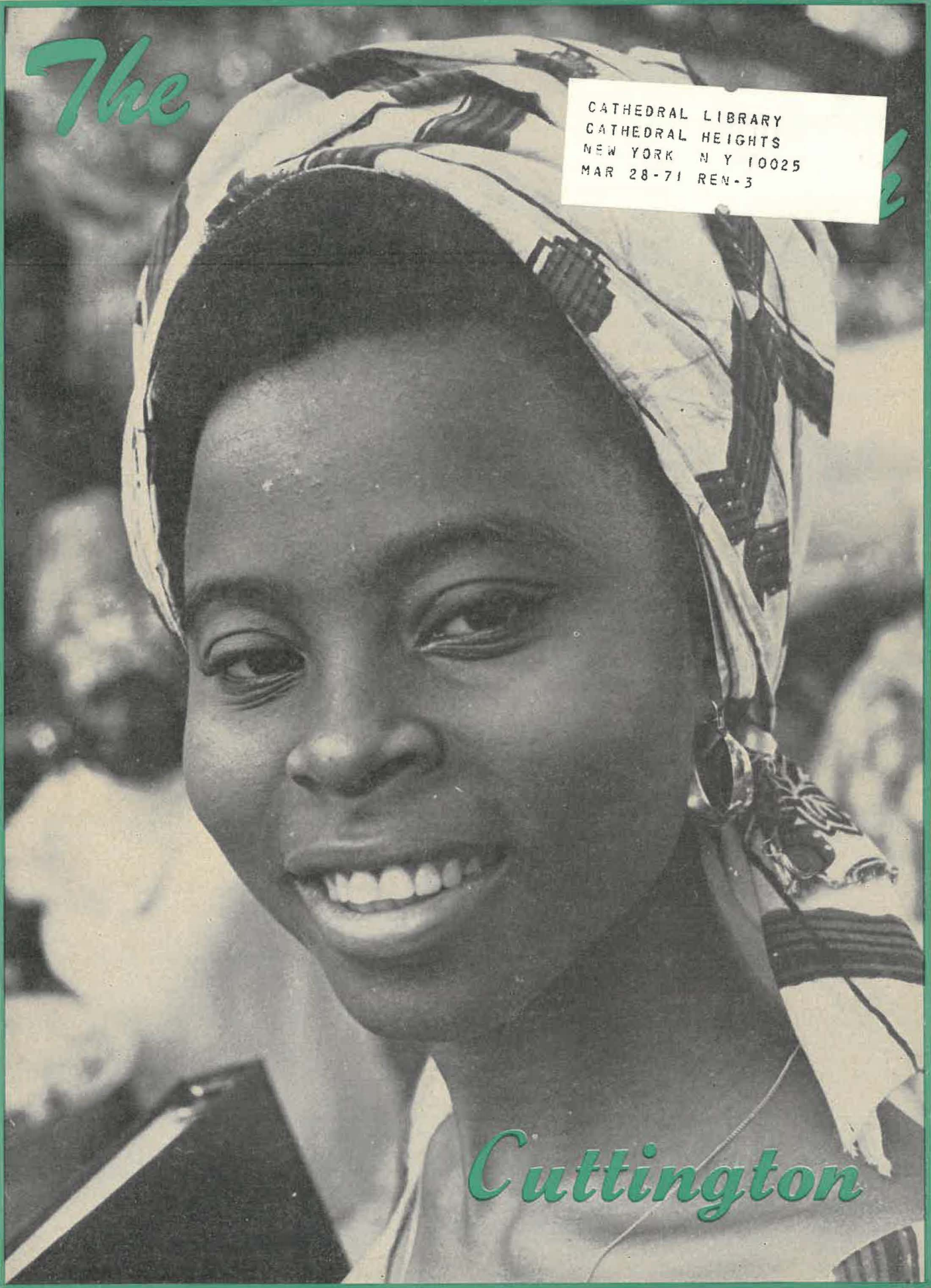


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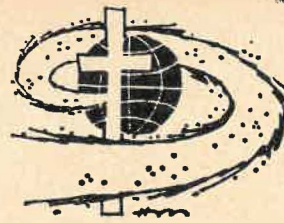
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Around



& About

— With the Editor —

One of several admirable things about Dr. **Geoffrey Fisher**, onetime Archbishop of Canterbury (1945-1961), is the way he can open his mouth and put his foot somewhere interesting. What he says often has the piquancy of the unexpected. Here is one delightful example: Ten years ago he made a journey of great ecumenical importance, in the course of which he was warmly embraced by the Pope in Rome and by the Ecumenical Patriarch in Istanbul. On his return to London a reporter asked him, "What is the most vivid memory of your tour?" His Grace replied matter-of-factly, "Of a camel which looked at me with ineffable scorn."

Perpend. You expected a solemn pronouncement about this significant event in the history of Our Unhappy Divisions. Instead, he gave a straight answer to a straight question. The question had been about vivid memories, not about significant events. The pope and the patriarch had looked at him about as expected, so there was nothing vivid there. The camel was something else again. Truly straight answers, like the archbishop's, are so rare that when we get them they usually rock us, and often give us the impression that the speaker is spoofing. **Bernard Shaw** was a straight-answer man, which explains why people found him entertaining but failed to realize that he was serious. "My way of joking is to tell the truth," he used to say. "That is the funniest joke in the world."

Lord Fisher is another of these straight-answer men and that is why I am puzzled by this recent comment he made about **Pope Paul VI**: "A glorious splendid man who always says the wrong thing." He gave two examples of what he regarded as the pope's wrongness: one, the pope's stand against contraception when he has "half his church against him," and the other, the pope's advocacy of papal authority when the modern consensus is all for collegial authority.

I hope I misunderstand the archbishop. He seems to be saying that the wrong thing is that which is not the "in" thing. This sentiment is unworthy of a genuine Christian individual like Dr. Fisher. He himself would not hesitate, I am sure, to contradict what half or all of his church thinks if he believed that he was right and the rest were wrong. Any Christian individual ought to know that if he says his prayers and uses his mind he just may be right, not only *contra mundum* but *contra ecclesiam*. It has happened many

times in the past. In the Christian vocabulary truth is not just another word for consensus. I am not saying that the pope is in fact right on these issues; I say only that Dr. Fisher's stated reasons for calling him wrong are by no means sufficient in themselves.

On the other hand, the archbishop may have meant to praise the pope as a "glorious splendid man" *because* he "always says the wrong thing." I hope so. An audacious penchant for saying the "wrong" thing is one of the marks of the servant of the God of truth. What God wants said is almost certain to be the "wrong" thing in the eyes of men, since, as one theologian put it, "we find ourselves out of sympathy with God from the start."

Can anybody tell us when, and why, the first person pronoun was elevated from *i* to *I*? It is *i*, or *ich*, in Middle English. It is *ego*, *je*, *ich*, etc., in other languages, always (as far as I can ascertain) uncapitalized. Somewhere between Middle and Modern English somebody got the notion that when *i* say *i* ought to dignify myself by writing it *I*. Oddly, he didn't follow through with *Me*, *My*, *Mine*. It is futile to plead for a change in our practice; a brazenly egocentric humanity will pay no heed. But I claim the right of (non-violent) protest. This corrupt usage gives no help to English-speaking Christians who are trying to be humble. The ultimate sin is the spiritual capitalization of the *i*. If whoever started this is in *Lesser Feasts and Fasts* he should be drummed out at the next edition.

Ponderabilia. "The reason why Christian conservatives can associate with atheists is because we hold that, above all, faith is a gift and that, therefore, there is no accounting for the bad fortune that has beset those who do not believe or the good fortune that has befallen those who do." (**William F. Buckley, Jr.**, *Did You Ever See A Dream Walking?* Bobbs-Merrill.)

"The practice of violence, like all action, changes the world, but the most probable change is to a more violent world." (**Hannah Arendt**, *On Violence*. Harcourt, Brace, & World.)

"Young fellows are tempted by girls, men who are thirty years old are tempted by gold, when they are forty years old they are tempted by honor and glory, and those who are sixty years old say of themselves, 'What a pious man I have become!'" (**Martin Luther**, *Table Talk*.)

Letters to the Editor

ECUSA & PECUSA

I am surprised (and somewhat amused) at the Rev. Canon Enrico Molnar's fantastic protest that the Episcopal Church is not protestant but only catholic [TLC, Nov. 8]. Canon Molnar's article reflects an appalling (for him) lack of knowledge of the growth of the Anglican Church in general and the Episcopal Church in particular.

The Church of England was very much a part of the "protest-ant" movement of the 16th century. The Episcopal Church looks to the Church of England as its parent, as do all churches of the Anglican Communion. We consider ourselves both protestant and catholic, very much a part of both traditions, having our roots in both. Although the name

The Cover

On the cover of this week's special issue on Cuttington College, the Episcopal Church-related school of higher learning in Liberia, is Miss Velma Davies, a senior scholarship student at Cuttington. She is an economics major whose other interests include sewing and dancing, basketball and volleyball. Miss Davies is also featured in the pictorial essay on Cuttington, beginning on page 9 of this issue.

"Protestant" has been largely dropped, and we are now known simply as the "Episcopal" Church, we still retain the term protestant in our Prayer Book title.

Back to the history books, Reverend Canon.

(The Rev.) ALFRED D. CARSON
Associate at St. Stephen's Church
Orinda, Calif.

Prayers for the Missing

Some of your readers might be interested in knowing that American military personnel missing in Southeast Asia (as listed in *The New York Times* of Dec. 31, 1969) are remembered daily by name in cycle at the altar of the chapel of St. Mary's-in-the-Field, Valhalla, N.Y. Anyone desiring to make an addition to the list may send the information to the Sister Superior, CSM.

St. Mary's-in-the-Field is a home and school for girls with social and adjustment problems, operated by Sisters of the Community of St. Mary.

ROBERT COE
Counselor at Law

White Plains, N.Y.

End Run?

When a plunge through the center by the Executive Council team for "the support of student strike activities, including their political education campaigns" was ruled offside

by the umpire (The Internal Revenue Service), did the coach (The Presiding Bishop) then call for an end run play (\$250,000 General Convention Youth Program) to accomplish the same goal?

(The Rev.) JAMES BRICE CLARK
Rector of St. Barnabas Church
Omaha, Neb.

Part-Time Priests

Recent articles and correspondence over the matter of part-time priests neglect to point out one of the most critical aspects of the situation. There are many priests who have left the full-time priesthood not because they wanted to but because there were not positions for them or money to pay them.

Since the church seems to have become a mere dispenser of the things that are Caesar's, it is natural that there should be less money for clergy support and less need for clergy. But the people of God ought to keep one thing in mind. Social workers and administrators are much more expensive than priests.

(The Rev.) WILLIAM L. LAHEY
Rector of Holy Cross Parish
East St. Louis, Ill.

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The Living Church

Volume 161 Established 1878 Number 23

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and Welfare of the Church of God.*

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THE KALENDAR

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Nicholas, B.
- 13. Advent III
- 16. Ember Day
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- 20. Advent IV

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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NOTED ATHLETES SPEAK FOR CHRIST

IN THE PAGES OF THE UPPER ROOM

"compassionate understanding is directly proportionate to good communications."—Bart Starr, Quarterback, Green Bay Packers

"I would reach out for help, either by prayer or by a moment of silence..."
— Joe Orduna, Football

"...their coach stepped forward...and told the players they had won the people to God." — Jack King, Baseball

"... (when) we learn how to be 'partners working together' with one another and with God." — Larry Hanks, Coach

These famous athletes have found a personal relationship with Christ . . . have made God a vital part of their daily lives. The January-February issue of *The Upper Room* shares meditations written by athletes. The above excerpts are from some of them.

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The Living Church

December 6, 1970
Advent II

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CHURCH STATISTICS

The Clergy Respond

A clerical pollster, the Rev. Stanley R. Sinclair, rector of St. Paul's Church, Visalia, Calif., is sharing with the public the results of a 2% random sampling of active clergy in 16 dioceses—2 in each of eight provinces. The results of this poll were similar to those of previous "intensive polls" such as those conducted in three test dioceses where the active clergy response was as high as 40%, he said.

1. In favor of COCU: 27.7%—of these, 90% had read *Principles of Union*; 70% had read *A Plan of Union*.

Opposed to COCU: 51.3%—all claimed to have read the *Principles*; 95% had read the *Plan*. (21% did not respond to this question).

2. Ministers in COCU: 24.3% would serve as ministers; 40.5% would not. (Many would-be "Continuing Anglicans" did not reply to this question.)

16.6% undecided.

18.6% did not respond.

3. Continuing Anglicans (continuation of an Episcopal Church outside COCU): 70.2% would be; 16.2% were undecided. (Most of the COCU supporters did not reply to this question.)

4. Post-Houston reaction to GCSP: 48.6% approved of modified GCSP "with reforms"; 37.8% were still completely opposed to the program; 7.1% were uncertain; and 6.5% no answer, or other answer.

5. Data Bank: 48% support the plan; 35.1% opposed it; 7.1% undecided; and no answer from the others.

6. Decentralization of the church: 78.3% of those responding favor decentralization; 10.8% want further centralization.

Fr. Sinclair said the sampling indicated to him that the two central issues before the church are still the General Convention Special Program and the Data Bank, because "allowing for standard error, the clergy are about evenly divided" on those issues. He also stated that the poll shows that COCU is unpopular with the clergy even after widespread study. "As for decentralization," he said, "the strongest possible mandate seems to exist, and it conflicts with current recommendations for restructuring before the church."

ECUMENICAL RELATIONS

Pakistani Churches Merge

The Church of Pakistan was established in Lahore, through the merger of

the country's Anglicans, Methodists, and Presbyterians. The 200,000-member body results from 40 years of negotiations and brings together the Methodist Church in Pakistan, the United Church of Pakistan (Presbyterian and Congregational), and the Anglican Dioceses of Karachi, Lahore, and Dacca.

In a unique departure from most church unions, no statement of faith was issued in advance. A confession and forms of worship will evolve as the traditions grow together. Structurally, the merger combines episcopal and presbyterian forms of church polity—bishops, presbyters, and laymen will share in the governing of the church. There are five dioceses each having a bishop. Pastorates will be administered by clergymen, and the clergymen along with the laity will have equal representation on diocesan councils.

The Church of Pakistan, inaugurated in the Cathedral of the Resurrection, Lahore, presents four basic principles:

(✓) The Church of Pakistan belongs to the One, Holy, Universal, and Apostolic Church;

(✓) In matters of faith it accepts the Bible as the final authority;

(✓) Early summaries of the Christian

faith, including the Apostles' and Nicene Creeds, are accepted as witnesses to, and guardians of, biblical faith;

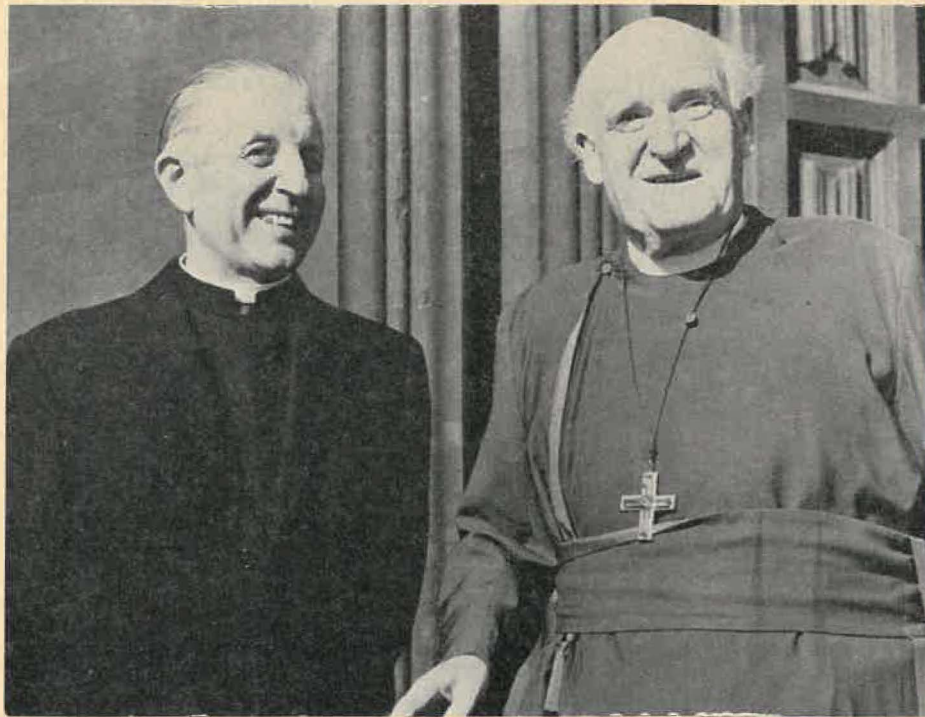
(✓) Within the context of the first three stipulations, divergent opinions will be respected so long as they are in harmony with Christ and not disruptive to fellowship.

The first five bishops and their dioceses are: James D. Blair, Dacca; Selby N. Spence, Karachi; Inayat Masih, Lahore, Victor Samuel, Multan; and William C. Young, Sialkot. Bp. Blair has been Anglican Bishop of Dacca, and Bp. Masih, Anglican Bishop of Lahore.

PERSONALITIES

Dr. Fisher Discusses the Pope

Lord Fisher of Lambeth, Archbishop of Canterbury, 1945-61, has described Pope Paul VI as "a glorious splendid man . . . who always says the wrong thing." The 83-year-old Anglican stressed that he was not being "abusive" of Pope Paul, but pointed out that the pontiff pronounced himself on contraceptives and "has half his church against him" and



CANTERBURY WELCOMES CARDINAL

The Archbishop of Canterbury, Dr. Arthur Michael Ramsey, welcomed Belgium's Leo-Joseph Cardinal Suenens (l) as the Roman Catholic prelate arrived for a visit to Lambeth Palace. The cardinal described Dr. Ramsey as "an old friend," and said that they are compiling a book on their joint lecture series in the United States earlier this year. (Photo from RNS)

also has overplayed papal authority when the move is toward collegial authority.

Lord Fisher made these comments during a weekend visit in Boston, to attend the 80th birthday celebration honoring the Rt. Rev. Henry Knox Sherrill, a former Presiding Bishop. The Englishman also called for a more straightforward and a deeper spirituality in ecumenical negotiations.

Distinguishing between what he termed unity ("a spiritual gift from God") and union ("man-made plan for bringing churches together"), Lord Fisher declared that "unless you've got the free air of unity blowing about, you can't deal with union at all." To illustrate his view, he described a meeting with Pope John XXIII in 1960, the first time an Archbishop of Canterbury had met with a Pope since the Reformation. Recalling the visit, Lord Fisher said they met in "a spirit of complete unity. We never differed at all . . . until he spoke of the 'return of his separated brethren'."

