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The GCSP:

**AN EXAMINATION OF
THE ALIANZA GRANT**

John W. Ellison

**Some Thoughts
In Praise of Monotony**

William R. Moody

Thoughts in Praise of Monotony

By WILLIAM R. MOODY

WHEN all is said and done, an article in this magazine ought to provoke thought, and maybe controversy. That is what I will try to do. If some contrary opinion comes out of it, I will be delighted, for that will provoke thought, and may cause some otherwise silent persons to speak, whether on one side or the other.

Now, after that thunderous introduction I will come right out with it. My argument is launched against the idea that since we live in a world of vast and rapid change, we should run about changing everything we can lay hands on, whether it needs changing or not. One might call this an essay in praise of monotony in human life. "Monotony" literally means "keeping on one tone"; but I will use the word as expressing a sort of "ground of being," a "back ground" against which a life is lived, something which implies "structure" and "stability." I do not think that is pushing this word too far.

It is a fact that many things which we do in our services of worship are monotonous—and it is also a fact that we love them because they are monotonous. We do, and say, many things which may appear meaningless to a stranger, which because of the rhythm of repetition take on deep poetic meaning and gain power in the life of those accustomed to them. Their very familiarity gives us a sense of security. We feel at home.

There have been times, of course, when people have revolted against the monoto-

ny of fixed services of worship, so they scrap the old accustomed ways. Then what happens? The keen observer watching them in their new freedom discovers that the new way quickly becomes as stiff as the system which with so much vigor was overthrown. Even "extemporaneous" prayers take on a familiar cast. I can usually tell a Baptist minister from a Methodist, and a Presbyterian from either just by hearing them pray. Many a Methodist starts his prayer, "O God our Father, we thank thee that thou art our Father." And his Presbyterian brother is apt to exclaim, "O God, we thank thee that thou art a covenant-keeping God."

Billy Graham, instead of saying "Let us pray," began to say "May we pray?" Before long hundreds of men in hundreds of pulpits came forth with the echo—"May we pray?" The answer, of course, is "Yes"; and some day some congregation may come forth in unison "Yes!" and create a new versicle. We used to be able to tell an Episcopal clergyman even when he was trying to make an "extemporaneous" prayer. He was sure to use some phrase from our Prayer Book before closing. Now, so many others are doing it that the identification has lost its point.

WHAT is there in human nature that impels us to seek the accustomed thing, to make set forms for ourselves even when we are trying to break away from set forms, to slip into monotony with as much satisfaction as a tired man experiences when he comes home, puts on his slippers, and sinks into his easy chair? Whatever it is, it must be something fundamental to humanity, for we all experience it and respond to it. Quite simply, you cannot get away from ritual even if you want to do so, for ritual is structure, and lack of structure would change a man into a powerless blob of

protoplasm. Monotony is more attractive to the human race than change. Desire for change is the exceptional thing in human life. It is true that we live in a restless time, more restless, I suppose, than any time since the great migrations broke the power of ancient Rome. Yet it was the structure of ancient Rome, as expressed in the church and in the law, which finally captured the restless, ruthless, anarchic, pillaging barbarians, and ushered in the modern world.

Kipling's fine poem "The Gypsy Trail" has been expertly set to music, but it has not the appeal for most of us as the simple old song "Home, Sweet Home." There is "no place like home" because there are the things we are used to. The very word "used" implies monotony. We complain about monotony, but deep down we love it. Did you ever tell a small child the story of "Goldilocks and the Three Bears" and then try to change it the second time around? The childish treble will interrupt—"No! That's not the way it is!"

Ritual, in our church services, is "monotony" — "structure" — the kind of monotony we love. Praying the same prayers over and over, knowing that those we love, although they may be far away, are praying these same words when they pray, doing the same things in the same way Sunday after Sunday for a lifetime—these things tend to create for us a spiritual home. Of course the world is never the same two moments together. We are changing all the time whether we know it or not, whether we like it or not. Sometimes we choose to change. Sometimes change becomes an imperative need. The love of the open road and the love of home are in a state of tension within us; but when all is said and done the necessity of having a home is the stronger. This is not a guess, it is a scientific fact for which there exists a mass of evidence too weighty to be brushed aside. And because

The Rt. Rev. William R. Moody, D.D., is the Bishop of Lexington. In addition to his duties as a Right Reverend Father in God, he is an author and poet, some of whose works have appeared previously in these pages. His latest volume, Creation, is a series of meditations on the Seven Last Words from the Cross, and is published by Faith House.

