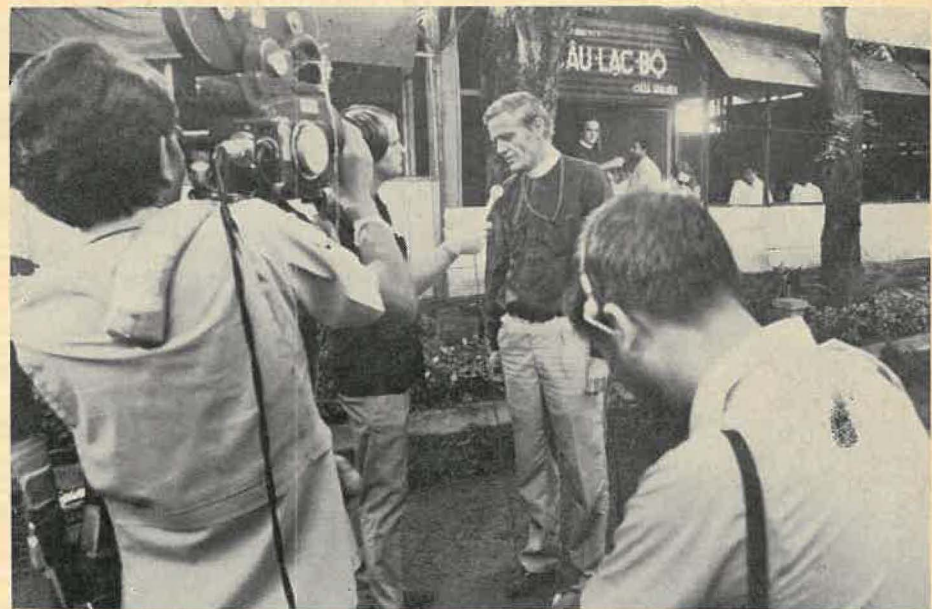
A top official of the National Council of Churches has criticized the proposed plan of union produced by the Consulta-

tion on Church Union (COCU) for embodying a "predominantly bureaucratic concept of the church modeled on the existing American denominations." The plan reads like "treatises on ecclesiastical law," concentrating on "the juridical aspects of authority, rights, power, and validity," said the Rev. William A. Norgren, executive director of the National Council of Churches' Department of Faith and Order.

Dr. Norgren, an Episcopal priest, has held his position in the NCC since 1959. He was an observer at the Second Vatican Council, is a member of the Anglican-Orthodox Consultation, has served in various ecumenical capacities, and is a co-editor of *Living Room Dialogues*.

"We must de-emphasize our western tendency toward juridicism and develop the theological aspect of the church as communion in love," he said. Dr. Norgren made his statement in a sermon preached at the Church of St. Mary the Virgin in New York City.

"How does the proposed plan stand up to the test of catholic tradition as we understand it?" he asked, and answered: "On the whole a good job has been done. In the case of the ministry of bishops, presbyters, and deacons, not only are these orders maintained, but their catholic purpose is more fully described than is



BISHOP MOORE VISITS VIETNAM

The Rt. Rev. Paul Moore, Jr., Bishop Coadjutor of New York, was a member of a ten-person delegation of the Fellowship of Reconciliation which visited South Vietnam. The bishop is seen being interviewed by a TV news crew of NBC before the start of a street peace manifestation in Saigon, in which members of the American peace mission participated. The demonstration was broken up by Saigon police.

the case in the Episcopal Church." The plan also presents "catholic teaching" about baptism and the Eucharist "more fully" than is the case in the Episcopal Church, he added.

While the section on scripture, tradition, and creeds showed "good work," he said, it gives less reason for satisfaction because it does not make the "place and authority" of the creeds secure. "Provision can and should be made for conscientious doubt and scruple on the part of individual members of the church without at the same time undermining the authority of the church's creeds," he said.

In his criticism of the organizational concept of the church underlying the plan of union, Dr. Norgren mentioned no specific items that he would like to see changed. He implied, however, that the plan did not give sufficient autonomy to the local church or the individual diocese. "Christians cannot really experience what is meant by church," he said, "unless they find it expressed in their local Christian community. Too many local communities still think of themselves as smaller administrative units responsible primarily for the salvation of individual souls." When there is an awareness that the church is "oriented to its local incarnation in the diocese," he said, churchmen will be "less likely to look for patterns or directions from outside," and that in turn will counteract "tendencies toward extreme centralization and clericalism."

Despite the fact that the COCU plan's "fundamental assumptions about the church are uncertain and confused," Dr. Norgren said, it offers a "starting point for discussion."

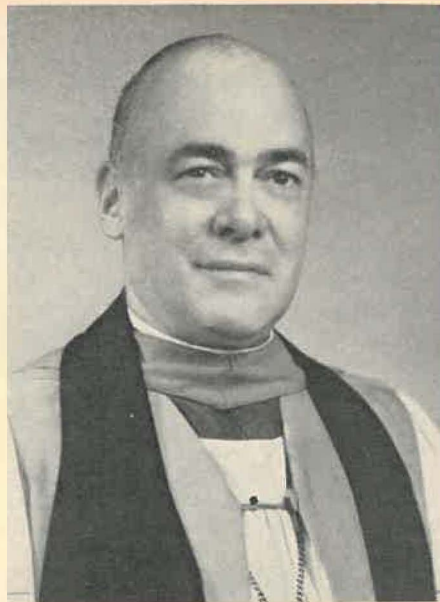
In an interview following the sermon, he emphasized that his comments on the plan were personal and that the NCC has taken no position on it. He also stressed that it had been set forth for study, rather than adoption in its present form, and that he expects a much better plan to emerge from the process. Criticisms by the American Church Union, which has warned that even accepting the proposal for study may be dangerous to the Episcopal Church, Dr. Norgren characterized as "paranoid."

WESTERN NEW YORK

Bp. Scaife Dies

The Rt. Rev. Lauriston Livingston Scaife, 62, retired Bishop of Western New York, died in his home in Buffalo, Sept. 19. The much-beloved church leader had retired June 1.

A graduate of Trinity College, '31, and General Seminary, '37, Bp. Scaife had also studied at the University of Göttingen and the Russian Theological Academy in Paris. Ordained to the priesthood in 1938, his ministry spanned the years and experiences of a school master; an assistant at St. Thomas Church, New



BISHOP SCAIFE

York City; rector of Trinity Church, Newport, R.I.; and rector of Calvary Church, Pittsburgh, before his election as a bishop. He was consecrated seventh Bishop of Western New York, May 13, 1948. He had served as a chaplain in the U.S. Naval Reserve for two years during WW II.

Bp. Scaife held numerous honorary degrees as well as an earned doctorate, and had received citations from the University of Buffalo, the Serbian Orthodox Diocese of the United States of America and Canada; the Buffalo chapter of the National Conference of Christians and Jews; and the board of regents of Canisius College. His interests in relations between Anglican, Orthodox, and Eastern and Old Catholic Churches began early in his career, and since then he had served as honorary trustee of St. Vladimir's Russian Orthodox Seminary and also of the Tolstoy Foundation. As chairman of the Council on Eastern Churches of General Convention, Bp. Scaife issued periodically a directory of parishes and clergy of the Orthodox and other Eastern Churches in North and South America, together with the parishes and clergy of the Polish National Catholic Church, as an aid to strengthening relations which have existed between the Episcopal and the aforementioned churches.