"I said, 'Your Holiness, not return'."

"He said, 'I don't understand'."

"I said, 'None of us can go backwards. We're on parallel lines going forward,'" Lord Fisher related. "He said, 'You're perfectly right,' and from that moment, I never heard him or the Vatican speaking of our return."

Lord Fisher suggested that ecumenical negotiations such as the proposed Anglican-Methodist merger in England and the U.S. COCU may go astray because "a person cannot get a straight answer to a straight question. Only when people recognize that the Bible is not infallible nor the church, because both have to be interpreted by human beings, can you get negotiations really open to the Holy Spirit," Lord Fisher said. He also said it would be better not to include on negotiation teams people who have declared they "won't give an inch."

NCC

Church Donations "Steady" During '69

Despite forecasts of income decline and reports on financial woes, cash contributions to non-Roman Catholic churches in the fiscal year 1969 held almost on a par with those of the previous year.

The latest figures available show that members of 48 religious bodies gave \$3,099,589,000 in 1969 as compared to \$3,000,477,000 given by a comparable group in 1968. These funds go for local congregational expenses and benevolences. Of the total, 78.84% remained in local parishes. The remainder, 21.16% went mostly to overseas missions and national programs.

In releasing the figures in an annual review of church finances, the National Council of Churches noted that in 1969, the dollar bought about 4% less than in 1968 due to inflation. The 1969 contri-

butions would, therefore, amount to \$2,-975,605,000 in terms of 1968 buying power.

The survey dealt with contributions from members and friends rather than with total church income and no figures were contained on how much churches might have gained or lost in investments. An average confirmed church member, the data showed, gave \$99.68 in 1969. The average for inclusive membership was \$87. As in the past, churches stressing tithing showed the best individual member giving.

First among the churches in per-capita giving was the Seventh Day Adventist, which has 404,000 members. The rate was \$305.96 per member. In the churches having approximately one million members or more, the Episcopal Church had an average contribution of \$88.78 per member.

The NCC report also carried a comparative study of clergy salaries in 20 church bodies for the year 1968: The average was set at \$8,037 and contrasted with an average of \$12,751 for chemists and \$15,283 for lawyers in the same period. Highest in the clergy salary chart was the Unitarian Universalist Association, paying an average of \$10,412. The report also said that one out of six clergymen now has a second job—the moonlighting netting an average of \$813 per year.

AUSTRALIA

Boycott of Papal Service Hit

A bitter controversy in Australia over Archbishop of Sydney's decision to boycott an ecumenical service in which Pope Paul VI would take part in Sydney this month has spread all the way to London. The Most Rev. Marcus Loane's decision was made because of "reasons of conscience" [TLC, Nov. 1]. The said decision has since become the subject of nationwide and religious argument.

It spurred a long statement of regret from the Suffragan Bishop of Barking, East London, the Rt. Rev. William Chadwick, chairman of the Archbishop of Canterbury's commission on Roman Catholic relations. Bp. Chadwick said it was a misconception for Dr. Loane to see himself as a stalwart defender of the Reformation. "What he is defending," said Bp. Chadwick, "is the theological approach and attitude of the 16th century. This is the crux of the matter. My regret is that he does not seem to have weighed sufficiently the developments which have taken place in the church since that time. In fact, it is not possible to ignore those changes in the way that Dr. Loane appears to do."

Bp. Chadwick's statement appearing in the evangelical *Church of England Newspaper* in London, dealt specifically with a number of points raised by the Archbishop of Sydney. Papal infallibility

still remains an obstacle to unity, he wrote. "But," he added, "it would be fair in making an estimate of what this means to take into account the extent to which Roman theologians are wrestling with the problem, and to meet their efforts with a corresponding effort to understand. In other matters the difficulties seem less formidable. . . ."

PRESBYTERIANS

Presbytery to Drop Charges Against BEDC

Reversing the position it took in September [TLC, Oct. 25], the Presbytery of Philadelphia has voted to ask that criminal charges against 11 members of the Black Economic Development Conference (BEDC) be dropped. The presbytery at first decided not to reconsider the September action, but a sit-in of some 30 demonstrators persuaded the group to change its mind. The action to drop charges was approved in a close vote, 136-129.

Six adult members of the Philadelphia BEDC were arrested and charged with forcibly entering the offices of the presbytery, Aug. 13. Five juveniles were arrested and turned over to their parents. Among those arrested was Muhammed Kenyatta, head of the Pennsylvania BEDC, who said he and his group came to press demands for reparations in the amount of \$350,000. BEDC demands have often caused dissension at recent presbytery meetings.

Richard A. Sprague, first assistant district attorney, said in Philadelphia, that a presbytery request to drop charges against BEDC members would not by itself end the case. "We would initiate a review of the matter if they made such a request," he said, "and it could be yes or no."

Members of the presbytery who were opposed to dropping charges plan to introduce a motion to reconsider the latest decision. The Philadelphia group is a regional unit composed of clergymen and congregational officers representing some 100,000 United Presbyterians, members of approximately 170 Philadelphia-area churches.

GOVERNMENT

USSR Refuses to Accept Congressmen's Petition

A petition expressing concern of 49 House of Representatives members for the plight of Soviet Jews was taken to the Soviet Embassy in Washington, D.C., by Rep. Gilbert Gude. He was received for nearly an hour by Minister Counselor Yuly Vorontsov, acting head of the embassy, but the Soviet official refused to accept the petition.

Signed by 26 Republicans and 22 Dem-

ocrats, the petition expressed "deep concern" over "reports that Jews are denied religious and cultural rights accorded to other minority groups in the Soviet Union." Rep. Gude said the Soviet minister expressed fear that to accept the petition would suggest that the congressman's concern was justified.

"We have no reason for raising or discussing this question because this question is being raised . . . only outside the Soviet Union and never inside the Soviet Union by Jews," said Alexander Yevstafyev, press counselor at the embassy. He also said Jews are "satisfied with what they have in the Soviet Union. We have facts and figures describing the real social status of the Jewish people in the Soviet Union. . . . But there is no Jewish question in the USSR."

NEWS FEATURE

The Church as Social Confrontation

Most church conventions today aren't complete, it seems, without a "walk-in," a "walk-out," a "takeover," or some form of demonstration. The 29th annual convention of the fundamentalist American Council of Christian Churches was certainly no exception. Opening its convention recently in Pasadena, Calif., it immediately ran head on into its theme, "The Church Facing Moral Revolution." The controversial Bible Presbyterian radio preacher, Dr. Carl McIntire, ably assisted by a loyal faction of delegates, attempted to get control of the council by seizing the rostrum, the microphone, the agenda, and the presidency all at once, before the other delegates had registered, it was alleged, and while other officers were attending a press conference nearby. The Rev. Philip Clark, of Glendale, Calif., president of the council, returned to the rostrum, declaring to Dr. McIntire that "he would make no concessions to piracy, and you are a pirate in that chair." The quarreling, parliamentary squabbling and general confusion continued for about two hours, at which time Dr. McIntire retired with his faction to a nearby meeting place, announcing that they were the council and he its president.

The Rev. Carl McIntire helped to found the ACCC in 1941 after he had been deposed as a minister by the United Presbyterian Church in 1936 because of his active opposition to their increasing theological liberalism. Its membership today is about 500,000, largely fundamentalist Baptist, Methodist, and Presbyterian bodies, with about 1,000,000 followers through the radio and film programs of the ACCC.

Dr. McIntire a Political Force

Because of his radio program, it was admitted that regardless of what happened at the convention, Dr. McIntire would remain a potent force in ultra-

conservative politics. His "Twentieth Century Reformation Hour" is carried five times weekly over about 600 radio stations in Canada and the United States, reaching over 1,000,000 persons. He also edits a small weekly, and is the head of the fundamentalist Shelton College in New Jersey. He is president of the International Council of Churches of which the ACCC was the largest member. Dr. McIntire staged victory rallies in Washington, D.C., on Apr. 4 and Oct. 3, to the latter of which he invited South Vietnam's vice-president, Nguyen Cao Ky. Ky eventually declined to attend. McIntire stated that Ky was kept out by the administration, which picked up the revolutionaries' threat of violence and used it to their own political advantage.

The rift in the ACCC became acute two years ago when Dr. McIntire was not reelected to the executive council because of his desire to use the churches in political activism. The Rev. Philip Clark of the Bible Presbyterian Church was elected president of the council and convention. The executive secretary of the ACCC, the Rev. John Millheim, of Valley Forge, Pa., repudiated McIntire's Washington rallies and the ACCC threatened to withdraw, as the largest member of McIntire's International Council of Christian Churches.

Dissidents Withdraw

After the withdrawal of the dissident faction, the convention organized its business, passing resolutions condemning communism, upholding police officers, condemning pornography and the liberalizing of pornographic laws, repudiating the "cultural mandate" theory, condemning certain actions of the American Civil Liberties Union, and condemning the COCU deliberations, stating, however, that they would not demonstrate in the streets in order to intimidate government members.

The convention then quietly but purposefully proceeded to withdraw from Dr. McIntire's ICCC, and to expel four of the five church bodies supporting him. The Bible Presbyterians were given special study because their respected council president, the Rev. Philip Clark, would be forced to leave if they were expelled. The Bible Presbyterians were later expelled, but the Rev. Philip Clark was reelected president of the ACCC. He stated that he intended to reaffiliate with the Westminster Bible Fellowship which became a member of the council during the convention. The reasons stated for expelling the recalcitrant churches were, failure to abide by the ACCC constitution, disrupting a regular session, and acts detrimental to the peace and unity of the churches. The Rev. John Millheim stated it bluntly, "Now it is a Council of Churches; if Dr. McIntire takes over it will be a one-man show."

TONI HERR

Briefly . . .

■ The member churches of the Consultation on Church Union (COCU) have been given an extra 5 months to study the plan of union. Responses to the plan will be due June 1, 1972. Dr. Paul Crow, Jr., general secretary, stated that conferences with church leaders indicated that the message was loud and clear: "We want more time."

■ Presbyterian Church (USA) is the tentative name for the proposed merger of the United Presbyterian Church in the USA and the Presbyterian Church in the U.S. (Southern)—the nation's two largest Presbyterian bodies. A plan of union, to be submitted to the general assemblies of the two groups next spring, with its time schedule of study, reactions, discussions, and possible revisions, could bring about formal reunion in 1973. The two groups have been separated more than 100 years, a split arising partly from the Civil War. An attempt at union failed in 1954.

■ A special convention to be held for the election of a Bishop Coadjutor for the Diocese of West Missouri, has been set for Dec. 6, at St. George's Church, Kansas City, Mo. There is no nominating committee to select candidates; rather a screening process by a committee of clergy is now in effect. [The present bishop, the Rt. Rev. Edward R. Welles, was elected to that position 21 years ago on Dec. 6.]

■ The Most Rev. Felix R. Arnott, former Bishop Coadjutor of Melbourne, was enthroned as the new Archbishop of Brisbane, in ceremonies held in St. John's Cathedral, Brisbane, Australia. In his sermon he spoke of the many disclosures from God found in the modern world. These revelations, he said, often came from "unpopular contemporary prophets, from the sciences, and from the creativeness of contemporary artists." The archbishop also stated that the church has to face change and be reshaped "if the Gospel were to be preached, successfully, in contemporary society."

■ Patriarch Abuna Basilius, the first Ethiopian in history to be elected Primate of the Ethiopian Coptic Church, died Oct. 12. He was 79 years old. He was named supreme head of the Ethiopian Church in 1951. Traditionally, the head of the Ethiopian Coptic Church had always been an Egyptian, appointed by the Patriarch of Alexandria, ruling head of the parent Coptic Church of Egypt. The election of an Ethiopian archbishop climaxed an agreement made after a long-standing dispute in which the Ethiopian Coptic Church threatened to separate from the parent church unless it were placed under the spiritual jurisdiction of an Ethiopian.



President Tubman signs his letter as Cuttington's President Baker looks on.

THE EXECUTIVE MANSION
MONROVIA

CUTTINGTON COLLEGE

In the Scriptures it is recorded that in the beginning darkness covered the face of the earth and God said: "Let There Be Light, and There Was Light." By that great pronouncement the Almighty in actuality gave birth to education. Man's survival in the world in which he found himself was only possible because of his probing, searching, and analysing -- which in short we call education. It is one of the greatest blessings which Divine Providence has allowed us to cultivate and there is no yardstick with which to measure the importance of education to mankind. With the gift of education man was given discernment and understanding. It is that which has given him his ascendancy in the animal world. It is that which has given him his cities and civilisation; his law and order; his progress and advancement; and his realisation of himself and what he stands for.

When we speak of education we cannot limit ourselves or our scope -- the farthest horizon is too near and the light-year distance of the remotest star stands easily within our reach. From the lowly beginnings of the stone age education has not only removed us from our caves and grottos but has placed us in skyscrapers and modern buildings; it has shrunken our world and not only laid bare its many seemingly unfathomable mysteries but has catapulted us into the nuclear age. Other than education, what can successfully take man out of his natural environment and reach out into outer space.

We can neither over-estimate nor over-emphasize the importance of education in the life of our Nation. Our educational program has been given the highest priority. We intend to pursue it to the fullest extent of our ability and resources to enable us to take our place in this world of today where education is the hallmark of national existence.

In our first Inaugural we had this to say about education: "One of the greatest demands of the present time, and one vitally essential to our national existence, is the removal of illiteracy from within our borders. We shall, therefore, endeavor to provide the best possible standard of education for our people. We shall endorse education in its general and broadest aspects -- vocational as well as agricultural."

Some time ago I was approached by the authorities of Cuttington College to discuss what I may describe as a very delicate problem affecting the very existence of that institution of learning which, due to declining income, was threatened and was facing many unpleasant possibilities. Four proposals were placed before me which included (1) turning the College over to Government, (2) retracting the

educational program, (3) closing down the institution as a non-viable entity, and (4) mounting a program to raise adequate financing.

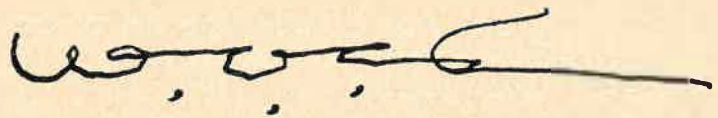
After discussing these proposals with them I informed them that the first three suggestions were unacceptable, but that I would not like to see Cuttington closed down because it has contributed so much to the educational program of the country for almost three-quarters of a century. In order to save the situation I recommended to the Legislature the enactment of a law authorizing a Bond Issue of a million dollars for Cuttington College.

Considering the importance of education to any nation I cannot conceive of any calamity worse than the closing of the portals of learning. We in Liberia, I am sure, will not sit supinely and watch the collapse of an institution such as Cuttington College which has turned out so many great men and leaders in the fields of religion, politics, social welfare, and other theatres of government and private life.

I find myself not only obligated but honoured to launch this appeal for funds to save Cuttington College, and I am very hopeful and confident that my appeal will not fall on deaf ears or on sterile grounds. I am now appealing to all citizens of this Republic, residents, friends, and in general to all persons everywhere, who are interested in the promotion of better human relations through education, to rally around this bastion of learning and save it from falling. This can be done through endowments, wills, grants, regular contributions, chairs of discipline, donations, and outright gifts to the cause of the Institution.

He who gives to charity gives well; he who gives to the Church serves God; he who gives to the State serves his fellow man and his nation; but he who gives to education not only perfects nature but brings man nearer his God by the inculcation of understanding, the development of that fellowship which makes him a useful and integral part of the human race.

As I end this appeal let me once more emphasize the importance of education by quoting what Charles Phillip said about education: "Without education, what is man? A splendid slave, a reasoning savage, vacillating between the dignity of an intelligence derived from God, and the degradation of passions participated with brutes; and in the accident of their alternate ascendancy shuddering at the terrors of an hereafter, or embracing the horrid hope of annihilation. . . . The phenomena which bewilder, the prejudices which debase, the superstitions which enslave, vanish before education."



W. V. S. Tubman
PRESIDENT OF LIBERIA

August 12, 1970

Some Thoughts

on

Education

— An Interview —



Prior to her marriage earlier this year, Mrs. Isaac Randolph was better known as Miss Angie Brooks, President of the General Assembly of the United Nations and member of the delegation of the Republic of Liberia. This interview with her was conducted by Dr. Arthur Ben Chitty, past president of the Association of Episcopal Colleges, who now serves full time on the staff of the University of the South, the Episcopal Church-related college in Sewanee, Tenn.

DR. CHITTY: WHAT do you think of the importance of education in the world at large?

MRS. RANDOLPH: It exceeds almost any other factor in advancing the happiness of man.

Q. Why do you say "almost"?

A. Because the development of the intellect, together with specific skills made possible by trained minds, must be disciplined by moral and ethical restraints.

Q. Granting that such restraints are present, what is your opinion of the relative importance of education to a technologically advanced nation and a developing nation.

A. In each instance the need for education is primary. The advanced nations cannot maintain their position without it and the under-developed countries are tied to the ground without skilled and enlightened people.

Q. You yourself are the product of church schools. What comments might you make on them?

A. In many underdeveloped countries they have been historically the major educational resource of the nation. They represent the only opportunity young people in very large areas have for raising themselves above the level of poverty and ignorance.

Q. Is this situation true in Liberia?

A. Historically yes. Church-sponsored schools in our part of West Africa for a long time furnished the majority of educational opportunities. You might say Liberia's present generation of top leadership has come largely from Christian mission schools. In the period since World War II, however, vigorous sponsorship of education by the Liberian government has created a more balanced situation.

Q. What do you say about the rationale of the church-related schools?

A. Philosophically, it offers precisely what I referred to earlier—an intellectual flowering in parallel development with moral and ethical sensitivity. It is difficult to have knowledge of Christian teaching without feeling that it offers solution for most of the world's ills.

Q. What is the importance of Cuttington College in Liberia?

A. I would say this question should be expanded. Cuttington College is important not merely to Liberia but to West Africa. It is the only private four-year liberal-arts college in an area larger than the United States and having an equally large population. If there ever is to be, in our part of the world, the dual system of higher education—public and private—

that has made the USA the most prosperous and powerful country in history, then Cuttington has enormous importance.

Q. Is it your impression that Cuttington does good work?

A. Yes. We in Liberia are very proud that the better degree winners at Cuttington can enter American graduate and professional schools without additional preparation.

Q. Do you feel a special interest in church-sponsored education?

A. Yes, indeed. For one thing, I am a product of it. I went to the elementary and high school at the College of West Africa, completing my last year of high school at the Lott Carey Mission. My undergraduate degree was taken at Shaw University, a Baptist school in Raleigh, N.C. I feel a personal debt to all churches which operate schools and the mission hospitals, supported by people who rarely if ever see the recipients of their generosity, witnessing an obedience to Christ's second great commandment: "Love Thy Neighbor As Thyself."