There is nothing more difficult to take in hand,
more perilous to conduct, more uncertain in its success,
than to take the lead in the introduction of a new
order of things.

Machiavelli



this is an age in which great changes have been thrust upon the human race, most people, whether they realize it or not, need desperately something concerning which they may say, "This is my spiritual home."

Change, in proper measure, stimulates; too much change destroys. A man is like a plant, he must have something into which he may strike roots or his life will wither and bear no fruit. Morning differs from noontime, and noon from evening—we like that. Spring differs from summer, and summer from autumn, and autumn from winter—we like that. But I never heard anyone praise an earthquake.

We may see in many people today, and especially in young people, an earnest search for value in life, something to make life worthwhile. This is one of the best signs of our time. Yet multitudes today are looking for value without structure. When children play they unconsciously prepare themselves for life. At first their games are almost without structure, but as they grow older their games acquire rules, and rules mean structure. And structure implies monotony! What sense is there in a football game unless you know something, at least, about the rules? A former bishop of the ancient Diocese of Winchester in England was in Washington, D.C., and saw a football game for the first time in his life. I happened to be there to hear what he said. "It is quite typical of American life, really; first you have a conference and then you have a fight!" The game of chess appears to be a muddle and a complete waste of time to one who does not know the rules which govern it, yet those who understand the structure of the game are very fond of chess.

In brief, human life gains its sense of values from its structures. To speak of value without structure is nonsense, for life without structure is anarchy. We play

games to get fun out of them, but the fun ends when you stop playing by the rules. We worship according to rule, even though rules may differ in different churches, because experience proves that only so may we strike root into value and reality.

I PREFER the way of worship which is set forth in the Book of Common Prayer as we have it today, because it represents to me the best available structure and the deepest spiritual value, expressing as it does the experience of hundreds of years of Christian devotion. My ancestors have worshipped out of that book for 400 years, and out of the Latin from which it was translated for a thousand years. The Book of Common Prayer has undergone change in those years, but the change was in the nature of growth. This particular structure has been pruned, but not pulled out by the roots. I do not pretend that the Book of Common Prayer is the only structure through which a religious man may lay hold on the realities of God. Such a pretense would be foolish. I do say that a structure which has withstood so much and has survived is worth a thinking man's attention in this time of radical and frequently foolish change.

There is much experimentation going on today in regard to the forms of worship in the Book of Common Prayer, centering up to this point on the service of Holy Communion. If you think that is a proposal for radical change, you should take a look at the new service of Christian initiation which is proposed as a conflation of Baptism and Confirmation. If you do not like these trial services, you should say so, now, before any permanent changes are made. On the other hand, if you do like the trial services, now is the time to say so. The Standing Liturgical Commission which is in charge

of the development of these proposed changes has stated publicly that its members will listen to the voice of the church.

Speaking for myself I say that I do not like these trial services. I suppose I could learn to live with the trial service for the Holy Communion if I should have to do so. I would be deeply unhappy with the proposed changes in the service of Holy Baptism and Confirmation. My objection to the trial liturgy includes the consideration of certain doctrinal matters which give me pause; but what concerns me most, I suppose, are changes of form which, to me at least, are irritating and appear to be unnecessary except to satisfy certain liturgical scholars on the commission. And, finally, I am not happy about the trial liturgy because, to me, it seems to fail lamentably to match the literary mastery and majesty of the present service in the Book of Common Prayer. Any change right now is apt to tend toward that unhappy use of the language known as "officialese." Do we really want our Prayer Book to read like the Income Tax Form 1040? Whatever the gentlemen on the commission may be in the way of scholarship, they are not poets!

Well, what can we do? I, in this article, do what I can. And I trust, please God, that it will not be my fate in my old age to find these things when I go into my church. I hope that I will find there the prayers which will remind me that I am at home. When I think on these things I am somehow comforted by some words of Machiavelli, the political philosopher who centuries ago made a few pungent remarks for the direction of those in power. He said:

"There is nothing more difficult to take in hand, more perilous to conduct, more uncertain in its success, than to take the lead in the introduction of a new order of things."