On Sept. 22nd, the Burial Office was read in St. Paul's Cathedral, Buffalo, by the Rt. Rev. Harold B. Robinson, diocesan, for the clergy of Western New York. The bishop's body lay in state in the cathedral until the Requiem on Sept. 23rd, with clergymen serving as an honor guard. The Requiem was celebrated by Bp. Robinson, who was assisted in administering the elements by the Most Rev. Thaddeus F. Zielinski, Primate of the Polish National Catholic Church, and several Episcopal priests. Interment was in Old Ship Church Yard, Hingham, Mass.

Bp. Scaife is survived by his widow, Eleanor, two daughters, one sister, and one brother.

COLLEGES

Use Force "When Necessary"

Force should be used when necessary to prevent revolutionaries from destroying universities, Dr. James P. Shannon said during his talk at a University of Minnesota YMCA fund-raising meeting held in Minneapolis.

The former Auxiliary Bishop of the Roman Catholic Archdiocese of St. Paul-Minneapolis and former president of St. Thomas College, said that college administrators and students are much to blame for current campus unrest. Dr. Shannon has resigned as vice-president of St. John's College, Santa Fe, N.M., and has enrolled as a law school freshman at the University of New Mexico.

In Minneapolis he criticized administrators and faculties who he said are paying more attention to themselves and other "publics" than they are to their respective campuses. Too many students, he added, are only interested in "their own careers and academic and social interests."

As a result of their neglect of the campus as a bastion of reason in favor of off-campus publics and interests, Dr. Shannon said, administrators, faculty, and students "are being exploited by those who intend to wreck the institutions" and destroy society. "A few years ago I would never have said these things," he said.

ORGANIZATIONS

IFCO Faces Financial Uncertainty

The president of the Interreligious Foundation for Community Organization (IFCO) said that the organization's financial picture for 1971 is uncertain and that "another Jim Forman" may be needed to remind churchmen of minority needs. IFCO sponsored the 1969 Black Economic Development Conference in Detroit where James Forman delivered the Black Manifesto demanding \$500 million in reparations from white churches and synagogues.

At a board of directors' meeting in New York, IFCO president Earl E. Allen of Houston urged members from church agencies with commitments to IFCO during this calendar year to make the payments so that IFCO's commitments can be met. A financial report to the board showed that unpaid 1970 commitments to IFCO totaled \$289,166, while the agency's commitments to projects for the remainder of the year was about \$243,000.

The Rev. Lucius Walker, Jr., executive director of the organization, said that

IFCO's financial situation is a reflection of that confronting major non-Roman churches.

Despite the uncertain financial picture, the board adopted a resolution to aid the funding of minority empowerment efforts in the suburbs as a priority item. Since its founding in 1967, the organization has directed its efforts to urban and rural areas. The addition of suburban work to its program, Mr. Walker said, "recognizes the fact that the achievement of minority rights in areas deemed to be exclusively white is equally important. This may mean the granting of funds to white organizations that have taken seriously the black community's advice to get out of the ghettos and 'do your own thing'."

WCC

Primate Speaks on African Grants

The Archbishop of Canterbury said in a formal statement, his first since the World Council of Churches made known its plans to allocate \$200,000 to 19 African anti-racial groups including some described as African guerrilla movements, that he "greatly regrets that the executive council (of the WCC) did not think it right before they made and announced such a very specific decision as this to consult their member churches — especially those in southern Africa who are so immediately and closely concerned." British church leaders are divided over the issue and Dr. Ramsey had been urged to clarify his position. He is scheduled to visit South Africa later this year.

Among British opponents of the WCC decision are Sir Cyril Black, president of

the Baptist Union, and the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough. A *Times of London* editorial noted that there is "real disquiet" over the decision of the WCC to make grants to parties, which, it said, avowedly engage in violence against the white governments of southern Africa. "For the executive committee even to give money for non-military use is to invite the comment that it will free money for military use," it warned. Guerrilla groups have promised that funds will not be used for military operations.

The allocations, ranging from \$2,500 to \$20,000, were the first since the WCC's Ecumenical Program to Combat Racism was established in August 1969. An estimated \$19,000 has been provided for militant bodies, some of which have been banned in their countries as "terrorist organizations."

Support for the grants came from the Rev. Rupert E. Davies, president of Britain's Methodist Conference. He said his church has declared its disapproval of the South Africa regime of *apartheid* and is bound, therefore, to sympathize with any organizations opposing it.

The *British Weekly* carried this statement: "All who believe policies of a racial kind cannot be encouraged by Christians will applaud the actions of the WCC as honest and honorable, and logical, in relation to declared majority Christian opinion on race."

The Rev. Kenneth MacKenzie, chairman of the Edinburgh branch of the Scottish Council for African Questions, has written the WCC headquarters expressing his commendation of the grants: "These gifts will encourage many in lands where the majority are denied effective participation in the government and are

humiliated under discriminatory rules and habits. They will convey their own message to those detained without trial and others who have been charged, acquitted, and detained again. They will spell a message of judgment against cruel men who use overwhelming power to humiliate and oppress their fellows."

[An earlier story on the WCC grants appeared in TLC, Oct. 4].

MEXICO

Acapulco Mission Establishes Arts Factory

Holy Cross Church is an Episcopal mission in Acapulco, Mexico, which has been hard hit by severe budget cuts in the Episcopal Church's overseas mission programs. To make matters harder, the economic recession in the USA has greatly reduced the tourist business in Acapulco, so that the community itself is in economic doldrums.

The priest and people of the mission are meeting their material hardship head-on by setting up a liturgical arts factory which, they hope, will find a market not only in Mexico but in the U.S. and other countries.

Since the mission began in 1965 it has used for its appointments Mexican arts and furnishings. Mexico is one of the few countries in the modern world that have been able to preserve their own native handicraft industries. Vestments and other church goods made of cloth will be available in the native manta cambaya cloth and hand embroidery will follow the style of the Tarascan Indians.

Vicar of the mission is the Rev. John P. Black, Jr. "We want to weather this bad time," says Fr. Black in an appeal for business. "We feel we have something to offer, a new approach to liturgical arts at a very low cost."

ROMAN CATHOLICS

Cardinal Suggests Ecumenical Council

Leo Josef Cardinal Suenens, Archbishop of Mechelin-Brussels, told delegates to an international congress of theology, held in Brussels, that the future of the church lies in "breaking down barriers to the reunification of all Christians."

"The church," he said, "must work to eliminate some of the non-essential trappings that divide Christians." He holds that Christian believers "could one day share a common Christianity. . . . Stripped of all that is non-essential the kind of Christianity we all want is a Christianity that has shed everything that is not authentic and simple."