Q. Are you in favor of Cuttington's policy of equal opportunity for women?

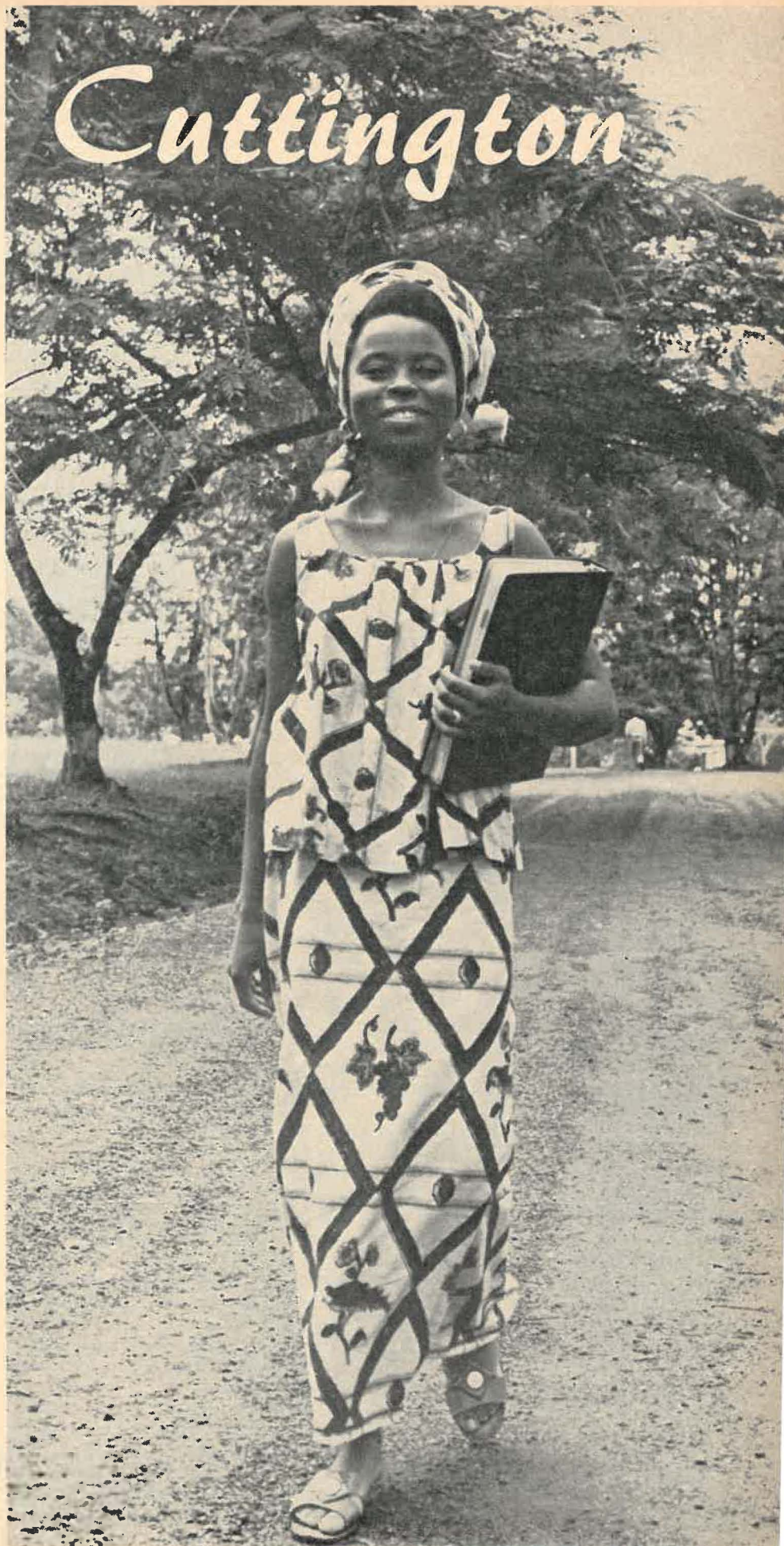
A. Indeed I am. In fact this is the policy of the Liberian government. The opportunity for selfhood and independence is vital in promoting respect, dignity, and the worth of the human person, regardless of sex; it is essential, in view of the fact that not all of the women in Africa are as yet fully politically and socially emancipated.

Q. Do you like the regional concept—the international and transcultural aspects of Cuttington's new expansion program?

A. Yes. Liberia has been an independent nation for nearly 125 years. She therefore has much to offer in breaking down barriers between the nations of Africa. When I look at a map of Africa and see the wide area from which Cuttington draws its students, I feel that Cuttington College in Liberia (the only private four-year college on the continent) is making a powerful contribution to peace and good-will in keeping open the channels for human relationships across national boundaries.

The following essay, depicted through the medium of photographs, is designed to present the readers of this magazine with a graphic image of life at Cuttington College. The essay centers around Miss Velma Davies, a senior scholarship student at Cuttington, majoring in economics. She also appears on the cover of this week's issue. The photographs were taken by the Rev. Harrison Owen, a priest of the church who has worked in Liberia and who now makes his home in Centereach, N.Y.

Cuttington



Classrooms



The Chapel



We can neither over-estimate nor over-emphasize the importance of education in the life of our nation.
—President *W. V. S. Tubman of Liberia*



Philosophically, church-related schools offer parallel intellectual, moral, and ethical development.
—*Angie Brooks-Randolph*



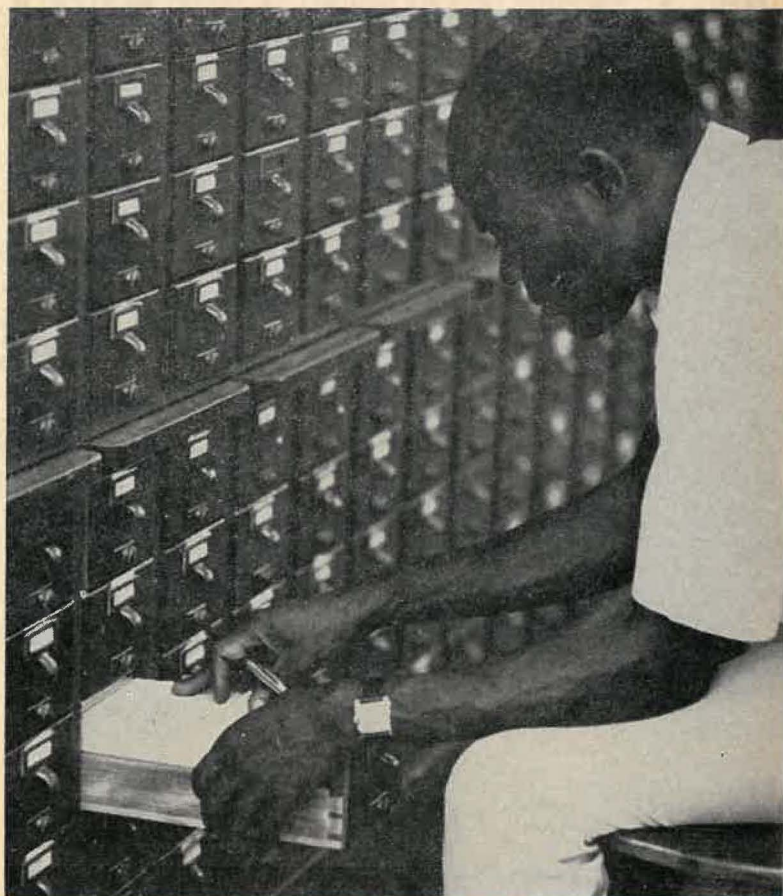
Doctor Christian Baker:
Cuttington must be prepared to meet increasing needs and demands.



Education exceeds almost any other factor in advancing the happiness of man.
—Mrs. Randolph



Mrs. Randolph:
Cuttington College has enormous importance.



Man's survival depends on his probing, searching, analysing—
in short, on what we call education.

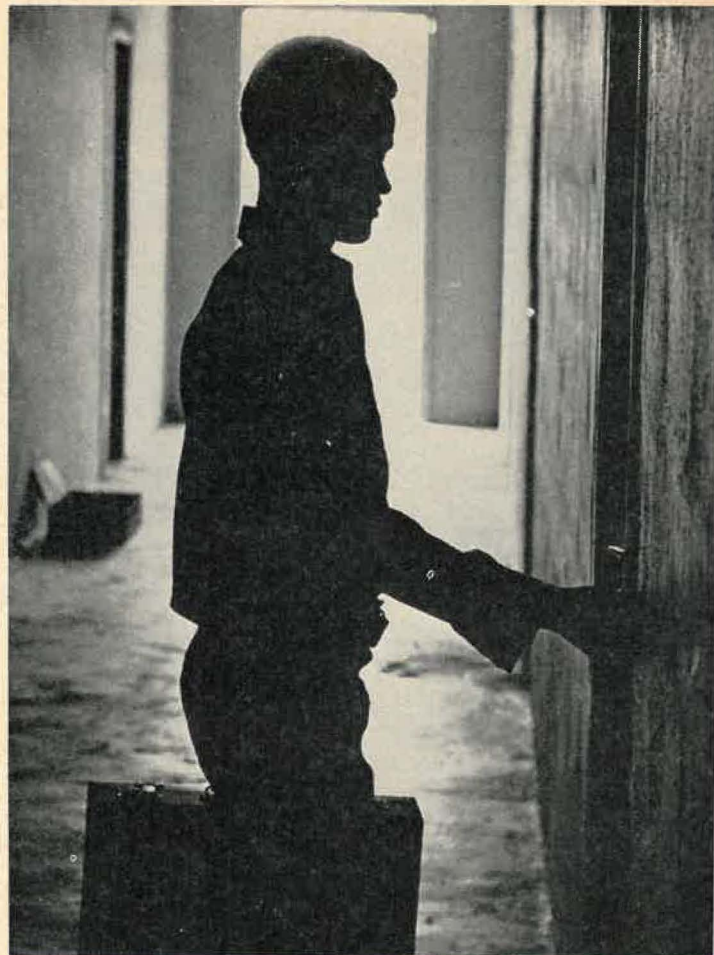
—*President Tubman*





Cuttington College is making a powerful contribution to peace, human understanding, and good-will.

—Mrs. Randolph



Doctor Baker:
Cuttington graduates carry with them into the world
a concern of man for his fellow man.

Cuttington: *A Raison d'Étre*

By CHRISTIAN E. BAKER

WHEN R. Fulton Cutting of New York made a personal donation of \$5,000 to purchase a tract of land on which to build the predecessor of the present Cuttington College and Divinity School in Liberia, he desired to found an educational institution which would also "provide opportunity for practical instruction . . . and serve as a pattern for others." That Cuttington has endeavored to meet this challenge can be seen in the long list of alumni who have distinguished themselves in Africa and abroad as professionals, scholars, teachers, clergymen, statesmen, businessmen, fathers, mothers, and ordinary citizens. These men and women acquired at

Cuttington a sense of responsibility for bringing about orderly social change, in a continent where change sometimes occurs to the distress of many. Some Cuttington alumni have affected change in the international arena where they grapple with vexing world problems at the United Nations, the World Council of Churches, Organization of African Unity, or at embassies around the globe. Others make their mark on the local scene serving as ministers of the Gospel in a time and place when many question the relevancy of religion to 20th-century life. Some men and women who bear the Cuttington label are distinguished by their unobtrusiveness as rural school teachers and "change agents" who bring to the distant boys and girls of isolated African villages

the concern of man for his fellow man. These are but a few of the marks of Cuttington alumni.

Unique in being the only liberal arts college of its kind on the continent of Africa, Cuttington College has attracted students from as many as 17 different African countries, Europe, and the United States of America. But what is the mission of Cuttington? Cuttington has as its mission to provide an education which inspires its students to exercise social consciousness, make sound judgments, display true leadership, face with maturity the challenges of a swiftly changing world, and contribute to orderly change in whatever ways it can. While endeavoring to orient its students to new ways of doing things, Cuttington aims to make creative use of the African ethic and tradition in an effort to retain an identity while embracing those aspects of change which lead to fulfillment.

A sharp rise in enrollment at Liberian high schools foretells a surge in college entrance in the near future. Cuttington must be prepared to accommodate this increased need for manpower training. The rural areas of Liberia and West Africa need urgent attention if the "blessings" of modernity are to be extended to more people so they can participate meaningfully in the democratic process. Cuttington must play a part in this development. To do this and more, Cuttington must enlist the assistance of friends old and new in its Development Program. Cuttington must continue in the spirit of its first benefactor of being able and willing to "serve as a pattern for others" by providing educational opportunities for men and women to meet man's commitment to his fellow man in this 20th century.

Dr. Christian E. Baker has been president of Cuttington College for the past ten years. Born the son of a priest of the church who worked in the mission field of the District of Liberia, President Baker received his higher education in the United States, at South Carolina State University, Orangeburg, and at Michigan State University, from which institution he holds his doctorate. In addition to his duties as an educator, Dr. Baker is an advisor to President Tubman of Liberia, and is a practicing doctor of veterinary medicine. He has traveled widely, and has repeatedly been a delegate from his diocese to General Convention.



Dr. Baker: "A sharp rise in enrollment at Liberian high schools foretells a surge in college entrance in the near future. Cuttington must be prepared."

The Cuttington Opportunity

CUTTINGTON COLLEGE, a service-oriented institution of higher education located in Liberia, believes in integrating education in all the traditional disciplines with active contribution to the local environment. Help is needed.

WHY CUTTINGTON?

Cuttington, as the only private self-supporting, American-style college in sub-Sahara Africa, serves a major portion of that continent. Students come from the east coast and the west coast: from Ethiopia and Nigeria; from Rhodesia and the Congo; from Kenya and Ghana. Scholarships are needed.

WHY CUTTINGTON?

Cuttington graduates have been and are becoming important leaders in industry, religion, government, business, and education for many countries of Africa. Africa needs help.

WHY LIBERIA? WHY CUTTINGTON?

Because Africa contains a significant segment of the population of the Third World; because Liberia is America's oldest friend and the oldest republic in Africa, which has come to be looked upon by most Africans as the "showcase" of America!

WHAT CAN YOU DO?

Try one or more of these for size:

- \$1,000,000 — Building and equipment costs for a rural development center;
- \$ 500,000 — Building and equipment costs for a health, physical education, and recreation center;
- \$ 200,000 — Building costs for 10,000 square feet of dormitory space;
- \$ 150,000 — Endowment for the museum which is collecting Africana;
- \$ 108,500 — Work scholarships for 70 students for one year;
- \$ 50,000 — Support for the teacher-education program for one year;
- \$ 50,000 — Support for all library personnel and all book purchases for one year;
- \$ 25,000 — Support for the nursing education faculty for one year. Cuttington has the only degree-granting school of nursing in Liberia;
- \$ 25,000 — Support for the maintenance staff for one year;
- \$ 10,000 — Support for a professor for one year;
- \$ 5,000 — Support for a pair of secretaries for one year;
- \$ 2,250 — Support one student for one year, all costs: room, board, tuition, fees, and books;
- \$ 1,000 — Athletic (football) equipment for one year;
- \$ 500 — Can provide laboratory supplies for one science course.

Cuttington is asking for your help. Please contact us at the Episcopal Church Center in New York City, and we will come to see you:

Dr. Cecily Delafield, Executive Secretary
Dr. Jacob W. Shapiro, Special Coordinator
Cuttington College Program
815 Second Avenue
New York, New York 10017

EDITORIALS

Opportunity In Africa

THERE has to be some better way than that of war and revolution for peoples of the Third World, or disadvantaged peoples

anywhere, to climb to their rightful place in God's sun. It is not enough, however, for Christians to say this—if all that they do is to say it.

The better way for people to advance is the way which Cuttington College in Liberia opens up to young men and women not only of Liberia but of all Africa. That way may be defined as education of the mind and spirit.

Cuttington is a Christian college, an institution of the Episcopal Church. There the Christian faith is taught, professed, and followed, but in the atmosphere of freedom and not compulsion. Where the atmosphere is not free it is not Christian. And it is also an institution of truly *higher* learning, devoted to academic excellence. Africa cannot meet its needs and opportunities through second-rate education. Its schools must be first-rate; only the best can meet the challenge.

American Episcopalians are overwhelmingly in favor of education, despite their own spotty institutional record in the field of church-related colleges. American Episcopalians are also overwhelmingly in favor of helping disadvantaged peoples to help themselves. For these reasons we are trying in this special issue of *THE LIVING CHURCH* to tell the story of Cuttington College to our readers: because we are sure that once they have heard this story they will want to respond, as they always do respond to needs of this kind when they know about them.

To residents of the United States of America, who live daily with the American cost of living, it is amazing to learn how far the American dollar will go when it is spent in Africa. The reader is here referred to the specific data under the heading of "the Cuttington opportunity" on the facing page. But don't expect *too* much "mileage" from the dollars you will give (we hope) to Cuttington. To take but one example: \$2,250 will support one student for one year, all costs: room, board, tuition, fees, and books. It would take much more than that to do the same for a student on an American campus. But *N.B.*: we are talking here about \$2,250 and not—as some might fondly imagine—about \$225. The point we want to make about this is that Cuttington needs very substantial support in dollars if it is to continue to do its excellent job, and to improve its performance and enlarge its scope.

Here is a God-given opportunity to all churchmen to support a great mission that asks only for the means to serve God's people in Africa in a way that God wills and his people most need. *THE LIVING CHURCH* is privileged to present to you the Cuttington story. We pray that many readers will be moved to offer generous financial support. Checks may be made payable to:

*Cuttington College Program or
The Association of Episcopal Colleges
815 Second Avenue
New York, New York 10017*

Children's Communion

A FAMOUS (some think infamous) rubric of the Book of Common Prayer has been abrogated by General Convention,

at least for the next three years; and, almost certainly, forever: "And there shall be none admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous of being confirmed" (*BCP*, 299). If you have tears to shed about this, you should have shed them before Houston; for there it was ruled that children may be admitted to the Holy Communion before being confirmed. It is inconceivable to us that this "experiment" will ever be terminated. For better for worse, the old rule of confirmation as a prerequisite to communion is gone forever. It would be impossible to persuade rank and file members of the church that children should be excluded from communion after having been included, even on a "trial" basis were that the case.