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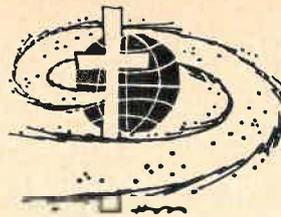


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Around



& About

With the Editor

To the gentleman from Massachusetts who inquired: Yes, I have read **Harvey Cox's** article—"For Christ's Sake" in the January *Playboy*; and yes, I like much of what he says when he's talking about Christmas, not so much when he's talking about Christ.

I must say, though, that the picture which accompanies the article, the guffawing Jesus by **Fred Berger**, would frighten me into firmly purposing amendment of life if ever I woke up from a binge and saw that hideous happy face laughing at me. I think it could be useful in some kind of shock therapy. Like Tennyson, I hope to see my Pilot face to face when I have crossed the bar; but I earnestly hope that he won't look anything like that.

The reader is promised as he sits down to this essay that in it Dr. Cox renounces the image of Jesus as a melancholy ascetic and calls out for his resurrection as a joyous revolutionary. If Dr. Cox was ever oppressed by that image of the melancholy ascetic and has at last been able to chuck it I am glad for him. I have often wondered, however, if most literate Christians of any age have really been haunted by that bleak and false image of Jesus; I think that modern writers of the visceral-Christian school tend to exaggerate it.

I confess that if I had to choose between confrontation with that Melancholy Ascetic whom Dr. Cox renounces and that Joyous Revolutionary whom Mr. Berger portrays and Dr. Cox proclaims, I should vacillate like the fabled ass between the two bales of hay. The ass, however, would be in a happier dilemma, being hung up between two goodies. The Melancholy Ascetic would chill me, the Joyous Revolutionary would depress and repel me; the former is a creep, the latter a loud boor, and I thank God that Christ is neither.

I am old enough to remember **Bruce Barton's** *The Man Nobody Knows*, written by an American Rotarian in the 1920s about the great original Rotarian of Nazareth. Barton's Jesus, like Cox's, was a thoroughly happy fellow in whom all the juices of life flowed exuberantly, a booster, a live-wire, the life of the party. (Dr. Cox notes that he—praise his name—"supplied some booze" at the wedding party.) Change and up-date the idiom only a little bit and Barton's back-slapping super-salesman Jesus merges nicely with Cox's Joyous Revolutionary.

Dr. Cox is not very realistic, I'm afraid, about either Jesus or revolutions. If Jesus

was a political revolutionary, as Cox suggests, he was a total loser; his revolution never came off, and the counter-revolution disposed of him. Moreover, revolutions are never joyous affairs. They are grim operations carried out by grim men.

When Cox describes the gaiety, the bonhommie, the zest for life of Jesus he does so superbly and I rejoice to look through his lens at the most magnificently human being who ever lived. But I see some other things in the Jesus of the gospels, and surely Dr. Cox does too, which enhance the radiance of the beautiful Saviour. His weeping at the grave of his friend is as beautiful as his gladdening the feast at Cana. I am sure that Jesus loved that majestic, but melancholy, passage in Ecclesiastes (3:1-13) which **John F. Kennedy** also loved: "To everything there is a season, and a time to every purpose under the heaven. . . . A time to weep, and a time to laugh; a time to mourn, and a time to dance. . . ."

Archbishop **William Temple** (1881-1944) is normally classified as one of the great liberal Christians (or progressive, or radical) of our age, as indeed he was. But he was also a great Christian traditionalist and conservative. I contend that the healthiest and truest progressivism is always rooted in a healthy and true traditionalism. In *Nature, Man, and God* Temple wrote the following paragraph which says exactly what I mean, and believe:

"Moral progress has largely come through the perception by some members of any society that principles commonly accepted by that society condemn some action, or custom, or institution, to which hitherto the principles had not been directly applied. It was so that Wilberforce and his colleagues carried the abolition of the slave trade. They compelled their Christian fellow-countrymen to recognize that the principles of the religion which they professed were incompatible with acquiescence in the slave trade or in the institution of slavery. It is so with every prophet. His appeal is not to a new principle, but to a new application of an old principle, so that he often presents himself as urging a return to the better ways of past generations. Few radical reformers can hope for great success who are unable to present themselves with perfect honesty as the only true conservatives." (Temple, *Nature, Man, and God*, 176. Macmillan.)