He proposed that Christians should begin to think about a new ecumenical council that would represent all Christian



ECUMENICAL GROUP PRAYS FOR HOSTAGES

Rabbi Solomon Sharfman (l), president of the Synagogue Council of America read psalms during an ecumenical gathering near the United Nations headquarters in New York, to pray for the safety and release of the hijacked airline passengers in Jordan. The Rt. Rev. Horace W. B. Donegan, Bishop of New York (c), representing the National Council of Churches, also read prayers. (Photo from RNS)

traditions—a council that could be held in Jerusalem and could be called the second Council of Jerusalem. [The first Council of Jerusalem, held circa 50 A.D., brought together apostles, presbyters, and Christians to decide matters proposed by Barnabas and Paul, questioning the necessity of obliging Gentile converts to observe such prescriptions of the Mosaic Law as circumcision, etc. (Acts 15: 4-29). Simon Peter settled the dispute by declaring that the Gentiles had no such obligation.]

Cardinal Suenens's speech opened the five-day world congress on the future of the church. The assembly was convened by *Concilium*, an international review of theology now observing its fifth anniversary. President of the congress, the Rev. Edward Schillebeeckx, O.P., of Holland, characterized the assembly of 200 theologians and some 700 other scholars, including non-Roman Catholics, as possibly "the most important meeting for the Roman Catholic Church since Vatican II."

CHURCH PRESS

Bishop Addresses Editors

Speaking in Sewanee before a group of diocesan editors from the southeastern states, Arkansas, and Texas, the Rt. Rev. Girault M. Jones emphasized that the editorial staff is "potentially the most valuable asset the diocesan program has." "If a bishop does not appreciate this, he does not know what he is missing."

Bp. Jones, retired Diocesan of Louisi-

ana, cited three opportunities offered by the diocesan newspaper: "It is a means of developing the unity of the diocesan family . . . ; (it) can reach more readers with national church news than any other magazine . . . ; a supreme opportunity is given the bishop of a diocese to present himself, his positions on current issues, and his hopes for diocesan advancement."

CHURCH OF ENGLAND

Former Officer Offers "Advice"

Church leaders were accused of talking too much when Michael De-la-Noy, recently dismissed as personal press officer for the Archbishop of Canterbury, took the pulpit at Harpenden Methodist Church, north of London. He told the congregation: "Now that the Establishment has seen fit to set me free, I hope they will forgive me if I offer a piece of advice. It seems to me that the leaders of the church are in danger simply of sitting around talking among themselves for hours on end about matters of interest to nobody but themselves.

"If they continue to do this they must not be surprised if they find their moral pronouncements fall upon disillusioned ears. There is in this country a genuine need for moral guidance and pastoral help, but if this guidance is to come from the church it will have to come in conjunction with intellectual honesty."

Mr. De-la-Noy, 36, was dismissed earlier this year, not by the Primate but

by Major General Adam Block, chief information officer of the Church of England, after writing two magazine articles on sex. He is now in public relations work.

He charged: "If you belong to the establishment you work in a situation which tends to bring out the worst in you. It brings out your personal ambitions and vanities, it brings out your greed for good living, your enjoyment of pomp and ceremony for its own sake, and, most dangerous of all, it encourages you to practice Christianity in a kind of vacuum." Mr. De-la-Noy also suggested that church leaders were over cautious and not courageous enough. "In order to be a courageous Christian leader you do not have to be *avant garde* for the sake of it; you do not have to shock people unnecessarily to get the headlines. What you have to do is speak the truth with a prophetic voice, and above all you have to think about, and speak about, and really care about the things that perplex and concern ordinary people. The church will never learn to practice the gospel of love unless it receives a public example of loving care from those of us who work, or who have worked, in the Establishment."

Evangelicals Publish Weekly

The *British Weekly*, for 84 years one of the most forthright, most respected, and most quoted journals of Nonconformism in England, is now owned by Christian Weekly Newspapers Ltd., a Church of England Evangelical group. The group also publishes *The Christian Record* and the *Church of England Newspaper*, both evangelistic. Their new acquisition continues to be published under its own name but under the direction of John Capon, 32, a Baptist and managing editor of the *Church of England Newspaper*.

With the change, the publication loses one of Britain's most distinguished religious newsmen, the Rev. Denis Duncan, who was editor and managing editor for 14 years.

British Weekly was once owned by the Church of Scotland (Presbyterian) and it was that church which invited Mr. Duncan to become editor. The weekly was then nationally known but under Mr. Duncan it became renowned through his pungent, trenchant editorials on issues of the day. In 1967, it became independent of the Church of Scotland. The paper's circulation has been placed variously at 14,000 to 20,000.

Canterbury on Preaching

The Most Rev. Michael Ramsey, during a fairly rare visit to the Province of York, addressed a Festival of Preaching, organized at York University to help clergymen get the message of their sermons over more quickly and clearly. The festival was supported by the London-based College of Preachers.



REFORMED UNITY CEREMONY

Taking part in the ceremonies forming the World Alliance of Reformed Churches (Presbyterian and Congregational), held in Nairobi, Kenya, were (l to r): Dr. Ashby Bladen, moderator of the former International Congregational Council; Dr. Wilhelm Neisel, president of the former World Alliance of Reformed Churches and Dr. Eugene Carson Blake, general secretary of the World Council of Churches. The new alliance represents about 55 million members among 127 churches in 70 nations. (Photo from RNS)

NEWS in BRIEF

Some 400 persons present, mostly clergy, heard the Archbishop of Canterbury say that insufficient depth in the Christian Church has come as a result of its right and proper emphasis on action, which had led to contemplation being "starved."

"Contemplation," he added, "has become very widespread in the modern world and there is a worldwide longing for it, but the Christian Church has perhaps failed to be contemplative enough. We have concentrated so much on practical activity that the Christian religion is being bypassed and young people are turning to other things because we have not practiced our religion in sufficient depth." He also said that the traditional type of personal devil had disappeared but "corporate demonic evil" is very much alive. Most people want peace, he said, but are in the grip of the armaments devil. Most people want food and shelter for everybody but are in the grip of the economic forces devil. Most people want to recognize the rights of others but are frustrated by the devil of race.

"Most of the challenges facing the church are the same as those it faced in the 1870s," Dr. Ramsey said. "The big difference is that people are now questioning the very structure of civilization. That is why young people, for example, are wearing outrageous clothes and making organized protests." The church must preach "to the whole man and not just to a religious abstraction," he added.

PENTECOSTALS

Goal — New Church a Day

The United Pentecostal Church, Inc., which built an average of two churches a week in the past year, has set a goal of one church a day in the coming year. And the church expects to attain this goal, according to the Rev. Nathan Urshan, of Indianapolis, one of the speakers at the national convention of the United Pentecostal Church, held in Portland, Ore.

Mr. Urshan, who conducts the nationwide radio program, "Harvestime," told the 7,000 delegates of the spectacular growth pattern of the church overseas and mentioned comprehensive plans for increasing the membership in the U.S. Some of the statistics given by Mr. Urshan were:

(✓) The UPC is now the largest single church in Colombia;

(✓) Forty-two churches are on the Isle of Jamaica.