This change in communion discipline must affect confirmation. Hitherto, people have been taught that the "great privilege" which the Lord provides for them, *after* they are confirmed, is that of sacramental communion for the continual strengthening and refreshing of their souls (*BCP*, 291). From now on people must be given other reasons for being confirmed. All churchmen—not just the theologians—should put their minds to work on this, and think out loud about it. Needed: some fresh thinking about the why of confirmation, and also about the when of it. We suggest that the modern trend toward earlier confirmation should be reversed, that this sacrament be made to be pre-eminently the sacrament of coming-of-age in Christ—and in the world, to be administered to Christians in their late teens after thorough instruction and spiritual preparation. Our hope is to see confirmation increase rather than decrease as a result of being cut loose from its former role as a pre-communion rite.

Needed also is a good deal of fresh new thinking about the sacramental communication of small children. It is said by proponents of the new way that a Christian should never be able to remember a time when he did not receive the Body and Blood of Christ at the altar. We can wholeheartedly accept that. But now, for the first time, it becomes necessary to teach children of very tender age "what mean we by this service." Here we make another suggestion. Let us hear from people like mothers, fathers, brothers, sisters, and young children themselves, as to how to do this. We need not rely solely upon the experts. For that matter, is *anybody* an expert in this field?

It is argued that small children cannot "understand" the holy mysteries. But who does? St. Thomas Aquinas had to confess that he could not. Understanding is not required, but knowledge is: knowledge of what the Lord promises and gives at his table. Children can receive this knowledge, if rightly taught; but the Episcopal Church is in the market for some good new sacramental pedagogy. *THE LIVING CHURCH* will be happy to publish same.

Book Reviews

THE GOLDEN COUNTRY. By **Shusaku Endo.** Trans. by **Francis Mathy.** Charles E. Tuttle Co. Pp. 128. \$3.50.

In the spring of 1966, *The Golden Country*, a 3-act play about Christian martyrs in Japan, was produced by the Kumō troupe and published in the May issue of the magazine *Bungei*. It describes events which took place in 1633 when a bureau of investigation used assorted methods to search out Christians in hiding, and force them either to apostatize or suffer various forms of slow, agonizing death.

The introduction and inside of the jacket give historical information upon which the play is based. The foremost character is a Jesuit missionary, Christopher Ferreira, "born near Lisbon, Portugal, in 1580," who became superior of all the Jesuits working in Japan in 1632. Still preserved in Roman archives are reports written by him between 1628 and 1631 on the state of the mission. In 1633 he was captured by the bureau of investigation and tortured "in the pit," but after five hours, he apostatized and joined his former persecutors in their inquisition. He died unrepentant in 1650. One is surprised to learn that in the year 1600 there

were about 300,000 Christians in Japan and between 1596 and 1697 some 4,000 of them gave up their lives for their faith. By 1700, Christianity had disappeared from the face of Japan and existed only in small, hidden communities where they managed secretly to preserve and hand down their religious traditions, until the return of the priests in 1865.

This was one of the cruelest and most effective of the many persecutions Christianity has suffered in its two thousand years history. Why did it happen? Was it due to "disparity between cultures" or "of all human motivation, regardless of culture"? Shusaku Endo's play is moving although the reason for its title is unclear.

PRUDENCE CONNOR

Christ Church, Middletown, N.J.

JESUS AND THE REVOLUTIONARIES. By **Oscar Cullmann.** Trans. by **Gareth Putnam.** Harper & Row. Pp. 84. \$3.95.

In this essay Prof. Oscar Cullmann addresses himself to the problem of the relationship of Jesus to revolutionary movements in his own first-century Palestinian society and to revolutionary movements of today. It has become the unexamined assumption of far too many that Jesus is the Leader, Hero, Prime

Mover of every socio-political revolutionary movement. Clergymen no less than agitators proclaim "the revolutionary Jesus." Dr. Cullmann here faces the question: Was Jesus a revolutionary, and if so, what kind of a revolutionary, and how is he implicated, if at all, in today's revolutionary movements?

One can "prove" almost any conceivable proposition "from the Bible," and so one can "prove" by selective exegesis that Jesus was a revolutionary. But it can be "proved" by the same method that he was non-revolutionary, quite as easily, for there are ample proof-text clingers for either side of the argument. Dr. Cullmann refuses to engage in any such tendentious exposition.

The book is a translation from the German, and in a few spots the English is startlingly inept or unclear, as for example this sentence (p. 55): "It is certain that for centuries Jesus did not reckon with the continuation of the world." What is meant here (I would guess) is: "It is certain that Jesus did not reckon that the world would continue for centuries."

Cullmann argues that because we Christians of the 20th century do not share the eschatological expectation of Jesus and his first disciples our task is that of deciding what Christ would have us to do in this, our age. Jesus and the earliest Christians made no effort to change the social structures of their world, because they were sure that this world was soon to come to an end; but their understanding of man, and of God's will for man, was such that if they were living in our age they would assuredly work not only to redeem the individual but also to reform the social structures in such a way as to enhance human life. Dr. Cullmann is certain, however, that Jesus would not condone 20th-century Zealotry, or violent revolutionism, any more than he condoned the first-century kind.

Jesus and the Revolutionaries is easy to read and digest. It makes sense on all fronts. It should be carefully pondered by anybody who wants to know if Jesus is on the side of revolution, and if so, what kind of revolution.

C. E. S.

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PASTORAL PSYCHOLOGY: New Trends in Theory and Practice. By **Carlo A. Weber.** Sheed & Ward. Pp. 160. \$6.

Carlo Weber, the author of *Pastoral Psychology*, is priest psychologist and is a symbol of the developing rapprochement between the psychologist and the theologian. In this volume he writes from his dual experience as both a pastor and a counselor.

He feels that both of the aforementioned have complementary quests, because they both seek to define and inspire a sense of life and its meaning, and both are directed to the development and maturity of the whole man. Dr. Weber has an excellent chapter on the three classic

models which have dominated the field of psychopathology, and he speaks of the many others which have been added to further confuse an already hybrid study. He says the most consistent thread running through these neo-criteria is the "view from within," and that it is vastly more important to try to get inside the skin of the other person than to try to plaster designations on him, from a social, medical, or psychometric world outside.

This is an excellent, small volume on pastoral psychology as it concerns the ethical implications in counseling, as well as the sections on mental illness, student counseling, and the field of combat which he uses to express the neurotic or existential guilt. Both the theologian and the psychologist will find the volume very helpful, but more especially will it be of aid to the clergyman in his pastoral counseling.

(The Rev.) OSBORNE R. LITTLEFORD, D.D.
St. Michael & All Angels, Baltimore

WE TALK, YOU LISTEN: New Tribes, New Turf. By Vine Deloria, Jr. Macmillan. Pp. 227. \$5.95.

Limited space prevents due consideration of this excellent, thoughtful, and thought-provoking book—a book with which this reviewer both agrees and disagrees. An Indian view of the ills of contemporary American society with proposed remedies is provided by the bright and incisive author, Vine Deloria, Jr., an author with cutting but not antagonizing observations.

Mr. Deloria's remedies are not to be found in "a return to Christianity . . . [with its] 2,000 years of bloodshed and hypocrisy" (p. 17), but in the "decentralization, democratization, and tribalization" (p. 99) of American life. The author's bitter rejection of Christianity is especially distressing to churchmen because his father is a famous priest of the church, onetime Archdeacon of South Dakota, and the author himself a B.D. from the Lutheran School of Theology.

Throughout the book, "liberal nonsense" (p. 72) takes a lambasting for its ineffective remedies. Religious bodies, heeding their liberal members, are also pummeled; in particular, liberals of the Episcopal Church are ridiculed along with GCSP (e.g., pp. 70-73). By funding BEDC, American religious bodies are merely trying to save themselves by "buying off minority groups . . . [and] lull[ing] the people back to sleep" (p. 208).

The Western European emphasis on the individual is rejected by Mr. Deloria in favor of emphasis on the *group* within society, be it Indian, Negro, Amish, hippie, or what-have-you. This view renounces integration on the one hand and secession from the USA (as some black extremists demand) on the other. American society, even the US Congress, should be reshaped in the image of an Indian tribe in which *young* people with

new ideas are the leaders of the tribal council but whose zeal is restrained by older people of experience comprising the majority of the council (p. 96).

Were space available, I could go into an analysis and evaluation of Mr. Deloria's arguments. But here we stumble on the one major shortcoming of the book: the arguments are sketched but not fully developed and, though tantalizing, cannot be properly appraised.

But get *We Talk, You Listen* for yourself; it's 213 pages of good reading.

ROBERT W. SHOEMAKER, Ph.D.
St. John's, Naperville, Ill.

THE PEACE BOX. By Joseph Pintauro. Harper & Row. Pp. 79 unnumbered. \$3.95.

Add to your collection of Joseph Pintauro books, another, illustrated by Norman Laliberté, best known perhaps for his religious banners. (He was design consultant for the Vatican Pavilion, New York World's Fair.) *The Rainbow Box*—four books and a poster, soon to come, includes *The Peace Box*.

Pintauro, 40, former Roman Catholic priest, poet, song writer, playwright and film maker, left the priesthood, stated simply, "because he disagreed with the church's definition of life."

Graphically we hear the simple plea of the young: "All I ever wanted was not to live forever. . . just time enough in my life to see clear blue water running out the tap. . . and all I ever wanted of space is to hang beautiful things made by hands of the lovers of the universe against walls and from ceilings. . . a girl with a baby inside making."

Laid over gorgeous splashes of color: "Figs, bananas, and watermelons to touch and eat, and wine to make us laugh while peace flows like tides and winds around the world. The great peace will come after the smaller peaces we make with each other."

ANN MARTIN
Trinity Church, Tulsa, Okla.

Booknotes

By Karl G. Layer

FAITH AMID THE AMORITES: The Case for Critical Religious Humanism. By Gerald H. Hinkle. Christopher Publishing House. Pp. 203. \$6.50. This volume is intended primarily for the layman who questions the relevancy of religion to "every-day life." The author takes the Israelite-Amorite encounter in the Book of Joshua as his point of departure, and by using this as his introduction, so to speak, he asserts that an imaginative, productive religious perspective can be fashioned amid the seemingly paradoxical direction and state of much current intellectual and social life. The book, thus, attempts to provide critical analyses of many issues, past and present, relevant to both the psychology and philosophy of religion; there is a balance between theoretical and practical questions.

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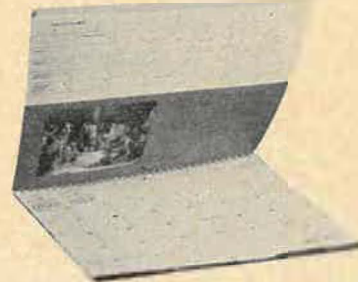


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PEOPLE and places

Appointments Accepted

The Rev. R. Whitney Barnes, former rector of Christ Church, La Plata, Md., is rector of Trinity Church, Natchez, Miss.

The Rev. Peter H. Beckwith, former assistant rector of St. Paul's, Jackson, Mich., and a chaplain to inmates of Southern Michigan State Prison, is rector of St. Matthew's, 1501 N. Center Rd., Saginaw, Mich. 48603.

The Rev. Robert G. Bretscher, former rector of St. Mary's, Dade City, Fla., is acting chaplain of St. Anselm's, Episcopal University Center, University of South Florida, Tampa. The Rev. William B. George, Ph.D., was unable to fulfill his acceptance of this position because of illness in his family (TLC, Nov. 8).

The Rev. Alfred D. Carson, former vicar of St. Elizabeth's, South San Francisco, and associate, St. Andrew's, San Bruno, Calif., is associate, St. Stephen's, Orinda, Calif.

The Rev. Donald E. Chapman is priest in charge of Holy Cross, Thomson, Ga. 30824.

The Rev. Frederick Chapman, former rector of Good Shepherd, Watertown, Mass., is vicar of St. Mary of the Harbor, 519 Commercial St., Provincetown, Mass. 02657.

The Rev. Arthur Cody, former vicar of Christ Church, Dublin, Ga., is rector of St. Mark's, Brunswick, Ga.

The Rev. Harvey G. Cook, former chaplain with the USNR, is rector of Trinity Church, Myrtle Beach, S.C.

The Rev. B. Shepard Crim is supervisor of the High Desert Coordinated Ministry of the Diocese of Eastern Oregon. Address: St. Andrew's Rectory, Burns, Ore. 97720.

The Rev. Francis T. Daunt is vicar of Trinity Church, Cochrane, Ga.

The Rev. Frederick Edghill, former vicar of St. Mary of the Snows, Eagle River, Wis., is vicar of St. Mark's, Oconto, Wis. Address: 412 Park Ave. (54153).

The Rev. C. Walton Fitch, former rector of Christ Church, Ottawa, Ill., is rector of St. James', Dexter, and vicar of St. Barnabas', Chelsea, Mich. Address: 3287 Broad St., Dexter (48130).

The Rev. Robert Gilliam, former rector of St. Luke's, Cedar Falls, Ia., is regional director for Youth for Understanding. Address: 4402 W. 95th St., Shawnee Mission, Kan. 66207.

The Rev. James M. Hohlfeld is deacon in charge

of Grace Church, Boone, Ia. Address: RR #2, Box 226 (50036).

The Rev. James F. Graner, former vicar of St. Luke's, Scottsboro, and St. Philip's, Ft. Payne, Ala., is vicar of Holy Nativity, Kinsley, and SS. Mary and Martha, Larned, Kan. Address: 803 Main St. (67550).

The Rev. John D. Harrison, former rector of St. Mark's, Upland, Calif., is rector of St. Margaret's, Palm Desert, Calif. Address: Box 201 (92260).

The Rev. Charles H. Hay is rector of Calvary Church, Americus, Ga.

The Rev. Allan H. Hohlt, former rector of St. Paul's, Freeport, Texas, is urban missionary on the staff of St. John's Cathedral, 10 Concord Ave., Wilmington, Del. 19802.

The Rev. Bryce E. Hunt is deacon in charge of St. Alban's, Spirit Lake, and Grace Church, Estherville, Ia. Address: 505 20th St., Spirit Lake (51360).

The Rev. G. Campbell Irving, former vicar of Holy Cross, Thomason, Ga., is vicar of Christ Church, Cordele, Ga.

The Rev. Roy F. Kephart, former deacon in training, Holy Trinity, Collington, Md., is vicar of St. Anne's, 25100 Ridge Rd., Damascus, Md. 20750.

The Rev. Mitchell M. Keppler, vicar of St. Luke's, Deer Park, Texas, continues there but is no longer in charge of Resurrection, Houston. He is also chaplain to Episcopalians at San Jacinto College, Pasadena, Texas. Address: 2706 Pickerton, Deer Park (77536).

The Rev. George D. Kontos, former vicar of Trinity Church, Cochran, Ga., is vicar of Christ Church, Dublin, Ga.

The Rev. DeWitt Loomis, former rector of Christ Church, Ironside, Nanjemoy, Md., is a shared community pastor, serving St. James' Episcopal Church, a Presbyterian USA Church, and a United Methodist Church, in the area of Theresa, N.Y. He has a united Sunday service using the COCU liturgy as well as a united Sunday school program, and meets individually with each church body. Address: St. James' Church, Theresa (13691).

The Rev. Paul E. Mathews, former rector of St. John's, Albion, and Christ Church, Central City, Neb., is vicar of Holy Spirit, 1008 Parkway Dr., Bellevue, Neb. 68005.

The Rev. James J. McNamee, former canon residentiary of the Pro Cathedral of the Holy Trinity, Paris, France, is director of ministries to higher education, Diocese of Maryland and a member of



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The Rev. Bernard G. Miars, former priest in charge of St. Christopher's, Waterloo, Ia., is rector of St. John's, 238 4th Ave. S., Clinton, Ia. 52732.

The Rev. Charles E. Miller, former rector of St. Andrew's, Cincinnati, Ohio, is in the chaplaincy field at Bethesda Hospital, Cincinnati.

The Rev. William C. Miller, former vicar of St. James', Cashmere, and St. Luke's, Waterville, Wash., is rector of Our Saviour, 1215 W. Court St., Pasco, Wash. 99301.

The Rev. James P. Nicholls is assistant, Christ Church, Savannah, Ga.

The Rev. Joseph W. O'Brien former executive secretary of college work for the Fourth Province, is chaplain of the Medical College of Georgia, Augusta, Ga.

The Rev. Marc Oliver, former vicar of the Episcopal Church in Glenn County, Calif., is on the staff of Transfiguration Parish, 165 Pine St., Freeport, L.I., N.Y. 11520.

The Rev. Scott Peddie, former priest in charge of St. Christopher's and Good Shepherd, both in Sumter, S.C., is rector of Holy Trinity, Georgetown, Ky. Address: 237 W. Main St. (40324).

The Rev. Lawrence A. Pierson, former assistant to the rector of St. James', Wichita, Kan., is rector of Trinity Parish, Arkansas City, Kan. Address: 200 North B St. (67005).

The Rev. Roger C. Porter, former associate rector of St. John's, Tallahassee, Fla., is associate rector of St. Paul's, Mobile, Ala. Address: Box 8444 (36608).

The Rev. Henry B. Robbins, former priest in charge of St. Matthew's by the Bridge, Iowa Falls, Ia. is curate, Christ Church, 909 Eddy St., Providence, R.I. 02903, and chaplain of Church House, also in Providence.

The Rev. Lawrence A. Sherwin, former assistant, St. Paul's Cathedral, Burlington, Vt., is rector of St. James', Arlington, Vt. 05250.

The Rev. Harrison T. Simons, former rector of Episcopal churches in King George County, Va., is rector of St. Stephen's, 302 College St., Oxford, N.C. 27565.

The Rev. Robert G. Smith, former curate, St. Boniface', Sarasota, Fla., is assistant to the rector of All Saints', 338 E. Lyman Ave., Winter Park, Fla. 32789.

The Rev. Ralph E. Stewart, former vicar of St. Francis', Menomonee Falls, Wis., is rector of All Saints', 100 N. Drew St., Appleton, Wis. 54911.

The Rev. Harold Strickland, former rector of St. Paul's, Leavenworth, Kan., is rector of St. Luke's, Cedar Falls, Ia. Address: 1609 Walnut St. (50613).

The Rev. Richard Thew, former deacon in charge of St. Thomas', Canyon City, Ore., is a member of the team ministry of the High Desert area of the Diocese of Eastern Oregon.

The Rev. Herbert N. Tucker is assistant to the rector of St. John's, Ellicott City, Md.

The Rev. Roger W. Weaver, former rector of St. Michael and All Angels, Cambridge, Mich., and former teacher in the Cambridge public school system, is assistant to the dean of Trinity Cathedral, Davenport, Ia. Address: 121 W. 12th St. (52803).

The Rev. John L. Welch, former rector of Our Saviour, Pasco, Wash., is vicar of St. James', Cashmere, and St. Luke's, Waterville, Wash. Address: 220 Cottage Ave., Cashmere (98815).