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DEPARTMENTS

Around and About	4	Letters	6
Church Directory	16	News	7
Editorials	11	People and Places	15

FEATURES

J'ACCUSE — The Alianza	8
Thoughts in Praise of Monotony	2

THE KALENDAR

February

1. Sexagesima
Ignatius, B.M.
2. The Purification of St. Mary the Virgin
3. Ansgarius, Abp.
4. St. Cornelius
5. Martyrs of Japan
6. St. Titus
8. Quinquagesima

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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LETTERS

Most letters are abridged by the editors.

"Peace in Our Time"?

If any doubt exists in the minds of the black clergy that the Black Panthers are moving in to control them, let Mr. Hilliard's warning of retaliation for their peaceful intent [TLC, Dec. 21] awaken them to their plight.

In the same issue there is indicated that NCBC, IFCO, and BEDC have joined together for strength in demanding reparations. Their hope is that the \$200,000 from GC II will finance their "administrative work for a year." Obviously this will be a war chest to destroy the National Council of Churches,

which is their expressed intent. The "peace in our time" attitude of the church portrays us to the world in a top hat, carrying a folded umbrella, rather than with a shepherd's crook and an uncovered head of reverence which is more symbolic of the Christian manner. If our black brothers are misguided by mixed voices, should we also speak in strange tongues?

LEONARD O. HARTMANN

Evanston, Ill.

The Alianza Grant

The action of the Executive Council in granting \$40,000 to the New Mexico Tijerina group [TLC, Jan. 4] is really shocking. It utterly overrides Bp. Kinsolving's well-founded protests. Tijerina is a radical agitator communist who is making preposterous 35-

million-acre demands. Curiously, the wife of the GOP governor there is one of his supporters. His history has been widely publicized. The Episcopal ostriches need a neck chopping.

How right you were in one recent observation that like the government we need elective new hierarchy procedures! I feel that we need a hierarchy removable, not at death or retirement, but at the option of concerted diocesan votes!

South Bend was a wide crack in the church, and these accumulated idiocies will be an absolute death knell for the church. But—merrily the revolutionaries roll on with eager academic and clerical aid. Much as I would like to support the church, I cannot support revolutionaries and still consider myself sane or a decent citizen. That is a dilemma I share with many.

MARY CONNOR

Wausau, Wis.

EORSA

TLC for Dec. 14 carries wonderful news about the formation of Episcopalians and Others for Responsible Social Action (EORSA). I am one who cannot under any circumstances subscribe to the fund authorized and promised at our South Bend convention. I wish to help the black community in any way that I can. To be denied the privilege of channeling my personal funds through our church has seemed to be wholly improper.

Now, those who think as do I, have a choice. As one who has contributed to the Urban League for many years, I urge all who have a desire to help the work needed in the black community, to subscribe to EORSA. Both the Urban League and the NAACP are seasoned organizations whose work goes to the heart of the problems before us today. They have done a magnificent job in the past with the tools they had to work with, and now are prepared to do a better job.

GEORGE H. GANNON

*Member of Holy Trinity Church
Sunnyside, Wash.*

Songmy

How can you be so sure that our fighting men at Songmy were "the boys who gunned them down" [TLC, Dec. 28]? There are too many conflicts in testimony, and pictorial evidence, for many military and legal experts to draw such definite conclusions as you seem to have done.

One might be the wiser to wait until there is some real proof of the identity of the criminal before pointing the finger of guilt. Indeed, one would be wise to wait until there is proof that a crime was, in fact, committed.

(*The Rev.*) CHARLES W. BLACKLOCK, JR.

*Vicar of the Church of the Nativity
Star Lake, N.Y.*

A good point. But "the boys who gunned them down" have been telling the world about what they did, and why. Ed.

Repayment

The white race cannot repay the American Negro for what it has done to him in the past, but it can help to pay for what we are doing to him now.