(✓) There is a "tremendous revival movement" in Ghana and India. In Assam Province alone there have been 20,000 converts in the past 10 years.

"I think other churches have lost the vision of evangelism," Mr. Urshan said. "This is a mistake. They have taken the joy out of worship and made church going a somber thing. They have lost the enthusiasm of worship that we seek and promote."

■ The Roman Catholic Association of Bengal has adopted a resolution expressing "grave misgivings" over introduction of Hindu gestures and symbols into the Roman Catholic Mass. The resolution, containing 13 points of criticism, charged that in the name of "Indianization," attempts are being made to implement changes in the Mass using "gestures and symbols only from Hinduism." "Indianization" and "Hinduization" are not identical, the resolution warned. It stated that the move to equate the two is fraught with grave danger to the church in India and the faith of the laity.

■ The Giant Discount Store, St. Alban's, Vt., has paid \$250 in fines after losing its case in a fight against Vermont's Sunday laws. The fines were imposed for the Sunday sale of non-essential merchandise which included Christmas cards, tools, clothing, and paint. The plaintiff had charged that the blue laws which allow only the sale of essential goods on Sunday are unconstitutional, vague, and an infringement on the right of religious freedom. The Amens Department Store of Rutland is awaiting trial on 25 alleged violations of the same laws.

■ The Diocese of Oklahoma and the Oklahoma Synod of the United Presbyterian Church are arranging for joint ownership and immediate use of seven acres of property with a building in the southeast section of Tulsa. St. Michael's Mission under the leadership of the Rev. John C. Pasco has been using an elementary school for services and the U.P. Church expects to organize a congregation shortly. The Presbyterian Church, U.S. is also planning to use the property.

■ Princess Poon Pismai Diskul, a Thai who is president of the World Buddhist Association, addressed some 40 women from 28 countries at the second meeting of the International Committee on the World Day of Prayer. The session, held in Bangkok, included a panel of Far Eastern speakers who addressed the group on the role women can play in efforts to build peace. The committee plans and promotes the World Day of Prayer observance, held annually on the first Friday of March. The observance has spread throughout the world after being initiated by American church women 84 years ago.

■ The Rt. Rev. George P. Gunn, Bishop of Southern Virginia, has announced his resignation effective Jan. 6, the 23d anniversary of his consecration. His action is based on medical advice and the bishop's own "increasing awareness of physical limitations due to emphysema." He will be succeeded by the Rt. Rev. David S. Rose, coadjutor.

■ The "collegiality" model of the Roman Catholic Conference in Canada should be considered by Anglicans if another debate develops on the office of Primate, in the opinion of the Most Rev. Howard H. Clark, retired Primate of the Anglican Church of Canada. Dr. Clark set forth this view in an article in *The Canadian Churchman*. "The duties we give to the Primate are the collegiate responsibility of all Roman Catholic bishops in Canada," he noted. "One of their members is chosen president for two years." Last year, the General Synod of the Anglican Church approved a new canon relieving Abp. Clark of the responsibilities of his old diocese headquartered in Winnipeg so that he could devote full time to his function as "Presiding Bishop." However, controversy has flared up again on the issue of the Primate's office and responsibility. A new Primate will be elected in January.

■ Pope Paul VI will join with Anglican and Protestant leaders in an ecumenical ceremony Dec. 2, at Sydney's town hall during his Australian tour. Speakers at the service, described as a prayer for Christian unity, will be the pope and the Rt. Rev. David A. Garnsey, Bishop of Gippsland in the Province of Victoria. Bp. Garnsey is also president of the Australian Council of Churches.

■ The Archbishop of Canterbury will be represented by Dr. Henry Smythe, director of the Anglican Centre in Rome, at the canonization ceremonies in St. Peter's Basilica for 40 English and Welsh Roman Catholic martyrs. Dr. Smythe noted that the Archbishop wished to be represented at the ceremonies scheduled for Oct. 25, "as a mark of goodwill toward the Roman Catholic Church."

■ A plan to pay now—die later has been adopted by the Quebec Corporation of Funeral Directors and Embalmers, Rimouski, Quebec. Under the plan, residents will be able to sign contracts with undertakers and pay their funeral costs in advance. Refunds will be available on request should the customer decide to cancel the contract.

■ Once again East German Roman Catholic bishops were forbidden by the communist regime to attend the annual fall meeting of the Fulda Conference of German Bishops which includes the hierarchy of both Germanies. The ban on attendance of the East German bishops has been in effect since 1961. The conference, under the leadership of Julius Cardinal Doepfner, Archbishop of Munich and Freising, dealt with questions related to the Second Vatican Council decree on mixed marriages.

Laurence H. Blackburn

SPIRITUAL HEALING

“Amidst the predominating efforts to heal our social problems by man-made designs alone, we come to the conviction that only God can heal our personal ills. And as a corollary to that conviction, we see the inestimable value, if not the necessity, of letting God heal us in order that we may witness to God’s healing power.”

IN a world very much concerned about health and bodily fitness, Christians have the duty to reveal the complete relationship with God and his laws as the source of good health. We dare not be sick. We dare not refuse to let God heal us if we are sick. This proves in the most tangible and visible way possible that God is and that God cares.

Spiritual healing is too often thought of as something exclusively personal—as something we may choose to share in or not, according to our own desires. Not so! If it is related to Jesus Christ, we are commanded to use spiritual healing in the wider concept of witnessing to his living presence, to his continuing compassion, and to his call to establish the Kingdom of God. As Christians we begin at home—in the church, the central cell of our faith.

The church needs something more than that which it is seeking now—union, ecumenicity, liturgical reform, modern architecture, social concern. It needs a revitalization of personal religion that first of all will bring a sense of obedience to the laws of God in action and living; and that in the second place will make real the power of God for our healing. If the church of today is to be called Christian, it must give undeniable witness of a personal demonstration of the power of the Holy Spirit. How more needful or more concretely than in spiritual healing? A doubting, skeptical world awaits a spiritual Q. E. D.

The Rev. Laurence H. Blackburn, D.D., is a retired priest of the Diocese of Ohio who now makes his home in Woodbury, Conn. His Book, God Wants You to Be Well, is to be published by Morehouse-Barlow.

Let us briefly look at seven aspects of the church’s life—chosen at random and in no particular order—which hinder the true witness of the Holy Spirit through its corporate expression, and then note how spiritual healing in each case can change or at least ameliorate such hindrances.

WE might well begin with the Holy Bible. It is the textbook of our faith; it is the basis of our ethical code as Christians; it is the supreme revealer of the life and teachings of Jesus Christ whom we would follow. Yet, given the best curriculum and the most modern facilities for Christian education, it is almost a commonplace to state that we seem to be the veriest biblical illiterates of any modern generation. Spiritual healing can help in this tragic situation, at least as far as adults are concerned, by calling us back to the study of the Bible as the source of the knowledge of the spiritual power we seek to appropriate. A parish having a vital ministry of healing will surely have the benefit of Bible-centered sermons. Every service of healing will include a Bible-related address, and the whole program will be bulwarked by study classes and prayer groups finding their inspiration in the Bible. It is not amiss that Dr. Paul Tournier’s first best seller was *A Doctor’s Casebook in the Light of the Bible*.