The Rev. W. Bruce Wirtz, former rector of St. Andrew's, Birmingham, Ala., is rector of St. Peter's, 45 Buckingham Ave., Springfield, Mass. 01109.

The Rev. Carey C. Womble, former associate Episcopal chaplain, Northwestern University, Evanston, Ill., is Episcopal chaplain, University of Arizona, with special responsibility to the medical college. Address: 1919 E. 5th St., Tucson, Ariz. 85719.

The Rev. Ernest W. G. Worrall, former rector of St. John's, Clinton, Ia., is priest in charge of St. Mary's, Oelwein, and St. James', Independence, Ia. Address: c/o St. Mary's, 2d & 1st St., Oelwein (50662).

The Rev. John Worrall, former priest in charge of St. Andrew's, Burns, Ore., is priest in charge of St. Paul's, Nyssa, and Holy Trinity, Vale, Ore. Address: c/o St. Paul's, Nyssa (97913).

The Rev. Thomas M. W. Yerxa, former worker priest, All Saints', Beverly Hills, Calif., is associate rector of St. James', 3903 Wilshire Blvd., Los Angeles, Calif. 90005.

Laitry

William Hall, M.D., a postulant in the Diocese of Eastern Oregon, works week ends in Lake County, Ore., as a member of the team ministry for the High Desert Area, Ore. Address: State Hospital, Pendleton, Ore.

DEATHS

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

The Rev. Joseph Rogers, Ph.D., 74, retired priest of the Diocese of Massachusetts and honorary associate priest of the Church of the Good Shepherd, Acton, died Sept. 19, in Lowell General Hospital. His home was in Nabnasset, Mass.

Educated and ordained in Canada, he was received into the Episcopal Church in 1926. At the time of his retirement in 1964, he had been rector of St. John's Church, Lowell, Mass., for 16 years. He is survived by his widow, Theresa, two sons, three grandchildren, and one brother. Celebrant of the Requiem Eucharist held in All Saints' Church, Chelmsford, Mass., was the Bishop of Massachusetts, assisted by other clergy. Interment was in Fairview Cemetery, Westford. Memorials may be made to All Saints' Church, Chelmsford, and the Church of the Good Shepherd, Acton.

Seton R. Droppers, 72, communicant of St. Mary's Church, Asheville, N.C., and father of the Rev. Thomas Droppers, died Oct. 22, in an Asheville Hospital after a short illness.

A former senior warden of St. Mary's, he was a retired civil engineer. He is also survived by his widow, Margaret, another son, five grandchildren, and three sisters. A Requiem Mass was celebrated by the rector of St. Mary's, and interment was in Calvary Churchyard, Franklin, N.C. Memorials may be made to St. Mary's Church.

Charles P. Gould, Sr., 77, warden emeritus of Grace Church, New Orleans, died suddenly Oct. 1, following a heart attack.

An insurance executive, he was a former member of the standing committee of the Diocese of Louisiana, and had served on several diocesan commissions. He was a communicant of Grace Church for 60 years, where he served as lay reader in 1915. In 1925, he was elected to the vestry where he served for 43 years. Survivors include his widow, Gladys, two daughters, one son, nine grandchildren, and two great-grandchildren. A Requiem Mass was held in Grace Church, with the rector as celebrant and interment was in Masonic Cemetery, New Orleans.

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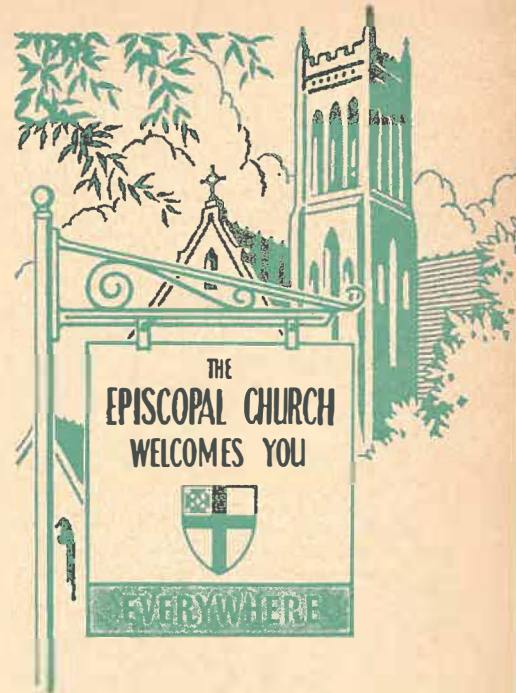
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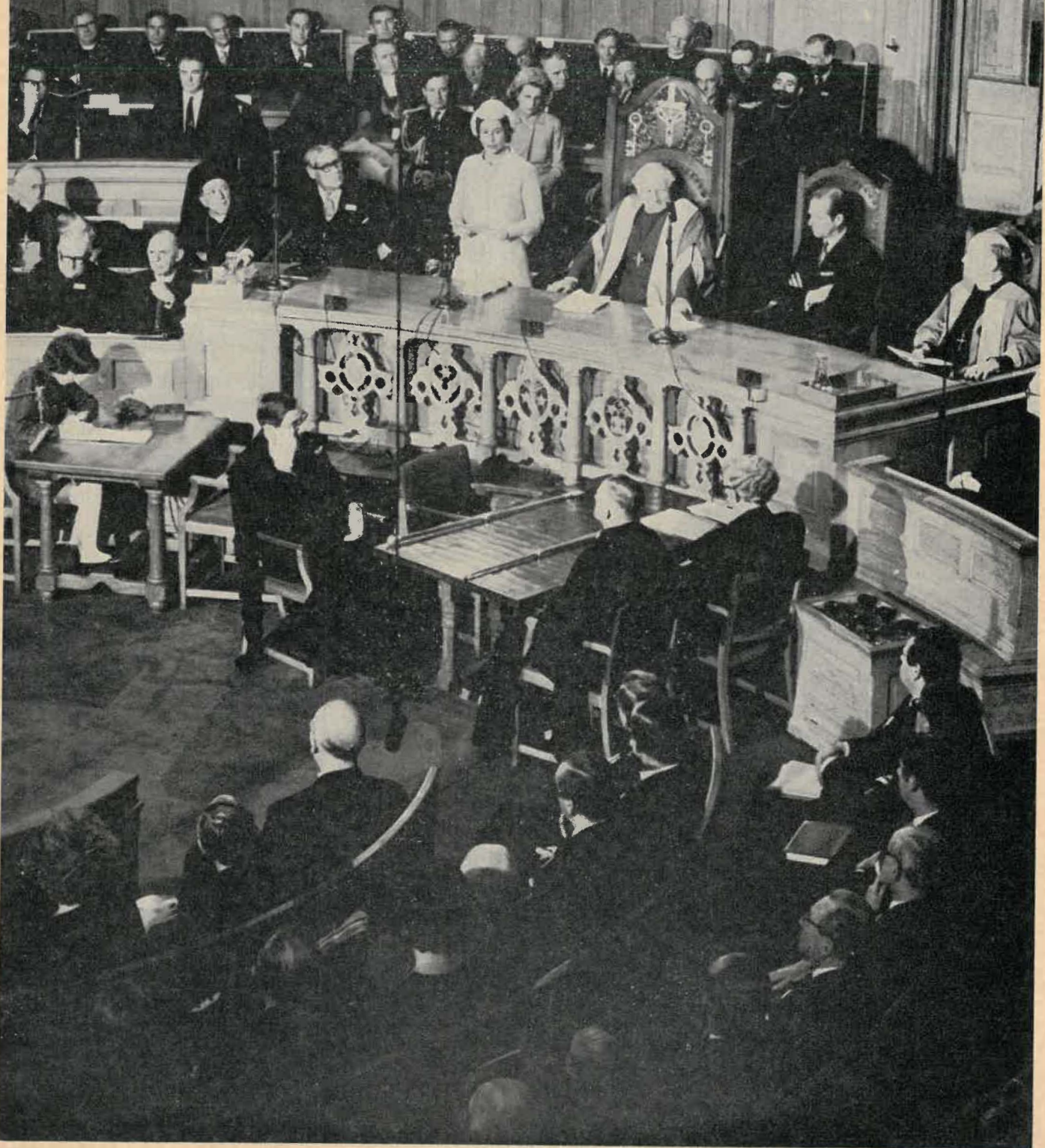
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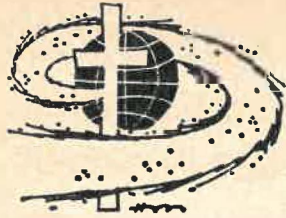
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Around



& About

With the Editor

One of the great texts for Advent meditation is St. Paul's precept: "Owe no man anything but to love one another" (Romans 13:8). He who loves another has fulfilled the law, says the Apostle.

It has become a very popular text with present-day Christians who don't like laws and commandments. They tend to say: Throw away the Commandments and just start loving. There is a dangerous fallacy here. It consists of setting up love and law as antitheses. If you take law seriously, it follows from this premise that there is no real love in your heart for God and man; you are a "legalist" and a legalist is a *heartless* legalist as automatically as a Yankee is a *Dam* Yankee in some quarters.

This matter is discussed with superb clarity and Christian grasp by Robert E. Fitch in a new book called *Of Love and of Suffering* (Westminster Press, paperback, \$2.75). Love and law are not mutually cancelling antitheses; rather, love is the law of life, Fitch argues; and in so doing he goes right along with St. Paul. If I love another I fulfill the law—and in so doing I scrupulously keep all the rules that exist for the good of my neighbor. "Rules are minimal, not maximal," Fitch remarks. If we love our neighbor we *begin* our loving by observing the rules that protect and benefit him; if we do not observe them we do not love him. It's as simple as that in principle, and as demanding as that in practice.

Dr. Fitch writes: "So often these days we have it announced to us, as though in a sudden revelation of a revolutionary truth, that obeying all the ten commandments will not make a man a good Christian. Of course it will not. Nor will it make a man a good Jew. The ten commandments are the least common denominator of a decent morality. Because they are inadequate to make us perfect, it does not follow that we can ignore them or break them at will. What kind of society would it be in which men should steal, kill, commit adultery, bear false witness, dishonor their parents, and covet their neighbors' wives and property, and do so with complete abandon? And what kind of society would it be in which their chief priests should assure these men that such peccadilloes have no relevance to the weightier matters of the law?"

So: the rules define the least we can do, the least we *must* do, if we mean business about loving anybody. There is nothing

at all new in this position taken by Dr. Fitch, who is professor of Christian ethics at the Pacific School of Religion. But it is always refreshing to meet a theologian who doesn't apologize for being orthodox.

Here stand I on the burning deck whence all but I have fled, only regretting that I have but one life to give for my language. The cause is lost and I am proud to go down with it. The word should be "ecumenicism," not "ecumenism," no matter what the dictionaries say. (The Oxford Universal doesn't, in fact, recognize "ecumenism," bless it.) "Ecumenism" is misbegotten, with no better right to exist than "catholicism." Ecumenicism" is a movement characterized by the ecumenic spirit, so the word should be formed from the adjective; cf. Catholicism, Atticism, Gallicism, Stoicism, Gnosticism.

Ponderabilia: "It is sometimes said that people are kept from going to church because there are so many churches and not one. Here again sober empirical study might show that ecumenical propaganda bears little relation to the truth. After all Sweden, where there is virtually only one church, has an extraordinarily low record of church attendance, whereas in the United States, where there is an amazing variety of churches, there is an equally amazingly high record of church attendance." (Ian Henderson, *Power Without Glory*. 31. John Knox Press.)

"One of the meanings of the word 'catholic' to which more attention might well be given in our day is 'supra-ideological'." (Alan Richardson, *Christian Apologetics*. 87. Harper & Row.)

Oh yes, here's another good quote from Fitch's book: "Schopenhauer liked to declare *operari sequitur esse*—what you do depends on what you are. A biblical Christian would have to reverse that and say *esse sequitur operari*—what you are flows from what you do."

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THE KALENDAR

December

- 13. Advent III
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Advent IV

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Letters to the Editor

Do We Know It?

With all due respects to Mrs. Shoemaker [TLC, Oct. 4], and while I agree with most of what she says, why did she leave out a needed reference to us whites who have made and continue to make decisions for others? It's as wrong for us to do so as for others to do so to us.

A good friend who is black told me just this morning that the only thing that works is to make others afraid. Have we disciples of John taught him that? He says love hasn't changed white city hall.

May God love all of us, black and white, so that we will know it and love ourselves and one another. He does, but do we know it?

(The Rev.) DAVID K. MILLS

Rector of the Church of Our Saviour
Cincinnati

Men & Cars—1925

In your "Around & About" [TLC, Nov. 22] you wonder whether man is as different 45 years later as the automobile is. I wonder what provided the material for "pretending" 45 years ago: comic books, TV, movies?

My children are all in their 20s. They didn't see comic books or TV or violent movies in their early years. They not only tormented the cat and the dog, they tormented me and each other when "that hour in the afternoon" was upon us.

I think the problem in "that hour" was more basic—hunger, weariness, over-exposure to each other. This is still the problem. "G. K. C. was a shrewd observer of people in their pretending and behaving." I agree. And he is not irrelevant to the current scene.

BETSEY ASHTON

Findlay, Ohio

Houston Perspective

Relevancy; relations; representation.
Revisions; resolutions; recommendations.
Rhetoric; revolution; reconsideration.
Tribulation; endurance; approval; hope.
The Body of Christ, alive!

RICHARD DONNELLY

New Milford, Conn.

Suggests Extra "Proper Book"

The Liturgical Commission is to be highly commended for its work in producing the three new eucharistic rites and for its work on the church year. I believe that if we are

The Cover

Standing at a rostrum, Queen Elizabeth II addressed the opening session of the Church of England's new General Synod, at Church House, Westminster. The queen, titular head of the English church, told the delegates and leaders of other Christian churches in Britain, "that we should at all times work for closer Christian harmony and unity throughout the world." A full story appears in the news section. (Photo from RNS)

to use the new church year satisfactorily, we will need a book which contains the psalms and lessons printed out—and this book should include all the propers in sequence, for convenience in use, rather than having the red-letter days in one book and the black-letter days in another. This should be done, even if the Prayer Book of the future would have to be published in two volumes, one for the regular worship of the church, and another for other ministrations.

I think that if two versions of the collects are to be published, the traditional wording should be printed first, since Rite I is in traditional wording and Rite II is in contemporary wording. The New English Bible is a version that could easily be used with either traditional or contemporary wording. The wording for the lessons in *The Lesser Feasts and Fasts* is very good, and can easily be used with either contemporary or traditional wording.

If such a book—a missal, or a missal-breviary, or even just a book of propers—is not to be published by the Church Hymnal Corporation, I hope that some private publisher will be moved to publish it, so that we may give a better trial use to the new proposal for the church year. Perhaps such a book should be in three volumes, for years A, B, and C.

(The Rev.) ROY PETTWAY

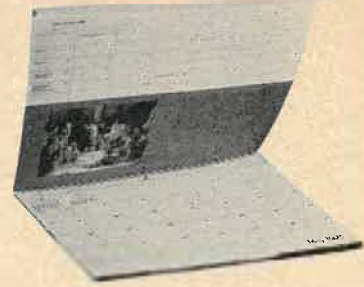
Rector of the Church of Our Saviour
Atlanta, Ga.

Our Differing Theologies

The bishops' pastoral letter [TLC, Nov. 8] is commendable in reminding us of the love and forgiveness of God in our midst. However, it seems to assume that the root of our unhappy divisions is in differing social philosophies and programs. I submit that the real root is much deeper than that. It actually lies in differing theologies. The so-called "liberal" consistently reduces the Gospel to an ethical humanism and interprets the mission of the church in that light. This is "another gospel!" (Gal. 1:6,7) than that which is revealed in the New Testament. As such, orthodox churchmen must oppose it as being a perversion of the truth. There will be no peace for the church until we return to apostolic priorities.

Our theological divisions are further demonstrated by Canon Molnar's article in the same issue. He asserts that a "majority of Episcopalians do not consider themselves Protestant." That is a presumptuous statement. How does he know this? Has he polled us all? And, if he doesn't know this, his saying it will only increase the suspicion that many of the Establishment are in the process of imposing their particular brand of ecclesiology on the rest of us.

The fact is, Anglicanism has regarded itself as being protestant since the Reformation in spite of the presence of some who would deny it. Our church still bears the name "Protestant Episcopal." The Prayer Book and the Articles of Religion, while catholic, are not Roman or Orthodox, but Reformed. My certificate of ordination states



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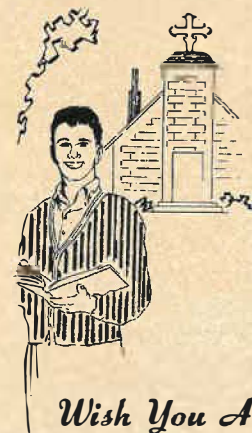
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that "the Holy Scriptures of the Old and New Testaments are the Word of God and contain all things necessary to salvation." That is the basic protestant principle and cannot be reconciled with either Romanism or Orthodoxy. Whatever our catholicity means, it cannot mean that we are not protestant in the historic sense.

What is Canon Molnar referring to when he says, "the Episcopal concept of the nature of the church"? Anglo-Catholics, Latitudinarians, and Evangelicals have never agreed on any one concept. Those who would drive our church toward unity with Rome or Orthodoxy in contradiction to her Reformed principles are schismatics, just as are those who would turn her into an ethical humanist society. Either way, their position must be firmly rejected by those committed to the Anglican tradition.

(The Rev.) DUANE H. THEBEAU
Rector of St. Anne's Church
Oceanside, Calif.

Thanks

I just want to say that the Rev. Frederick W. Kates's article, *Living Through a Revolution*, [TLC, Nov. 15] was meaningful for me.

(The Rev.) ROGER A. PICKERING
Vicar of All Souls' Church for the Deaf
Philadelphia

Insult to Manchester?

In his review of *The Sacred Mushroom and the Cross* by John M. Allegro, the Rev. O. C. Edwards describes Allegro as "the Old Testament specialist of the University of Manchester." This is an insult to Manchester which has had, and has, fine Old

Testament scholars. Allegro was never more than a lecturer, and he does not now, to the best of my knowledge, hold any university appointment in England. Furthermore, when his book was published, a number of the best English university professors took the unprecedented step of publishing a letter indicating the lack of scholarship in this book.

Your reviewer might have avoided giving the impression that he alone had questioned the validity of this worthless work.

(The Rev.) RONALD NEVIN
Rector of St. Philip's Church
Quantico, Md.