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EXECUTIVE COUNCIL

\$5,000 to the NCIW

The Executive Council has announced support of the "Alcatraz Indians" through the National Committee on Indian Work and the GCSP. A grant of \$2,000 will be made by the NCIW to the group of 150-200 American Indians from the San Francisco Bay area who have been occupying Alcatraz Island for the past number of weeks. This is the first grant made by the committee from the \$100,000 fund for support of self-determination among Indian and Eskimo communities. The remaining \$3,000 is an emergency grant from the General Convention Special Program.

The NCIW, which is composed of 10 Indian Episcopalians elected by Indians in regional conferences and of five bishops whose dioceses include significant Indian population, felt that the grant was appropriate.

Kent Fitzgerald, an Indian himself, who is executive officer for Indian affairs of the Episcopal Church and executive secretary of NCIW, explained the committee's feeling about the grant to the Alcatraz Indians: "The Alcatraz Indians are seeking legal title to Alcatraz Island and funds to convert it into an American Indian Educational and Cultural Center which is to be operated by Indians themselves. The island and its facilities have remained unused since the world-famous prison was closed six years ago and the federal government has been more than generous in funding Indian programs of all sorts operated by non-Indians for Indians for many, many years. Why shouldn't Indians be given the chance finally to plan and implement the kind of American Indian education and cultural center that makes sense to them?"

CHURCH AND LABOR

Bp. Crowther Leads New Alliance

The Rt. Rev. C. Edward Crowther, onetime Bishop of Kimberley and Kuruman in South Africa and now a resident of Santa Barbara, Calif., is now director of church, campus, and community relations for the new Alliance for Labor Action (ALA). He suggested that he is probably the first bishop in history to be hired by labor.

His primary concern is bringing about

a new alliance between labor and the church, two forces which share many concerns, Bp. Crowther said. Uppermost of these concerns, in his opinion, is the plight of the poor. "The ALA has re-activated the social conscience of the labor movement and offers an option for non-violent change in society. Non-violent options are running out," he said.

The ALA is a newly created alliance of three labor unions—the United Auto Workers, the Teamsters Union, and the Chemical Workers. It has chosen Atlanta, Ga., for its initial campaign to bring unorganized workers into the union fold.

In his new position, Bp. Crowther has another important concern, that of allying students—radical and non-radical—with the new socially aware labor movement. He described the effort as "the most exciting new coalition in our time" and called on churches not to turn their backs on the labor movement.

ARMED FORCES

UCC Leaders Urge New Policy for Chaplains

Military chaplains should be instructed to uphold officers and enlisted men who refuse to carry out orders which are "immoral," says the Rev. Leon A. Dickinson, Secretary for Chaplains of the United Church of Christ. In letters addressed to the chaplaincies of the Army, Navy, and Air Force, he "demands" that such instruction be given.

He referred to the alleged massacre at Songmy as dramatizing "the gravity of the war and the extreme stress and intense demand for high responsibility by youthful officers in the field." A soldier is a "reasoning agent," said Mr. Dickinson, and is not required "to do everything a superior officer orders him to do." He recalled that in 1953 the Military Board of Review convicted an enlisted man for shooting a Korean prisoner even though the soldier had been ordered to shoot by his commanding officer.

"There are grave and difficult problems for the enlisted man who takes an independent action or stands in terms of moral judgments," the UCC executive wrote. "The United Church anticipates that its chaplains will be highly sensitive and give support to the officers and men who will refuse, or may already have done so, an order that they deem in error, immoral, or in violation of the laws and customs of war and a crime against humanity."

He added that his church wants accused persons, such as Lt. William C. Calley, Jr., accused in events at Songmy, "to be rightfully and carefully tried." They should not "become the scapegoats for senior officers and commands, policy and performance of the U.S. Army and the other military services, nor for our nation as a whole," Mr. Dickinson said.

ENGLAND

Group Sees Gains from Canonization

Hope that the proposed canonization of 40 English Roman Catholic martyrs will contribute to a greater ecumenical commitment by all Christians was expressed at a top-level meeting of Roman Catholics, Anglicans, and Protestants in England. Involved was the working group of representatives of the Roman Catholic Church and the British Council of Churches. It discussed press reports from Rome that the Pope was believed to have agreed in principle to make saints of the 40 martyrs put to death for their faith in the 16th and 17th centuries. It also studied Anglican reports that this could have a harmful effect on Roman Catholic-Anglican relations.