Relevance is the key word of the *avant-garde* in the church today. And what extremes are encountered as we attempt to keep up with those who would push the church into one new type of relatedness after another—fantastic unchurchly architecture, religion in the round, some confusing changes in the liturgy, “pop masses,” and the dean of

St. Paul’s Cathedral in London parachuting from the dome. I think I remember that Jesus settled the matter of getting attention by means of stunts in the second of his three temptations. Jesus captured the attention of the multitudes by relating his ministry to the desperate needs of the people. He healed them of all of their diseases. Not long ago Dr. Gerhard Lenski, Jr., associate professor of sociology at the University of Michigan, used his department to conduct a 10-year study of more than 9,000 Detroit residents. He found that the protestant churches had little to offer those in distress. The survey indicated that those who experienced unusual difficulties with respect to sickness, death, or finances showed a marked drop in church attendance. I fear that this is not an isolated instance. The trumpet of the Lord cannot afford to sound an uncertain or indifferent note when faced with the desperate needs of people. The ministry of healing will enable the church to give a vital witness to the compassion, the presence, and the power of our living Lord and loving Saviour.

It is the concern of many laymen, I am sure, that the church has moved so far into the field of social relations in order to show its relevance to the needs of people. An alphabet of organizations and commissions and committees has been spawned. Millions of dollars are being spent. No doubt much good is being accomplished. And it attracts a spate of publicity. It is also dividing the church. The loyalty of many laymen is being alienated to the point of a serious reduction in giving. Is this the function of the church? Let me answer the question by a personal experience. For seven years I was the rector of an inner-city church in

the Hough area of Cleveland. When the city moved in with a large project, I went to the leaders armed with a list of ways in which our parish could cooperate. After all, had I not majored in sociology in college and expected to enter that field before deciding for the Christian ministry? They listened to my proposals, we talked through the major problems of that troubled area, and then came their decision: "We believe you can make the greatest contribution by going back to your church and rendering there a vital spiritual ministry. That will help more than anything else you can do." They were very nice about it and their rebuff was gentle, but what they were saying was, "Let the church be the church!" Surely I need not belabor the point here that it is our job to change situations through changing people. Spiritual healing denies its name if it results in anything less than the healing of the spirit—the changing of the person's pattern of thinking and living, and the witnessing in gratitude to the Christ who still loves and cares for every soul on earth! And in the wider view, the healing ministry sees all men as brothers in their need because the power of the Holy Spirit to heal is as universal as the air we breathe.

Everyone knows of St. Vitus-in-the-Vale. Perhaps you are on the mailing list of its weekly bulletin bursting with "much ado about nothing." I knew a clergyman who boasted that he had 28 organizations in his parish and that he went to every one of their meetings. I do believe that a parish needs an integrated, well-organized program devoted to the actual needs of that particular parish. What I decry is the devastating busy-ness that leaves no time or strength for the real business of the church. And that business must include dealing with people as individuals at the point of their need. Yet, calling in the homes and personal counseling appear unnecessary and outmoded by the modern parson.

It is obvious that in many parishes the devotional life is at a low ebb. Sometimes laymen complain about this to their priest, and the poor parson realizes the situation but really doesn't know what to do about it. Perhaps personal training in the devotional life escaped his attention at seminary, or he is loathe to intrude such an innovation in his parish for fear of being accused of becoming suddenly too pious for comfort. Yet a cursory glance at any parish will reveal that its spiritual life is directly related to the spiritual health of the whole body as well as to its financial condition. A healing church is a praying church. And what greater witness can we have than the power of prayer?

And some parishes are torn asunder by factions of one kind or another. They may be racial, social, economic, or the unseemly quarreling among organizations. Even worse, parties develop among those who are for or against the priest. Such

church interest turned sour can be recouped by a real challenge to the whole parish to become concerned with a ministry of help to those in "trouble, sorrow, need, sickness, or any other adversity." For years I went to the trouble of putting a slogan or motto on the church sign between Sundays. One time I put this up: "The members of this church are primarily concerned with those who are not members of this church." And I lived to tell the tale! A factious parish can be caught up and integrated in a ministry of love and prayer for others. No better way can be found than through a vital, parish-wide ministry of healing. We cannot dispute with others when we pray with them for those in need. A healing church is a healed church.

In social studies we learn that an inbred community is a sick community, unable to reach its highest potential either individually or collectively. An ingrown religious community achieves the same degenerated state. When a parish is wholly concerned with its own little problems—of the routine of activity, and the tiresome ways and means of finance—it has somehow missed the sense of fulfillment ordained by its Lord.

One day Brother Mandus of England came to Emmanuel Church in Cleveland for a spiritual healing mission. In four days over 2,200 people attended. Of the 1,041 actually registered, 204 came from outside the Cleveland area, including 32 from ten different states and 4 from Canada. Eleven different churches were represented, and most importantly 7% of those registering gave no church affiliation at all. Suddenly a parish that was so concerned with its own problems and thought itself quite forgotten by the diocese found that it had a mission to per-

form. People from all over had come within its doors to witness the power of the living Christ. Spiritual healing can be a catalyst to purge a parish of its pettiness. Or, as Bernard Martin proclaims in his *Healing Ministry in the Church Today*: "The community which prays for its sick members with faith in the promises of the Lord is an awakened community. It is a resuscitated church that suddenly discovers she is receiving the blessings that she is preaching. A living church is a church conscious of the supreme reason for her existence—the Lord has need of her for healing the world."

It is told that a person dropped into Trinity Church in New York one day, and, while thumbing through a Prayer Book, ran across these words which someone had penciled on a margin, "The Church is Jesus Christ alive in the world today." A Mrs. W. found this to be wonderfully true when she traveled many miles to receive the laying-on-of-hands by Brother Mandus during his mission in Cleveland when she found that she had a malignant tumor. Directly afterwards she had a radical mastectomy, but awakened in the recovery room with no pain, and no pain followed, even though it is considered an operation causing much pain for days afterwards. She wrote to me later: "I had nurses and nurses' aides coming in to see the post-operative patient who had had no pain-medicine and was going home the third day after surgery. My special nurses said they had never had a patient before who had done this after such an operation, and I told them about the prayers for me and the healing services at Emmanuel. One of my nurses also told me she had been trying hard for years to find God. When I left to come home, she said, 'You have helped



The Ministry of Healing—Concern for those outside the church



Jesus Heals the Woman: Mt. 9:21-22 (RNS)

The Ministry of Healing—Recognition of Jesus Christ as the Son of God

me to see more clearly for myself, and I will pass on to my patients what I have seen with my own eyes'."