Let's Get On

Your reporting of Houston was full, fair, readable, and instructive. Thank you. Let me present a prediction, based not on prophetic insight but some knowledge of history, which tends to repeat itself for reasons Santayana mentioned in his famous aphorism.

COCU has clearly reached high tide; now it will recede. Rather than assigning blame (i.e., Dr. Molnar [TLC, Nov. 8]—he's quite right but it makes no more difference), let us look forward. Will no one raise the banner for intercommunion, without administrative unity, but with mutual recognition (respect?) of orders, for all who subscribe the historic creeds? And if this means we make "filioque" optional so as to conform, who is hurt? Surely not the Holy Spirit, who can take care of himself and knows whence he came.

I know this is simplistic, but no one but God will ever win the battles over apostolic succession, number of sacraments, hagiology, etc. (I personally would accept Athenagoras or Pius as "the boss" at once, as long as my

fellow vestrymen still vote the parish budget.) Let's get on with it, and maybe, by grace, we will unsplinter the Body of Christ.
STUART G. OLES

Seattle

First Woman Deacon?

May I correct a statement made by your correspondent reporting General Convention news [TLC, Nov. 15]? "The only woman deacon in the United States has been Phyllis Edwards. . . ."

This is a repeat of a myth created by the sensational secular press. Let's get the facts straight! Dss. Edwards was ordered deaconess by the Rt. Rev. Richard Millard, Suffragan Bishop of California, on July 5, 1964, with proper form. The vesting with diaconal stole by Bp. Pike in 1965, with presentation of the chalice was not further ordination: there was no laying on of hands, nor authorization to a different office. This is not the first time this has happened. Ancient services sometimes embodied the giving of the diaconal stole. Due to need in modern times, American missionary Dss. Julia Clark was vested with diaconal stole and authorized to assist in the administration of Holy Communion in China.

While the church in restoring the apostolic and ancient office of deaconess to the Anglican Communion was quite ambiguous as to "status," the individual bishops, as was their ancient right, were very meticulous to see that the essentials of ordination were present: prayer, the laying on of episcopal hands, authorization of ministry in the Church of God—all in accord with ancient precedent. This is the reason why deaconesses ordered before 1971 need no supplemental ordination now that a clear definition of "status" has been made by General Convention 1970.

(Dss.) MARY P. TRUESDELL
Davenport, Ia.

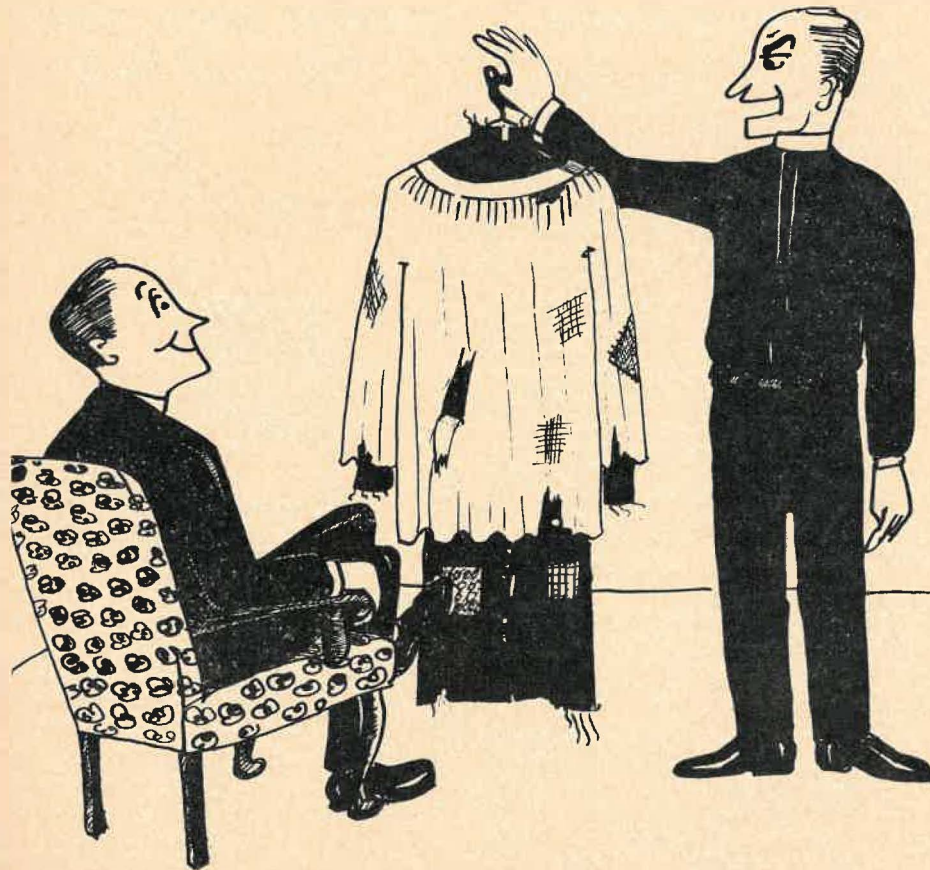
Trust Within the Church

In regard to your editorial about symptoms, and symptoms of symptoms [TLC, Nov. 15]: It follows that maybe the continuing withdrawal of financial support of our national church by the men and women in the pew is nothing more than a symptom of another greater symptom, which might very well be a lack of trust in those people in positions of national leadership . . . for reasons which only God knows.

One reason, for example, might be the reported \$6,000 yearly increase in the Presiding Bishop's salary in a time of extreme financial difficulty for the church, and also when many priests in our church don't receive \$6,000 total salary in a year! Besides being grossly underpaid, these same priests don't have fat expense accounts, so that many church and mission expenses come out of their salary, thus reducing their income even more. And then they (we) read about the Presiding Bishop's "raise."

It seems that the real problem in our church today is not a lack of commitment as our national leaders seem to be telling us, but rather a *distrust* of our national leaders, based on such examples as the "straw" mentioned above, as well as their attitude that they alone know what's best for the church.

(The Rev.) JOHN R. HERLOCKER
Rector of the Church of St. Mary the Virgin
Winnemucca, Nev.



"Well, let's see what this does for the Every Member Canvass."

The Living Church

December 13, 1970
Advent III

For 92 Years,
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CHURCH OF ENGLAND

General Synod Held

The opening of the Church of England's new Parliament, or General Synod, was marked by the presence of Queen Elizabeth as titular head of British Anglicans.

Following a service of Holy Communion in Westminster Abbey, the queen accompanied by Prince Philip, entered the Assembly Hall of Church House, the Westminster headquarters of the church. They were escorted by the Archbishop of Canterbury, Dr. Michael Ramsey.

In an address of welcome, the archbishop evoked a prolonged ovation when he observed that the queen's presence "made history" as he believed that "never before had a sovereign attended an ecclesiastical synod in England." Dr. Ramsey also welcomed the leaders of other Christian bodies in Britain who were present.

Queen Elizabeth, in her reply, said it was a rare privilege to be able to address the General Synod on the occasion of its creation. "It is full of promise and full of opportunity," she said, "and it reflects the changing needs of the church and its members in our times."

Noting that the delegates to the synod were concerned directly with the government of the Church of England, the queen concluded: "Let us not forget that it is but a part of the great Anglican community, which is, itself, but part of an even greater Christian community. If there is any one matter which should exercise the thoughts of all synods, it is that we should at all times work for closer Christian harmony and unity throughout the world."

Archbishop Spurs Union Plan

A move to clarify issues in currently deadlocked Anglican-Methodist unity relations will be made by the Church of England as a result of an announcement by the Most Rev. Donald Coggan, Archbishop of York, which he made at the first session of the General Synod of the Church of England.

The northern primate, speaking on behalf of the synod's standing committee, said it had taken note of the resolution passed by the Methodist Conference at Manchester last summer which endorsed an earlier Methodist resolution expressing willingness to enter into the first stage of reunion (intercommunion) with the



GENERAL SYNOD OPENS
Queen Elizabeth II and the Archbishop of Canterbury greet synod officials

Church of England. Dr. Coggan added: "The standing committee is deeply thankful for this token of the wish of the Methodist Church for closer relations and is inviting a small group of members of the synod to clarify the issues for consideration by the standing committee and the synod."

Some observers saw this statement as bringing the union scheme out of the mothballs where it has been since July 8, 1969. On that day, the convocations of the church just failed to attain the overall majority of 75% needed for it to agree to enter the first stage of union. The Methodist Conference the same day approved entry by more than 75% and increased its majority at its next meeting last June.

The fundamental issue which divided the Anglicans was the proposed service of reconciliation whereby ministers of the two bodies would be integrated. This was solidly opposed by most Evangelicals and Anglo-Catholics, and by some Methodists.

Since the Anglican vote there has been no known change in the original plan but there has been a big change in the body of Anglicans who will have to vote on it if it comes up again. The convocations were comprised of bishops and other clergy only. The convocations' powers now have been taken over to a large extent, by the new General Synod which includes laity.

Another change is that many of the old Anglo-Catholics and conservative Evangelicals in the now-defunct Church Assembly failed to get elected to the General Synod and that a powerful new lobby called the New Synod Group put up many candidates who did win election. This group is all out for the Anglican-Methodist merger.

Greater Role for Deaconesses Endorsed

The General Synod in approving Canon GS5 gave special rank to deaconesses, allowing them now to preach at Holy Communion and perform all functions undertaken by deacons. They will be able to distribute the elements of communion, read the epistle and gospel, and officiate at baptisms and burials in the absence of a priest.

The canon was approved with very little debate by the synod which has 51 women among its more than 500 bishops, other clergy, and lay members.

CHURCH AND STATE

Jailed Brothers Sue for "Rights"

The refusal of requests for sermons—live or taped—of the Brothers Berrigan, now in jail, resulted in a civil suit in a Connecticut federal court charging denial

Corrections About Convention

In our General Convention Summary [TLC, Nov. 22], we erred in stating that convention acted to change Canon 18 to enable a bishop to approve the marriage of a divorced person in less than a year's time, following the final judgment of the civil court, if he deemed it proper. The House of Bishops approved such action, but there was no concurrence by the House of Deputies, so the canon remains unchanged.

In another matter, it has been brought to our attention that the convention's action on special repre-

sentatives to the 64th General Convention (in 1973) came as a request that the bishops express themselves on the question. They did so, affirmatively. This was not concurrent action with the House of Deputies, so it is not correct to say that the 63rd General Convention took any action concerning special representatives at the 64th.

Our aim is to get things straight, and if there are any other misstatements in our previous reporting we will correct them as soon as we learn of them.

The Editors

of civil rights. The plaintiffs, the Rev. Daniel J. Berrigan, S.J., and the Rev. Philip Berrigan, S.S.J., claim to speak for all of the 21,000 federal prison inmates who "share with them a common desire for humane constitutional treatment within prisons."

The two priests, jailed on convictions for draft board raids and burning of Selective Service records, charged that the Federal Bureau of Prisons, as a matter of policy, violates First Amendment rights of prisoners, specifically the rights to "speak, write, and disseminate ideas," and to practice fully their religion.

Named as defendants in the complaint "for injunctive and declaratory relief," are U.S. Attorney General John Mitchell, the director of the U.S. Bureau of Prisons, Norman Carlson, and Danbury Warden J. J. Norton.

The suit developed after Danbury authorities refused requests for sermons of the Berrigans to be delivered at Yom Kippur and the feast of St. Francis of Assisi at various congregations. Among those requesting sermons was the Rt. Rev. Daniel Corrigan, of Colgate-Rochester—Bexley Hall Divinity School and former director of the Home Department of the Executive Council.

ORGANIZATIONS

Daughters of the King Elect President

At the national triennial convention in Houston, of the Order of the Daughters of the King, Miss Hattie Bunting was elected to the national presidency.

Miss Bunting is a charter member of the chapter of St. James Church, Kingsessing, Philadelphia. She is a partner in the firm of Bunting and Harris, an Episcopal bookstore in Philadelphia. Since becoming a council member several years ago she has held the office of national junior directress, national treasurer, and chairman of devotions. She has also held the offices of diocesan president and chair-

man of devotions in the third province.

The Daughters of the King was organized in 1885 it is a spiritual order for laywomen of the Episcopal Church. Members undertake a personal rule of life, incorporating the two requirements for admission—the Rule of Prayer and the Rule of Service.

ROMAN CATHOLICS

Homosexuals Disrupt Meetings

Disruption of religious meetings by homosexuals may be shaping up as the latest tactic to call attention to the militant gay liberation movement.

About 35 homosexuals paraded onto a stage at Catholic University in the nation's capital and defied the right of a conference on theology and homosexuality to meet. The five day gathering continued after withstanding a barrage of obscenity and a demonstration of hugging and kissing. Most of the dissenters were men, though a few women were in the group. The seminar on religion and homosexuality was protested in a statement read by a gay spokesman.

"It is precisely such institutions as the Roman Catholic Church and psychiatry which have created and perpetuated the immorality, myths, and stereotypes of homosexuality which we as homosexuals have internalized and from which we now intend to liberate ourselves," the statement said. "Only we as homosexuals can determine from our own experience what our identity will be."

The spokesman told the conference participants to stop discussing homosexuality and begin practicing it. A pink flag was waved during the demonstration. Dr. John R. Cavanagh, a psychiatrist, was speaking when the interruption occurred. His notes were crumpled but he retrieved them and continued when the homosexuals left.

"This conference isn't supposed to be a forum to promote homosexuality," he

said. "Our purpose here is to instruct those people in religious institutions who don't know anything about homosexuality. These things don't prove anything to me but bad manners."

Fifty persons, mostly priests and nuns, attended the conference. Among the speakers was Franklin E. Dameny, president of the Mattachine Society, a homosexual group. "I'm the token homosexual of this conference," he commented.

BAPTISTS

Race Issue Basis for New Congregation

Religious history was written in Birmingham, Ala., when incorporation papers were filed for the Baptist Church of the Covenant, reportedly the first totally "racially open" protestant church in Alabama in modern times. The new congregation was born out of the recent split in Birmingham's downtown First Baptist Church, when the Southern Baptist congregation refused to admit a black woman and her daughter.

Dr. Herbert Gilmore, former pastor of First Baptist and "spiritual advisor" to the new group, resigned with his entire staff after the refusal to admit the blacks.

More than 300 members attended the second separate service of the new church that had started out as an informal organization under the name of "Company of the Committed." Although born of the racial conflict, the congregation is anxious that it not get the image of being merely an integrationist church, Dr. Gilmore said. The name of the new congregation was chosen to carry forward the image as seen in the name of the informal group. It is estimated that some 85% of the members of the Company of the Committed title.

Trustees of the new church include Dr. Byrn Williamson, chairman of the group and a frequent short-term Southern Baptist medical missionary, and U.S. District Judge H. Hobart Grooms.

PUERTO RICO

Church Dedicated

After three years of financial difficulties and sacrifices by members of the congregation, La Iglesia Santa Cruz in Castañer, P.R., was dedicated. Designed by the Rev. Eugene Crommett, an architect of Bayamón, who is a worker priest, the church has a double octagonal pattern.

The baptistry, which also serves as the entrance foyer, has an immersion font, installed as an effort to lend greater respect to the sacrament of baptism. The statue of St. Mary, a polychromed replica of Our Lady of Montserrat, the famous Black Madonna of Spain, is located on a small shelf above the font.

At the dedication, the Bishop of Puerto Rico, the Rt. Rev. Francisco Reus-Froy-

lán, presided. The Rev. Rafael D. Pagán, who founded the congregation in 1938, preached. Four of the seven former vicars of the congregation concelebrated the Eucharist with the Rev. Sterling P. Rayburn, present vicar.

Before 1936, Castañer was a two-day horseback ride from the coast and its residents, workers on large haciendas in the area. That year, the Puerto Rican Reconstruction Administration, a government agency, began a land-reform program and other projects in the area. In 1941, the work was taken over and amplified by the Church of the Brethren, with a social-service project. This resulted in a 33-bed hospital and indirectly in a "host of other facilities." At present, Castañer, a town of 3,000 persons, boasts of electricity, public water supply, the first rural high school in Puerto Rico, a post office, five churches, an elementary school, an experimental farm, a cooperative supermarket, stores, and recently sidewalks on the main street.

SOUTH AFRICA

Synod Upholds WCC Membership

The Synod of the Church in the Province of South Africa decided by a vote of 140-6 to retain its membership in the World Council of Churches (WCC). At the same time, the synod expressed criticism of the WCC's financial backing of "liberation movements" in southern Africa and voted to withhold its annual grant "until the reasons for the financial aid were explained."

The synod, representing some 250,000 Anglicans throughout South Africa, South West Africa, Portuguese East Africa, and Lesotho, said it was resolved to retain its membership in the WCC because "obedience to Christ commits it to the reconciliation of all Christians."

The resolution, passed after a tense three-hour debate, was the Anglican Church's response to South African Prime Minister B. J. Vorster, whose anger against the WCC stemmed from the decision of the WCC executive committee to allocate \$200,000 to a variety of groups fighting racism in different countries in Africa.

The decision to give financial aid to liberation movements was "open to criticism," the resolution said, "because no attempt was made to consult member churches in southern Africa." Further, the synod declared, the council "failed to distinguish unambiguously between the mission of Christ, who rejected military force as a means of establishing the Kingdom of God on earth, and the right of Christians to use force in upholding law and order, or, in carefully-defined circumstances, in opposing injustice."

The synod resolution was proposed by the Rt. Rev. B. B. Burnett, Bishop of

Grahamstown, S.A., and seconded by Mrs. T. Milne, a layman of Johannesburg, who observed, "Too long have Anglicans passed on the other side and refused to help the man in the road."

Canterbury Speaks

Dr. Michael Ramsey, Archbishop of Canterbury, had numerous speaking engagements during his 20-day visit in South Africa. Officially the visit was designed to have him take part in the 100th anniversary of independence for the Province of the Church in South Africa. This was at the invitation of the Archbishop of Capetown, the Most Rev. Robert Selby Taylor.

The English prelate spoke at the closing session of the Anglican Synod in Capetown, emphasizing the important role of churchmen in overcoming racial and political barriers in South Africa. He said the Anglican Church is becoming more multi-racial in its membership and leadership throughout the world, but that it must push on in its development of fellowship. This fellowship, he said, must include all people—"white people, black people, colored people, conservative people, radical people, people with old ideas, and people with new ideas."

While the synod was in session, a small group of African Negro clergy picketed outside, charging that there was *apartheid* within the Anglican Church in South Africa. The Rev. Clive McBride, a leader of colored Anglican priests, had a private interview with Dr. Ramsey, presenting a bill of complaints of unequal treatment of colored and black priests in the church.

Later, the Archbishop of Canterbury preached at one of the largest multi-racial gatherings ever held in South Africa,

when he attended a mass rally of about 20,000 persons, most of whom were of mixed race. According to Dr. Taylor, "*apartheid* rules do not apply to religious occasions."