THE ministry of healing, if it is truly spiritual in prayer and purpose, requires the recognition of Jesus Christ as the Son of God. The church then becomes an extension of his incarnation, and is directed and empowered by the Holy Spirit to do even greater works than Christ did—as he promised—to glorify God and to give witness to the Father's love and care.

When a sick person lets God's healing come into him that he may receive the blessing of wholeness in body, mind, and spirit, he becomes a manifestation of what happens when God's rule becomes paramount in one man's life. He is then a witness in microcosm of what the Kingdom of God is like. When a church obeys the Lord's command to "go and preach and heal," it brings the certainty of the Kingdom in a single small island where God's power is supreme because he reigns there. In the *Good News for Modern Man* translation of the New Testament, Jesus said to his critics: "It is by means of God's power that I drive out demons, which proves that the Kingdom of God has already come to you." So John Sutherland Bonnell ends his book, *Do You Want To Be Healed?*, with this appeal: "It would utterly transform the Church of Jesus Christ in our time if the leadership of the church and its members in penitence and humility would seek a new and mighty manifestation of this Kingdom."

W. H. Auden has designated our era as "The Age of Anxiety"; but nearly 40 years ago Carl Jung warned us that "spiritually the western world is in a precarious situation," declaring further, "that side by side with the decline of religious

life, the neuroses grow noticeably more frequent." Dr. Paul Tournier echoes the same desperate diagnosis of our sick world by claiming that "the sufferings of humanity come from its estrangement from faith." And then he pinpoints his judgment with the statement that, "Modern man struggles in secret with his feeling of guilt. And there lies the true cause of the conflicts that rend society."

Out of our degeneracy, we have spawned the hippies who symbolize the symptoms of our sickness. Yes, I was severely critical too, until I read a feature article in *The New York Times Magazine* by the Rev. Andrew M. Greeley, a Roman Catholic priest who is program director at the National Opinion Research Center of the University of Chicago. Entitled, "There's a New-Time Religion on Campus," the article reveals that the intellectual leaders of this strange movement are protesting the dehumanizing effects of the purely scientific attitude, and are really searching for something sacred that will give meaning to life. If this is an honest expression of our neurotic era, we can remember that Tournier quotes Jung as exclaiming, "Neurotics are all searching for religion."

Meaning to life! Forgiveness for guilt! Security through faith! These three, at least, represent the crying needs of our time, and they're all religious. What a day to witness for Jesus Christ! And witness we must. Dr. Kenneth Scott Latourette, renowned church historian, professor-emeritus of Yale, author of 80 books, died in a tragic accident at age 84 last December. Only six years ago, he warned that the biblical command to witness must be met as never before in the next 20 years. But, "our greatest need at this time," writes John Sutherland Bonnell in the preface to his book mentioned

above, "is to bring the healing power of God to bear upon the lives of countless thousands of persons who are overborne by the burdens and problems of life."

TO meet this "greatest need of our time" the church is called upon to obey Christ's command to heal the sick, the clergy to inaugurate a vital ministry of healing, prayer groups to come alive with new purpose, and laymen to keep on insisting with more vigor than ever that the needs of the body as well as the soul be met. This last is more important than one may think because spiritual healing is still a lay movement. Certain societies in the church have conferences devoted to this subject, but does the church? And the seminaries, until recently at least, hardly dared mention the subject.

Perhaps a psychological and sociological approach will bring a response at last. Somehow, even in our sophisticated thinking, there must come the insight that a better world can come only through better people. Here I must admit we are veering dangerously close to old-fashioned conversion! Yet, I still hold that changed lives are more likely to change conditions than are changed conditions likely to change lives. Here I yield to no less an authority than Carl Jung, who wrote that, "inasmuch as collectivities are mere accumulations of individuals, their problems are also accumulations of individual problems. Such problems are never solved by legislation or tricks. They are only solved by a general change of attitude. And the change does not begin with propaganda and mass meetings, or with violence. It begins with a change in individuals. It will continue as a transformation of their personal likes and dislikes, of their outlook on life and of their values, and only the accumulation of such individual changes will produce a collective solution" (*Psychology and Religion*).

If changed individuals are important in changing the world, so are healed individuals important in healing the world.

All this brings us to a new dimension in spiritual healing. Amidst the predominating efforts to heal our social problems by man-made designs alone, we come to the conviction that only God can heal our personal ills. And as a corollary to that conviction, we see the inestimable value, if not the necessity, of letting God heal us in order that we may witness to God's healing power. Truly, we are healed to heal, and to be healed is to be called to the cause of world redemption. Men will see in you that God *is*, that God *cares*, and that God has a redemptive purpose for every living soul in his world. God wants you to be well. His desire for you and for everyone is an abundant, joyful life. His will for you is that you be a radiant witness to his love and care. His purpose for you is that your wholeness in body, mind, and spirit contribute to the healing of a sick and broken world.

EDITORIALS

Thomasville Declaration

WE believe that sin is universal and infects all persons of all classes, religions and races. We reject the idea that the enemy is "The Establishment" or any establishment. This theory only divides all people into classes and sets one group against another. It is basically a version of Marxism.

We accept integration as basic to the Christian concept of loving one's neighbor and the concept of God the Creator of all peoples and races. We reject separatism in any form as an expression of the sins of pride and arrogance.

We accept the role of servanthood for the church and all its members and declare that our purpose is to love man as well as God and to show our love in action and deeds. We reject the idea of reparations and of revenge and we reject the concept of racial or group guilt or innocence.

We believe in God the Father Almighty, creator of heaven and earth. We believe that God is alive and active in his creation. We reject the idea that man by himself alone can ever create social and political perfection.

We believe that God is still a personal God, known to individuals as a source of strength, comfort, and direction. We believe that individual integrity, morality, and faithfulness are important in the Christian life. We reject the so-called new morality, violence in the name of doing "good," or using bad means to achieve "good ends."

We believe that the role of the church in following the example set by Jesus Christ is to minister to all people in need, including those of different beliefs, practices, morality, or life style. We reject the idea that in ministering to people of different beliefs and practices that the church necessarily should emulate, condone, or promote those practices.

We believe that an individual has the right to reject doing violence to others. But, we also believe that each citizen owes a debt of service to his country in some form. We reject the idea that love of one's country is incompatible with Christianity. While no human society is perfect, basic thanksgiving for the protection to enjoy rights, privileges, and freedom is a minimum expression of appreciation for those rights which we all enjoy.

We believe that every Christian living in a democratic society where laws are made by elected representatives of the people should strive to obey and uphold those laws. We recognize that redress from inequities in laws can be obtained through the court system and the political process and that finally if this should fail, the Christian's only resort is *non-violent* demonstration and efforts to right wrongs. We reject the theory of violent confrontation or revolution. Such practices when employed in a democratic society almost always lead to a loss of freedom, a mockery of justice—followed by anarchy and finally totalitarianism.