At a press interview, Dr. Ramsey again said he had advised against the World Council of Churches' decision to grant \$200,000 to groups fighting racism. Some of the recipients in Africa have reportedly used guerrilla tactics.

Though the Anglican leader has long been on record as opposing the *apartheid* policy and has scored the Tory government in Britain for plans to resume arms sales to the South African government, he refused to be drawn into a detailed discussion of his attitudes toward church involvement in politics. He said he hoped to make a close study of racial conditions in South Africa and the role of the church in bringing racial harmony.

CANADA

Deaconesses Recognized as Deacons

Following the lead of last year's General Synod, the House of Bishops of the Anglican Church of Canada has approved of four steps which will establish deaconesses as members of the diaconate. The bishops agreed deaconesses should be licensed by diocesan bishops in the same way as deacons; should take their places at synods on the same basis; should be on the same salary scale; and should be admitted to the clergy pension fund and have the same fringe benefits as deacons.

Deaconesses will join the pension fund Jan. 1, but the other suggestions made by the bishops will be up to the individual dioceses.



LEWIS TAPES RELEASED

The Rt. Rev. John P. Craine, Bishop of Indianapolis and chairman of the Episcopal Radio-TV Foundation, presented the first cassette tapes of C. S. Lewis's *Four Talks on Love*, recorded by Mr. Lewis, to the Rt. Rev. John Howe, Executive Officer of the Anglican Communion. The tapes are to be included with the C. S. Lewis papers in the Bodleian Library.

James A. Patrick

THEOLOGY and SANTA CLAUS

“It would, from a theological point of view, be not only wrong-headed but futile to attempt to ignore symbols like Santa Claus. What must be done is to convert the symbol.”

THOUGH the knowledge can cause only despair to those countless generations of elementary teachers who have elucidated the mysteries of frogs, fractions, and ablative absolutes, it must nevertheless be maintained that the most significant things boys (and in a correlative sense girls) learn during the first ten years of their lives are:

1) That their lurking suspicion that babies come from girls was correct all along, and

2) That He (Santa Claus) doesn't really exist.

Nothing can or should be done about the first of these learning experiences, for boys will find out for themselves, and what they will discover will be the truth. They may discover it from older initiates, from nervous parents, or, where imagination has failed utterly, from some teacher of sex in public schools. Everyone does, however, find out, and they should, for what they discover is a clue to a mysterious truth which lies at the heart of human experience. Something can, however, and should be done about the second of our learning experiences, for what we discover is not true. Santa Claus does exist.

THE important holiday events in the life of a child are things like Halloween, Thanksgiving Day, Christmas, Valentine's Day, Easter, and July 4th. Elementary teachers inculcate their importance, for they offer useful themes for the cut-and-paste sessions. Christians will at once recognize that this list for the most part

represents the degenerate vestiges of the church's calendar. July 4th, of course, does not, but Thanksgiving is certainly some kind of religious holiday. The President signs a proclamation which tells us that we should be thankful, and most of us assume, whether he mentions it or not, that he means to God. Of the big six, the round of celebrations which comprises the child's year, only July 4th has nothing at all to do with the Christian religion. It is about firecrackers. Christmas is Christmas. Halloween is All Hallow's Eve, the day before All Saints' Day. Valentine's Day is the feast of the relatively obscure St. Valentine. Easter, of course, is the Day of the Resurrection.

The meanings of the events have, of course, largely been lost to those outside the church, and our children spend most of their days in that world whose citizens have only dim memories of the realities which the celebrations commemorate. Christmas has become for children Santa Claus Day; Halloween a time of spookery; and Valentine's Day the feast of cupids and hearts. Easter, as we all know, is the rite of spring with bunnies. The mystery of the Incarnation has become inextricably bound up with the man in the red suit, with television commercials urging children to urge daddy to purchase a zappy-bango-electro-astronomical Captain Blap space kit, with mechanical pageants of the three blind mice, and with the standard alcoholic binge. The day which should teach children about death is an orange and black candy-corn begging expedition, and the day of St. Valentine is a time for love in a derivative, perhaps even trivial, sense.

I am not going to argue that the secular

use of these Christian events is to be deplored. It is wonderful. If people who do not believe in Jesus can still lighten their hearts for a time in December that ought to be a cause for rejoicing, and the same can be said of the other days. I am going to argue that Christian parents who fail to explain the great holidays of the child's year to the child are asking for trouble. The supreme example, of course, is Christmas. Christmas for a child under seven or eight tends to be an experience of undifferentiated glory in which the man in the red suit, known in our own family as Ho-Ho, plays the major role. As a parish priest I always felt that most of my children really believed that the reason we decorated the church at Christmas was because Santa Claus was coming to town. No theologizing can overshadow the fact that the Jolly Old Man comes through the sky with reindeer, down the chimney, and into the living room with countless wonders for *me!* By the time children are seven or eight they have probably already put on their bath robes or their white night gowns and been shepherds or angels in the church school Christmas play. The Baby Jesus, the angels in the sky, the junior warden coming down the aisle singing the verse to “We Three Kings,” and Santa Claus are all hopelessly confused in a series of wonderful impressions.

And then someone tells them. The mediator of this first experience in cynicism is often an older child who, in his or her wise maturity, ruthlessly debunks the legend. The child then finds out that for some reason his parents have conspired in a lie. The Baby Jesus is not really all that clearly differentiated from

The Rev. James A. Patrick, Th.D., is associate professor of ethics and moral theology at Nashotah House.

Santa Claus and the reindeer. Angels in the sky are not easily distinguished from reindeer on the roof. Having learned that what he thought was most wonderful *really* doesn't exist at all, any child is likely to make the decision that Jesus, the Blessed Virgin, the angels and the wise-men, are also a bit problematical. Children are probably somewhat mystified by what I take to be the common justification of the lie. That explanation, if it ever occurs, usually goes something like the famous letter to Virginia from *The Chicago Sun*. We explain carefully that though love does exist—and that is what the presents are about—Santa Claus is just, well, just a kind of embodiment of the spirit of Christmas. Then, if we are Christians, we probably go on to tell our children that Christ is the *real* embodiment of God's love for us, and that he is what Christmas is *really* about. But of course it is too late then. It is too late because we have already told them that our spiritual longings are somehow patient of fake symbols. It is too late because we have first given them a lie and then expected them to believe the truth.

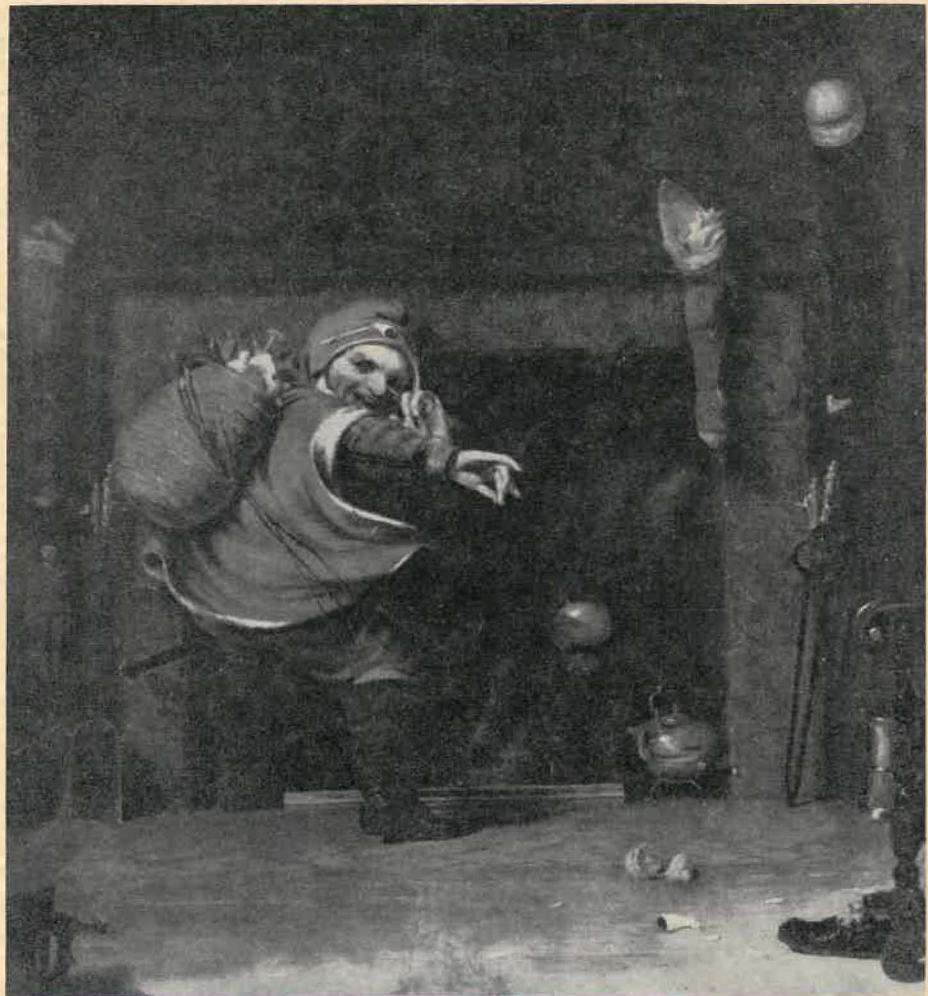
FROM a theological point of view it would be not only wrongheaded but futile to attempt to ignore symbols like Santa Claus. What must be done is to reconvert the symbol. Santa Claus is St. Nicholas, a fourth-century bishop who apparently was remembered as a man who enjoyed giving gifts to children. Fight the nine-year-old debunkers by pointing out that St. Nicholas surely does exist, and tell them about him. Children understand fantasy. They understand how someone who *really* lived could wind up riding across the roofs of twentieth-century suburbia. They understand also that though Cinderella may have been real, the flaxen-haired miss who takes the part in the school play is not *really* Cinderella. But they will not, and indeed they ought not understand if you simply tell them there is not now nor ever was St. Nicholas. Explain to them why children in Europe are liable to get their presents on Dec. 6th (St. Nicholas Day). Tell them that the man in the red suit in the department store is part of a play, a game we enjoy at Christmastime. But do not first tell them that Santa Claus is real and then later that St. Nicholas is a lie, for you will be wrong on both counts, and it will then be difficult for them to understand how the greater miracle, the one at Beth-

lehem, can be anything other than a lie. If you teach them to believe that you consented in untruth regarding the way in which love comes into our world, if you let them believe you had to invent Santa Claus as a kind of wish fulfillment, in a kind of desperation because what you longed for did *not* exist, you will have taught them a lesson they may never be able to unlearn.

What actually has happened is that secularism, bereft of any symbols of its own which can really capture the human imagination, has made up a child's year which is composed of second-order manifestations of events borrowed from the Christian calendar. The secular legend encourages a child to mistake illusion for imagination, and when the illusion is no longer commercially useful it may be used as proof that Christianity is a lie.

Thus you will find people who ruthlessly discourage the notion that we shall someday be in heaven on the grounds that it is an unproven superstition, silently enjoying the fact that Halloween is very scary and dutifully buying lavender eggs which bunny will bring.

You find adults who would deny *a priori* the possibility of the Incarnation, encouraging Santa Claus and Rudolph. The only way around the dilemma is to deny the illusion but to affirm the symbol and the reality. Deny that Christmas is really about Santa Claus, that finest figment of the advertising art, but affirm St. Nicholas. Deny the claim that spooks will really attack on Oct. 31, but affirm the Christian faith that those who have died in Christ dwell in the assembly of just men made perfect. Deny the bunny, but affirm the Resurrection.



"Deny that Christmas is about Santa Claus . . . but affirm St. Nicholas."

An Exorcism For Christmas

By MARILYN GEIST

LAST Christmas Eve the church pages of the San Francisco papers announced widespread proclamation of new life, but very little which would help to make that proclamation a reality. Everywhere in the churches Christmas was to be celebrated, and yet for many persons for whom Christmas is a difficult time, the attempt to celebrate is forced, painful, and hollow. At St. Aidan's Church in San Francisco an attempt was made to confront and deal with this painful side of Christmas, in order that real celebration could take place. A "Christmas Exorcism" was scheduled on Christmas Eve, prior to the midnight Eucharist.

The announcement for the Christmas Exorcism was directed to those persons who were "alone and hurting on Christmas Eve and Day." It went on to say that "there is no celebration without exorcism—getting the painful demons out of our system." In response to this, eleven people met on Christmas Eve for a three-hour group, led by the vicar, designed to help us share our painful feelings about Christmas. We sat on the living room floor of the vicarage. The tree was lighted, and Christmas music played softly. For some the setting, helped by an initial quiet time for recollection, was enough to begin the process. The difficult feelings were very close to the surface, easily triggered by the sights and sounds of Christmas.

Marilyn Geist is a parishioner of St. Aidan's Church in San Francisco.

As it always must be, the decision to share or not share these feelings belonged to each person. Opportunity and encouragement were given to everyone, but without pressure. A few shared little or nothing, or shared up to a point and then stopped. Others shared more deeply, and were helped to move through rather than remain silently trapped in their painful feelings. The stories were different—of apartness and aloneness, of painful childhood memories, of loss and death—whatever, for each person, the Christmas season evoked.

Bill was facing his first Christmas after the breakup of his family, and found it to be an especially difficult time of the year for him. He came searching for a situation in which there was no need to pretend to feel good, no expectations of forced merriment. The leader suggested that he talk, as though they were present, to his wife, to his two young sons, and to himself, saying to each of them what he most wanted to say. As he did so, he gave expression to his guilt and separation, his loss and hurt, both in words and in weeping. There was no remote listing off of emotions, but rather it was direct and alive with feeling; it was almost possible to visualize the person he was addressing there in the room. As he moved into and shared the difficult feelings, Bill's own strength and growing sense of personhood—the new life in him—was also able to emerge and be made more fully real.

Christmas represented, for Jane, the anniversary of the loss of her husband—

"missing and presumed dead" in Vietnam. It was time, she felt, to move out of the past, and yet the pain was still there, holding her back. It was as though she could neither quite let go of it nor quite allow it full expression. She first recounted the circumstances of his death, and then was able to shift from almost-narrative to experiencing her own feelings of loss and pain with real intensity. Jane seemed immediately more relaxed and at peace, and later reported a definite sense of the end of an old era and the readiness to approach life in a new and fresh way.

Karen's demon was symbolized by a broken Christmas tree ornament. She remembered as a very small child reaching in wonder to touch the shiny red ornament above her head, and then accidentally knocking it to the floor and breaking it. The memory expressed very concretely the hurt Christmas held for her, and she was quickly in tears. The leader guided her beyond the simple re-telling to a re-experiencing of the events and feelings surrounding the broken ornament. She was, for a time, the small child again—awed and delighted by the glittering tree, and then scared and crying over the smashed ornament. The story did not end—as it ended in memory and still-present feeling—with an unhappy child certain she'd "ruined Christmas." Karen could now hear daddy say, "it's all right." This time, in the sharing, the ornament was put back together, and the hurt was healed.

Anne, who had looked sad throughout the meeting, found childhood memories welling up in her also. She "didn't even get a chance to touch an ornament." Hit by a series of illnesses as a child, she was strictly confined to the couch. Her pain and bitterness were evident as she spoke of looking through the window at children playing in the snow. She longed to join them, but was never permitted to. A group member produced "snow" in the form of a carton of ice cream, and Anne, at first tentatively, and then joyously built her first snowman. When the hurt, bitter child was shared and allowed to live again instead of being hidden away, room was made for a new and happier child—and adult—to be born.

In similar fashion, others in the group told of their own personal Christmas demons. By dropping the pretenses, by sharing instead of suppressing the painful feelings, by unlocking them and getting them out in the open, their hold over us was released. The conditions were created which would allow the real joy of Christmas to break forth. For some of us, this is what did happen, as the new life of Christmas, reborn in us, was set free to be celebrated. As we joined the congregation for the Christmas Eucharist, it was with a fresh understanding and experience of the love, forgiveness and new life given to us in the Child whose birth we there joyously celebrated.

Religion

"Religion is the opiate of the people,"
say the materialists . . .
as they try to sell me
sleeping pills.

Robert Hale

EDITORIALS

What Is Greatness?

THE death of Charles de Gaulle moved many columnists and editorialists to reflect in print upon the ever recurrent, never resolvable question of the influence of men upon history—or of history upon men. There is an interesting argument here: Do men make events, or do events make men? Carlyle thought it was the former, Hegel elaborately argued that it is the latter.

The theses of both Carlyle and Hegel seem fatally simplistic when applied to cases. It is much too simple to say, as Carlyle would, that France exists as a nation today because there was a de Gaulle. And Hegel's doctrine is, if anything, even more simplistic, despite its awesome philosophical logistics. The Treaty of Versailles, the frustrations and miseries of Germany after WW I, may have given Hitler his opportunity, even his inevitability; but, as Vermont Royster remarks (*Wall Street Journal*, Nov. 16): "Hitler took chaos and, because he was such a man, shaped it into horror."

A character in Shakespeare's *Twelfth Night* says that "some men are born great, some achieve greatness, and some have greatness thrust upon them." As an observation that is correct, but it tells us nothing about what is greatness and who is great.

The editorial reflections occasioned by de Gaulle's death all assume that the great man must exercise his greatness in national and world politics. The great ones of this age are such as Roosevelt, Churchill, Eisenhower, de Gaulle, Hitler, and Stalin. For better and/or for worse, these men were great because their actions affected the life and destiny of whole nations, and, indeed, of all human beings in their temporal estate. "Greatness" in this sense is morally neutral. A Stalin may be judged greater than a Hoover, a Hitler greater than a Chiang Kai Shek, because his actions had more measurable effect upon more people—no matter that it was for bane rather than for blessing.

What all of the discussion fails to take into account, when conducted on this level and from these premises, is that the impact of some people upon the rest of humanity is largely hidden, but supremely powerful. In these discussions, when the great people of this age are mentioned the names of Schweitzer, Einstein, Pope John XXIII, Kagawa, and other giants of the mind and spirit are omitted. But our failure to value their greatness rightly may be our failure in judgment, not their failure in greatness or vital impact on the world.

How do we know, after all, that France was "saved" from final disaster by Charles de Gaulle and not by somebody else of whom historians know nothing? This is to take nothing away from de Gaulle. Indeed, in his case it is easy to find abundant evidence that the Spirit of the Lord rested upon him. He was not only a great man but a great Christian. But precisely as a Christian, and a Catholic, we trust that he realized how God is working his purpose out, on earth as in heaven, through agents of the divine will who are known only to God.

"Greatness" is so big a word that it means nothing until somehow categorized. There is the greatness of a

Stalin, and it is idle to protest that because his works were evil his influence was not great. It was much too great. And there is the greatness of a Pope John or a Dr. Schweitzer. But theirs also is a visible greatness; historians will have much to say about both of them. In another category, however, is the greatness that is known but to God: "And some there be, which have no memorial; who are perished, as though they had never been born; and are become as though they had never been born; and their children after them. But these were merciful men, whose righteousness hath not been forgotten" (*Ecclus. 44:9-10*).

But more than that. Their righteousness has saved nations and civilizations. And only God even knows who they are.

Game for Rich Men Only

MANY of us enjoy American partisan politics for the same reason we enjoy football: We revel in competition and we delight in violence, even though it be only verbal. Unlike football, however, politics has become a game which only rich men, or men with rich backers, can play.

Time magazine for Nov. 23 reports some figures which must be reasonably accurate for campaign costs in 1970. Governor Nelson Rockefeller spent between \$7 and \$10 million to be re-elected to a fourth term. Arthur Goldberg spent \$2 to run against him. The average cost per candidate of a U.S. Senate seat is now about \$1½ million. Back in 1952, in his famous "Checkers" speech, the then Senator Richard M. Nixon told the nation that a poor man cannot be elected to the Senate or serve in the Senate without large financial help from others. The help of this sort which he had received was being sharply scrutinized by his opponents. But nobody from that day to this, having any knowledge of the facts, has challenged the truth of his statement.

Today's candidate for high office must be either a rich man himself, like a Rockefeller or a Kennedy or a Roosevelt, or a non-rich man backed by rich people. It by no means follows that such a man cannot well serve all the people. But it does mean two other large and ominous facts. It means that a man without great wealth, or the backing of great wealth, cannot be elected to high office. An Abraham Lincoln couldn't make it today. And it means that money talks more loudly than any other force in American life.

Citizens to whom this situation is not a consummation devoutly to be wished must favor tight legal controls of political spending, because there is no other conceivable way of changing it. For our own part, we resist legislation as a means of correcting abuses if there is any alternative; moreover, some of our best friends are rich people and we wish we had more of them. But in a democracy a career in public service must be open to anybody whose heart and brains are right for the job; and this particular democracy must change the rules of the political game so that it will not be for rich men only. If it does not change this game, it can very easily vote itself out of existence as a democracy.



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Montana

St. James' Church, Bozeman, was host to the 67th annual convention of the Diocese of Montana. Among the numerous actions taken were several dealing with canonical changes which will require a majority vote by the 1971 convention for final adoption:

(✓) Voice and vote for delegates to diocesan conventions whether or not diocesan assessment of the parish or mission they represent has been paid;

(✓) Diocesan aid to a parish, reducing the status of the parish to that of a mission, but with possible restoration within a six-year period with the approval of the bishop and standing committee;

(✓) Deleting reference to age for diocesan lay delegates and alternates, (convention also agreed to change the wording of the sample form for the constitution of a parish to read "16 years" rather than "21 years").

On financial matters delegates adopted unanimously a method for determining assessments, making this a matter solely for the decision of diocesan convention. In connection with this, delegates also passed a resolution which suggests that assessments be based on \$2 per month per family unit plus 10% of net receipts, which figures may be flexible according to the discretion of the finance committee. The executive council was directed to submit to the 1971 convention two budgets for 1972, one based on the proposed new method and one based on the formula now in use. A specific decision as to method of determining assessments will be made by the 1971 convention. Convention approved a proposed budget for \$149,850 as compared to the 1970 budget of \$153,847, approximately \$4,000 less than current figures.

Presiding over the convention was the Bishop of Montana.

North Dakota

The opening evening service of the annual convocation of North Dakota was held in All Saints' Church, Minot, at which the Rt. Rev. George Masuda, diocesan, delivered his charge to delegates. Speaker at the convocation dinner was the Rt. Rev. Jackson E. Gilliam, Bishop of Montana.

Delegates were assigned to house communions the following morning, which were followed by breakfast and a discussion period under the direction of an appointed leader. Among actions taken by convocation were:

(✓) Approval of membership of the diocese in the North Dakota Council of Churches which now includes Lutheran and Roman Catholic representatives;

DIOCESAN

(✓) Pledging \$3,500 to assist the work of the Ven. George Pearce and Mrs. Pearce who are in Ovamboland, South Africa. The archdeacon is a native of North Dakota;

(✓) Endorsement of the G.G. project, a mission to the elderly in every community;

(✓) Voting to study, but not use, the proposed rite of Baptism-Confirmation;

(✓) Approval of the 1971 budget set at \$186,639, with power given to the executive branch to make adjustments;

(✓) Support of efforts to use St. Elizabeth's Home for the benefit of Indian children;

(✓) Approval of ecumenical action in Christian education, campus work, and camps.

The principle of two weeks a year for the continuing education of clergymen was endorsed by delegates, who, in separate action, protested the mandatory clause in the national medical insurance program for clergy.

Kansas

Mrs. Theodore O. Wedel, president of the National Council of Churches, was the featured speaker at both the 86th annual meeting of the Churchwomen of Kansas and the 111th annual convention of the Diocese of Kansas, which met in Trinity Church, El Dorado.

Delegates to the diocesan convention heard their bishop, the Rt. Rev. Edward C. Turner, discuss the financial crisis facing the national church and the diocese, and they acted favorably by adopting a hold-the-line budget of \$348,418 for 1971.

Two canonical changes were adopted—the first provides that after 1971 parish and mission apportionments shall be determined on the basis of income as reported in certain sections of the report of treasurers' funds; and the second provides for a more equitable representation in diocesan convention based on a graduated scale according to communicant strength of the several congregations. In other convention business, delegates

(✓) Adopted a resolution recommending participation in Project Equality;

(✓) Voted to continue support of the cultural exchange program of the EYC. EYC has taken part in such an exchange with Mexican young people for the past two summers;

(✓) Authorized college students to study campuses in the diocese and to arrive at some form for representation which, to them, seems fair, and to come to the 1971 convention prepared to present their plan and have their delegates seated at the convention.

Mr. Tom Lassiter, executive director

CONVENTIONS

of Turner House, Kansas City, Kan., reported receipt of a Model Cities grant of \$103,000 for the purpose of extending the work in northeast Kansas City. Turner House is a member of the community project known as Volunteer Agency Coalition, which is sponsored by 12 churches and social agencies in that area. Mr. Lassiter stressed that never before has Turner House had a greater opportunity to provide needed services than now.

Central Florida

A constitution for the Diocese of Central Florida was adopted on its second reading during the annual diocesan convention held in St. Luke's Cathedral, Orlando. The constitution is also the charter of the Diocese of Central Florida, Inc., with all church members belonging to the corporation. The former board of trustees and the executive board for Central Florida are, in effect, now merged into the diocesan board.

In addition, certain canons of the diocese were revised and the diocesan structure simplified. Other business action taken by delegates included:

(✓) Combining three diocesan budgets into one, with a system of priorities in effect. Support of aided congregations is now under the assessment plan as is the support of the diocesan structure for administration. Total budget figure is \$507,600;

(✓) Defeating a resolution instructing the Executive Council in funding GCSP grants;

(✓) Withdrawing resolutions concerning migrant labor.

The Bishop of Central Florida, the Rt. Rev. William H. Folwell, addressed delegates on features of the recent General Convention held in Houston, and declared that the church is more unified than any other institution in our society. He also said that emphasis must be put upon healing. In speaking of the various trial liturgies authorized by General Convention, Bp. Folwell said he would appoint a liturgical committee to study the forms and to make recommendations for their uses.

Bethlehem

Christ Church, Reading, Pa., was host parish to the 99th annual convention of the Diocese of Bethlehem. The opening session, called to order by the diocesan, the Rt. Rev. Frederick J. Warnecke, concluded with Evensong.

The bishop gave his address during the convention dinner and spoke of the joy and hope for the changes in the life of the diocese in the years to come. He cited as the outstanding event of the past year the arrival in the diocese of the coadjutor, the Rt. Rev. Lloyd E. Gressle.

In his concluding remarks, Bp. Warnecke termed the centennial year of 1971 a challenge for creativity looking to the future rather than to the past. He said that among those scheduled to take part in observances were Mrs. Martin Luther King, Jr., the Rev. Robert Drinan, S.J., and President Kingman Brewster of Yale University.

During the business meeting on the second day of convention, a record budget of \$287,748 for 1971, was accepted. In another financial action, the minimum pay for clergy in the diocese was raised to \$6,000. Among resolutions passed by delegates were those:

(✓) Urging ordination of women to the ministry;

(✓) Recommending the establishment of a clergy salary study commission;

(✓) Asking for just and humane treatment of prisoners of war in North Vietnam, according to the Geneva Convention.

Convention also went on record as favoring the repeal of all existing abortion laws in Pennsylvania, stating that "a Christian church or a group of churches imposing their unique ethical standards on society as a whole through civil law is seriously questioned."



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Book Reviews

MONK DAWSON. By Piers Paul Read. Lippincott. Pp. 219. \$5.95.

Monk Dawson is a novel about a dropout, drop-in priest, by a young English author. Antonia Fraser says it is the most enjoyable novel she has read this year, and Graham Greene, some of whose works I have admired, calls this book "remarkable." The dust jacket says that it won two literary prizes.

I could of course, in humility, simply say: "Who am I to disagree with Graham Greene?" and stop typing this review. But since I am not very humble I will say I found nothing very remarkable about it at all, though I am reluctantly willing to say I may have missed some of its value because of invincible ignorance.

It is a story about Edward Dawson, who is, we are told at the beginning, an attractive sensitive boy in a rigid Roman Catholic school somewhere in England. He has a desire to be of service to the world. He enters the priesthood, is discontented in a monastic order, emerges into the secular priesthood, becomes a somewhat wavering champion of one or two "causes," becomes disillusioned, renounces his orders, lives for a while with a widowed sexpot, lives with a disturbed girl who never in the novel becomes a person but who commits suicide while Dawson is contemplating the same end. After this terrible shock, which does not come as a shock (or at least was no shock to me), since by this time neither Dawson nor his girl, Theresa, are very well defined persons as they do not speak to us but are only described to us, Dawson enters a Trappist Monastery in which he has presumably discovered some kind of peace.

I cannot discover the remarkableness of this book. The style is sparse, clean, but in no way stirring. The happenings through which Edward Dawson lives are described with too great a brevity, and with no particular insistence on what is going on within Dawson's mind and spirit. He is faceless, a cleric who looks like an outmoded ad from a Wippell's magazine for clerical costume. For any priest to pass through the spiritual ordeal of renouncing the ministry must require some inward struggle and even torment. The author tells us that Dawson goes through these trying times, but the reader does not feel the ordeal. By the time I got near the end of the book I didn't care what happened to Dawson.

Furthermore, Piers Paul Read uses the old technique of having some Watson-friend-to-Holmes personage tell the story of Dawson. At the beginning of the book this seems to work pretty well. Winterman is a fellow student, and begins his report-

ing. But by the middle of the book we forget all about Winterman, as perhaps the author did, since we never know anything about him, or become curious about knowing anything about him. But all of a sudden Winterman re-enters the scene with a complete report on everything Dawson has been doing including his doing of sex.

The theme of the novel is clearly contemporary and important. It does, as the dust jacket habitually says, raise fundamental questions about modern values, faith, loss of faith, nothingness, the ultimate escape to suicide or to silence. But to me it is a book that is without passion, without spiritual understanding. If Mr. Read simply wanted to show the emptiness of a priest's life, his alienation from the world, his shallow roots, growth and flowering, and his last plunge into the womb of monastic life as a symbol of the emptiness and terror of modern man, it could have been done in a short story. If it supposed to be more than this, Graham Greene and J. F. Powers have done it with more awareness of the issues, and with more compassion.

(The Rev.) THOMAS VAN B. BARRETT, D.D.
The Church Divinity School of the Pacific

BELLOC: A Biographical Anthology. Edit. by Herbert van Thal. Alfred A. Knopf, Inc. Pp. 386. \$8.95.

Hilaire Belloc died, at 86, in 1953, so he belongs to a very remote age that ended less than a generation ago: remote because the verities which he dogmatically proclaimed are currently as out of fashion as chastity belts. He championed an ultramontane brand of Latin Catholicism which identified Civilization with Christendom, Christendom with Europe, and Europe with the Papal Church. His politics would be condemned by most people today as jingoism, although England has seldom had a sterner critic from within. The proposition that "one can be a patriot and at the same time international" he denounced as a "precious modern lie."

No thought was ever born in his brilliant and prolific mind that he did not dare to come right out with, and come right out with it he usually did. The result was more than 100 books, almost all of which are now out of print. When Belloc wrote history, which was his literary forte, he had an uncanny ability to get back into the original action, so that when he writes, for example, about Oliver Cromwell you have the feeling that he and Cromwell were in Parliament together.

There were giants in the earth in his day — Shaw, Chesterton, Barrie, Wells, Joyce, Henry James, to mention but a few. Along with the others, Belloc seems

to present-day readers hopelessly *passé*. These writers are not yet old enough to be ready for the resurrection of rediscovery; they are not dead but sleeping. Their resurrection will come, unless civilized men cease to care for letters, in which event they will cease to be civilized anyway so it will make no difference.

Much of Belloc's best is in this sampler. *Belloc: A Biographical Anthology* is the kind of writing well described by the Sage in Proverbs 25:11—words fitly spoken, like apples of gold in pictures of silver.

At any rate I find it so:
Benedicamus Domino.

C. E. S.

◆
THE GROWING CHURCH LOBBY. By James L. Adams. Eerdmans. Pp. 294. \$6.95.

Church lobbyists have developed a potent punch on the Washington scene, James Adams concludes, but make the mistake of playing power politics instead of adding moral dimensions to issues. The author documents religious leaders' parts in some historic legislative campaigns, beginning with the 1964 Civil Rights Act, salvaging part of the original Head Start program in Mississippi against politically-inspired opposition, and the 1965 Elementary and Secondary Education Act which provided federal aid for parochial school students.

After the Civil Rights Act, the author concludes, clerical activists never found a clear-cut moral issue but they "have not permitted moral ambiguity to diminish their fervor. They often move from the position of exerting moral pressure to practicing partisan politics without bothering to make a distinction between the two." Churches' involvement in the Mississippi Head Start fight "weakened its posture as social critic and gadfly of the government . . . (and) makes churchmen vulnerable to the charge they too often act like political power brokers rather than prophets speaking out for justice," the author comments.

President Johnson used the church lobby to achieve a consensus on the 1965 education act, papering over serious constitutional church-state questions. Religious leaders thought the law met these objections by technically providing financial aid for students but found administrative regulations actually funded private and parochial schools, a highly questionable practice under the constitution.

The author reserves some of his sharpest comments on various church actions for peace in South Vietnam, asserting that far-reaching demands "are easier to put on paper than to put into action. But that is the advantage of being a church bureaucrat. One doesn't have to follow through on one's proposals, and even more important, one doesn't have to suffer the consequences if the recommendations are erroneously conceived or are misdirected." He points out that Congressmen and the President are well

aware church lobbyists speak only for a minority of their constituents. Further, churches delude themselves into believing that their pronouncements have any real effect on foreign policy.

The Growing Church Lobby should be read by all church people who are eager to use the power of religious bodies to achieve social and political goals. It pours some icy cold water on many aspects of these efforts.

FRANK J. STARZEL
St. Thomas', Denver

◆
THEFT and THE MAN WHO WAS LEFT BEHIND. By Rachel Ingalls. Gambit. Pp. 163. \$4.95.

Here are two short novels by Rachel Ingalls in one volume. In *Theft* there is the shimmering heat of politics, military take-over, hunger, of being tried in absentia. As the story builds you begin to make out the person who, out of this hunger, stole (and ate in front of his arresters!) a loaf of bread. And there is his brother, who also stole, to be put in the cell next to him. Yes, and there is this uncomely religious nut in another cell. The day of execution comes ". . . a day that was running like a river and would always be the same . . . it might go on forever." Death waits for the right moment. The religious nut died like ". . . he'd meant to be there all the time. . . ." Gifted young writer Rachel Ingalls renders a beautifully moving story. One remembered.

A tragedy in Mexico, a place to sit in an old park. A man riding his existence out as if in a fragmented dream. In *The Man Who Was Left Behind* one does not really quite wake up. After reading this I held onto the book. The man was part of me now. We were veterans of considerations of a past. . . . But wait—it is like a dream. Scenes and feelings and just like a dream one is left with the rest of the day wasted because one wonders what it was all about.

JUDY T. STERNBERG
Contributor to THE LIVING CHURCH

Booknotes

By Karl G. Layer

EXPLORE YOUR PSYCHIC WORLD. By Ambrose A. Worrall and Olga N. Worrall. Harper & Row. Pp. xi, 144. \$4.95. Each person has psychic abilities, assert the Worralls, two people who are "sensitives," known for their "spiritual healings" and "psychic gifts." This book, which deals with methods for developing one's own psychic abilities, is based on a series of seminars on spiritual healing conducted by the Worralls. Those participating in the discussions included psychiatrists, psychologists, psychotherapists, scientists, engineers, and doctors. The range of topics covers clairvoyance and clairaudience, prediction, prayer in healing, the astral body, possession, the individual's aura, and psychometry (the obtaining of information through some object).

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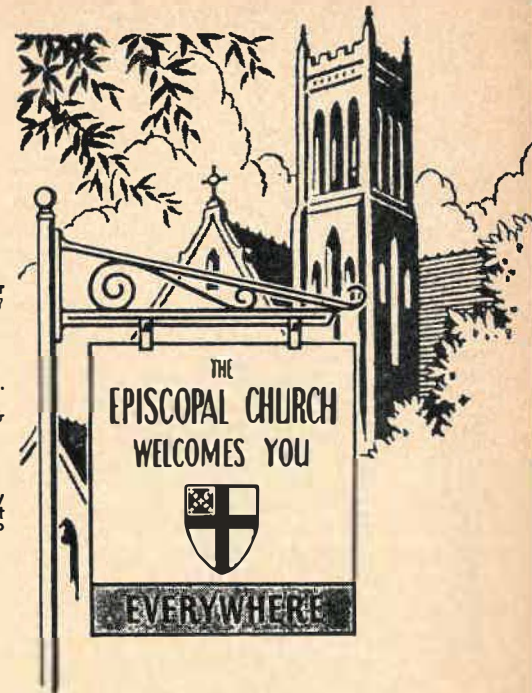
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Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, 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 Tues & Thurs 12:45;
C by appt.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05, C 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, 12 (Spanish) & 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Español 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Cagulat, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat 1-2, 4:30-5:30

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; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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