R. C. BALFOUR, VANCE WATT, THOMAS T. HAWKINS

Balance and Progress

THERE are times when our age seems to be hopping up and down on one foot. Sometimes it seems to be the right foot and at other times, the left. But regardless of what foot appears to be doing the hopping, the impression given is that the attempt is precarious. It is becoming clear that both feet must be involved if there is to be balance and progress. As C. S. Lewis put it: "Mere change is not growth. Growth is the synthesis of change and continuity, and where there is no continuity, there is no growth." In other words: Change plus continuity equals growth.

Whenever a culture stresses change without consideration for continuity, balance is frustrated. What is accomplished is not growth, it is chaos. On the other hand, whenever a culture emphasizes continuity without due regard for change, the end result is also not growth, it is stagnation. Continuity without change becomes blind, but change without continuity becomes both empty and without substance.

The danger of our day is that the impatience for change may lead to the destruction of those stable factors which hold civilization together: law, government, and religion. Many people, therefore, are rightly becoming concerned and alarmed at what they see happening in these areas. And this is understandable, as these are the vital areas which sum up man's experience and give him guidance and assurance as to behavior, security, and hope.

C. S. Lewis' formula would seem to have special significance for the church. Caught up in the impatient drive for change, the danger is ever present that the structure of truth that has held the church together throughout the ages may be bypassed or rejected in favor of some immediate economic or social need. Economic and social needs undoubtedly have some claim upon the church, but not at the expense of that continuous religious truth which is the very heart of the church's life and witness. This rejection of doctrine, if it persists, could in time convert the church into just another social agency, large and efficient but empty of thought and feeling, where action has priority and a statement of faith all but disappears.

*ALLEN J. MILLER

Anticipation


PROPHET

The world awaits your next move.
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Earth strains sight
To see if your light
Is total understanding
Or simply the fire works
Of commitment
To your own point of view.

Bernard Via, Jr.

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Book Reviews

NEW THEOLOGY, No. 7. Edit. by **Martin E. Marty** and **Dean G. Peerman**. Macmillan. Pp. 219. \$1.95 paper.

Once more Martin Marty and Dean Peerman offer us a selection from the current theological journals. This year the theme of *New Theology* is "The Recovery of Transcendence," and those who suffered through the theological insanity of the '60s may well sigh with relief. The inevitable reaction to the secularist, immanentist, and activist mentalities prevalent throughout Christendom has finally set in.

Yet there is something more than reaction or refusal here. We have learned that God must be the central theme of theology, and these essays deal thoughtfully and probingly with God. The range is not narrow, however, and the vital dialogue with the new "counter-culture" of the young is taken up by Sam Keen in his "Manifesto for a Dionysian Theology." Deeply moving is the chronicle of the late Thomas Merton's last days amid dialogue with oriental monasticism. Equally moving is the meditation of Samuel Terrien on God's presence in a broken world, viewed from the Hebraic perspective as hiding his love by apparent absence.

Theologically, the Rev. John Carmody's summary of the thought of Karl Rahner leaves one astonished by the depth and scope of the great Roman Catholic theologian who sketched an existential anthropology of transcendence back in the '50s. And for a first class piece of traditional theology, the Anglican scholar, R. P. C. Hanson, wins the day in his essay on the Holy Spirit. On the whole, these essays and the excellent introduction of the editors make for an invaluable survey of current trends in theology.

(The Rev.) **WILLIAM P. ZION, Ph.D.**
Bishop's University, Lennoxville, Quebec

RELIGIOUS COMMUNITIES IN THE WORLD OF TODAY: A paper presented to the Advisory Council on Religious Communities. SPCK. Pp. 45. 5s.

In spite of the cumbersome title and the brevity of this booklet, it is composed, in fact, largely of a commentary by the Rev. A. M. Allchin. Fr. Allchin's name is well known as the author (1958) of *The Silent Rebellion*, a best-selling and near definitive study of the monastic revival within the Anglican Communion. He has long been an eminent Oxford scholar and writer, advisor, and resource person to Canterbury (and Lambeth).

The subject of the pamphlet is the ongoing "renewal" within Anglican monasteries and convents, with acknowledged

awareness of Vatican II (and a quote from Lambeth 1968) on the religious life. The paper is basically an outline of what we are accustomed to call "position" papers, the posture of the religious orders toward themselves, the church, the world at large, the crisis of history (past, present, and future), and, in the end, the developing concept of the individuality of religious. Dr. Allchin works from the position outline and sets some of what are clearly tense areas of it into perspectives: of history, theology, psychological and sociological realities, the new awareness of Christianity as a minority movement, and the need to introduce the church as a whole to religious orders as they are and are trying to become.

Those unfamiliar with monastic history and ethos have some surprises in store. Those who assume all this to be unimportant or even outdated in terms of the morning headlines will be yet more amazed. The clergy, the religious, the ordinary churchman concerned about Christianity will either read this or be far less literate in a vital field than any of us can afford.

(The Rev.) **RENE BOZARTH, SSP**
Rector of the Society of St. Paul

Booknotes
By **Karl G. Layer**

CONFLICT AND UNDERSTANDING IN MARRIAGE. By **Paul Plattner**. John Knox Press. Pp. 95. \$2.95. This is not a marriage manual in the usual sense of that term; rather, it is the exposition of a theory about the marital relationship. Conflict is unavoidable between two people in love, says Plattner. Those who have never hurt each other have never loved each other. "Many marriages would benefit greatly if husband and wife only knew that conflict in marriage is inevitable, that it belongs indeed to the essence of marriage." The point developed is that, as husband and wife mature and help one another, they each develop the side of their personality that was deficient before and which, therefore, caused conflict. As a result, they grow in their understanding of themselves and each other—their differences are no longer irritating, but "invigorating and even exciting."

MINISTER ON THE SPOT. By **James E. Dittes**. Pilgrim Press. Pp. 138. \$3.95 paper. Here is a sympathetic and constructive inquiry into the predicaments that face one who is a clergyman. It reflects on the problems, style, identity, and self-image of those who are in the ministry. Prof. Dittes is director of graduate studies and a professor on the faculty of religious studies at Yale University.

PEOPLE and places

Appointments Accepted

The Rev. George B. Anderson, former rector of St. Andrew's, St. Johnsbury, Vt., is the youth worker for the Northport Narcotics Guidance Council, with responsibility in the school system for crisis and rehabilitation in drug abuse. He also assists at Trinity Church, Northport, L.I. Address: 6 Hillside Ave., Northport, N.Y. 11768.

The Rev. Justo Andres, assistant, Good Shepherd, Wailuku, Maui, Hawaii, also serves Grace Church, Hoolehua, Molokai.

The Rev. Sydney J. Atkinson, OHC, former guestmaster of Holy Cross Monastery, West Park, N.Y., is prior of St. Andrew's School, St. Andrews, Tenn. 37372.

The Rev. Theodore P. Ball is assistant, Holy Comforter, Miami, Fla., diocesan chaplain in three hospitals, and chaplain manager of Comfort House, an apartment house for the elderly. He has returned to work after being on disability status for over two years following brain surgery.

The Rev. William F. Barrett, former vicar of St. John's, Carruthersville, Mo., is rector of St. Paul's, Box 1308, Artesia, N.M. 88210.

The Rev. Lawrence M. Berry, former priest in charge of St. Matthew's, Kenedy, and Holy Comforter, Sinton, Texas, is rector of Emmanuel Church, 120 N. Church St., Lockhart, Texas 78644.

The Rev. James Bethell, former curate, St. John's, Odessa, Texas, is Episcopal chaplain, West Texas State University, Canyon. Address: 2512 4th Ave. Canyon (79015).

The Rev. Jesse Y. Bigham, Jr., former staff member, Christ and Holy Trinity, Westport, Conn., is rector of Trinity Church, Bristol, Conn.

The Rev. Covy E. Blackmon, vicar of Holy Trinity, Honolulu, Hawaii, is also on the staff of St. Andrew's Priory School, Honolulu.

The Rev. Welles R. Bliss, former chaplain of St. James School, St. James, Md., is rector of St. Mary's, 408 3d St., Belvidere, N.J. 07823.

The Rev. Ted L. Blumenstein, former rector of St. David's, Vandalia, Ohio, is continuing his diocesan training program on half-time basis.

The Rev. William S. Brettmann is rector of Grace Church, Box 1, Orange Park, Fla. 32073.

The Rev. Charles O. Brown, former rector of Christ Church, Rochdale, Mass., is rector of St. John the Baptist, Main St., Thomaston, Me. 04861.

The Rev. Harold R. Brumbaum, former rector of Christ Church, Portola Valley, Calif., is rector of Christ Church, 24400 Border Rd., Los Altos, Calif. 94022.

The Rev. Thomas H. Carson, former canon to the Ordinary of Dallas, is priest in charge of St. Paul's, 108 Salem, Thomasville, N.C. 27360.

The Rev. Richard K. Clarke, former staff member, Holy Trinity, Juneau, Alaska, is rector of Trinity Church, Whitinsville, Mass. Address: 15 Linden St. (01588).

The Rev. John R. Coble, Jr., former rector of St. James', Schuylkill Haven, Pa., is vicar of St. George's, Hellertown, Pa. Address: 980 Juniper Rd. (18055).

The Rev. D. C. Colbert, former rector of St. Luke's, Honolulu, Hawaii, is a chaplain in the U.S. Army.

The Rev. Edward W. Conklin, former chaplain of State Farm, Va., is chaplain of Talbot Hall, Jonestown, Pa. 17038.

The Rev. Austin R. Cooper, former urban minister for the Syracuse metropolitan district of the Diocese of Central New York, is rector of St. Andrew's, 2171 E. 49th St., Cleveland, Ohio 44103.

The Rev. William R. Copenhaver, former chaplain of Patterson School, Lenoir, N.C., has been priest in charge of Church of Our Saviour, Lincoln, N.C., for some time. Address: Rt. 1, Box 585, Lincoln (28092).

The Rev. Leopold Damrosch, former rector of the Church of the Resurrection, New York, N.Y., is vicar of St. Stephen's Mission, Bucksport, Me., and chaplain to hospitals in the Bangor area.

The Rev. Ladd H. Harris, former curate, Christ Church, Reading, Pa., is rector of Trinity Church, Trinity Ave., Lowville, N.Y. 13367.

The Rev. Eric M. Johnson, former priest in charge of St. Francis', Cherokee, and St. John's, Sylva, N.C., is priest in charge of St. Andrew's, Mount Holly, N.C. Address: Box 853 (28120).

The Rev. James B. Jones, former rector of the Church of the Incarnation, San Francisco, is vicar of St. Anselm's, 682 Michael Lane, Lafayette, Calif. 94549.

The Rev. Howard Kishpaugh, former rector of St. Stephen's, Wahiawa, Hawaii, who spent the past year as a missionary in Western Tanganyika, is now chaplain of St. Andrew's Priory School, Queen Emma Square, Honolulu, Hawaii 96813.

The Rev. John D. Lee, Ph.D., is headmaster of St. Matthew's Day School, 16 Baldwin Ave., San Mateo, Calif. 94401.

The Rev. James G. Ludwig, former rector of St. Paul's, Elkins Park, Pa., is vicar of St. Mark's, Troy, Ala. Address: 408 W. College St. (36081).

The Rev. Nelson W. MacKie, former rector of St. Alban's, Centredale, R.I., is vicar of Calvary Church, Pascoag, R.I.

The Rev. Ralph Macy, former chaplain, Texas Tech U, and former member of the staff of St. Paul's, Lubbock, Texas, is a graduate student, Episcopal Theological School, 99 Brattle St., Cambridge, Mass. 02138.

The Rev. Lex S. Mathews, former chaplain, Florida State University, Tallahassee, Fla., is chaplain, University of North Carolina, Chapel Hill. Address: Towne House Apts. 8-E, Hillsborough St. (27514).

The Rev. Ronald McBride, former institutional chaplain in the Diocese of Pennsylvania, is chaplain, St. Luke's Hospital, San Francisco. Address: 1580 Valencia St.

The Rev. James W. McLeod, former vicar of St. Timothy's, Danville, Calif., is rector of All Saints', Palo Alto, Calif. Address: 405 Hamilton (94302).

Churches New and Old

The Church of the Holy Spirit, Missoula, Mont., celebrated its centennial Sept. 18-20, with a review of its history complete with photographs and ice cream social. Special speaker was the Rt. Rev. Ivor I. Curtis, Bishop of Olympia. Officiating at the centennial festival service was the Rt. Rev. Jackson E. Gilliam, Bishop of Montana. The Rev. Claude C. Boydston is rector of the parish.

DEATHS

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

Dealome Knox Dentan, wife of the Rev. Robert C. Dentan, Ph.D., of General Seminary, died Sept. 18.

She is also survived by one son. Services were held in the seminary chapel, New York City.

Catherine Warner Hewlett, 79, wife of the Rev. George R. Hewlett, rector-emeritus of Christ Church, Newton, N.J., and retired priest of the Diocese of Newark, died Aug. 26, in Vineyard Haven, Mass.

She is also survived by one son. A Solemn Requiem Mass was celebrated by the Bishop of Springfield in Trinity Church, Oak Bluffs, Mass., and interment was in Lakeview Cemetery, Skaneateles, N.Y. Mr. Hewlett had been rector of St. James' Church, Skaneateles, 1913-23.

Grace E. Lawton, 86, parish secretary of old St. Paul's Church, Peoria, Ill., for 40 years, died Aug. 20.

She continued part-time secretarial duties with St. Paul's after her retirement and after the new St. Paul's became the cathedral church of the Diocese of Quincy. She is survived by one brother, Charles, and a niece. The Burial Office and Requiem Mass were read by the Rev. D. S. MacDonald, Jr., of the cathedral staff.

Marie Lanier Williams, 95, organist of St. James' Church, Greenville, Tenn., for 73 years, died Aug. 9.

She was the third generation of her family to serve that parish, her paternal grandparents having given the land on which the present church was built and consecrated in 1850. Her mother and older sister had also been organists for the parish. Miss Marie retired in 1965.

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