The committee issued this statement: "The Joint Working Committee hopes that, even if the different confessions are not in full agreement as to how it is right or best to honor the martyrs of their own or other traditions, yet the proposed canonizations will be carried out and publicized in an ecumenical manner and spirit, and that every effort will be made by all Christians to see that the canonization and subsequent veneration do not lead to the revival of strife and bitterness, but on the contrary contribute to a greater ecumenical commitment by all."

The working group was founded in 1967 and its latest meeting in London was its sixth. The 17 British Council representatives included Anglican bishops Drs. Kenneth Sansbury, Assistant of London and general secretary of the BCC; Oliver Tomkins of Bristol, and Gwilym Williams of Bangor (Wales).

Both the BCC and Roman Catholic teams included several ecumenists. Their approved statement on the proposed canonization of the 40 English martyrs followed an official disclosure that the Archbishop of Canterbury is "increasingly convinced that the canonization

Continued on page 14

John W. Ellison

J'ACCUSE—*The Alianza*

“The church is deeply divided and disturbed by the GCSP. In its conception, GCSP was fine. But in its administration, it has brought dismay to countless laymen who are cutting off their financial support of their parishes in protest. In the case of the Alianza the operation of GCSP is open for all who have eyes to see.”

The Charge

I ACCUSE *the sacred cow of being too sacred. She may not be eating her children, but she is destroying her parent. To switch metaphors, she is killing the goose (!) that lays the golden eggs.*

I ACCUSE *the staff of the General Convention Special Program (GCSP) of deliberately attempting to cause the church to provide aid to a known violent organization, namely the Alianza Federal de Pueblos Libres, also known as the Alianza Federal de Mercedes.*

I ACCUSE *the Screening and Review Committee of the GCSP of being willfully blind to irrefutable facts about the violence of the Alianza. I accuse the committee of willfully aiding and abetting the staff's determination to help this violent group.*

I ACCUSE *Mr. Leon Modeste, director of the GCSP, of twisting and bending the criteria to include within the program this group which clearly should be excluded under the criteria.*

I ACCUSE *that member of the GCSP staff who prepared the report for the staff (and subsequently for the Screening and Review Committee) of deliberately omitting the factual evidence about the Alianza's advocacy of and involvement in violence—evidence supplied by the Diocese of New Mexico and Southwest Texas giving exact quotations of the Alianza's advocacy of violence as well as numerous court convictions upheld by the U.S. Supreme Court.*

WITHOUT question it is the responsibility of a national church office and those who work in it to look first of all to the interests and concerns of the entire church. This will mean that at times they take a position adverse to an individual parish or diocese. However, there comes a time in the nature of things when the interests of the individual parish or diocese are of such a nature and of such an overriding concern that they become the interest of the whole church. Such a situation has arrived in the Executive Council's grant of \$40,000 from the General Convention Special Program to the Alianza Federal de Mercedes. The entire process by which this grant has been handled, and its relationship to the Diocese of New Mexico and Southwest Texas, is both clear-cut and monstrous—the interests of the diocese in this case become the interests of the church and the GCSP.

ON Feb. 2, 1963, Reies López Tijerina organized the Alianza Federal de Mercedes. (In May 1967, to avoid giving the membership list to a judge so that a federal injunction could be served on each member to stop harassment of Forest Service members, he dissolved it and formed the Alianza de Pueblos Libres. Recently, the original name has been revived.) The purpose of the original Alianza was to return *all* Spanish and Mexican land grants to the alleged descendants as an independent republic, including private as well as community

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grants, even those which had legally been sold many times over, and in spite of court decision after court decision on the grants. In other words, he is asking for the redistribution of most of New Mexico, Colorado, Arizona, California, and parts of Texas, and withdrawal from the United States. On the same basis, Massachusetts should be redistributed to the descendants of the Mayflower Pilgrims, Manhattan island to those of the Dutch, Delaware to the Swedes, Maryland to the Roman Catholics, etc.

For assaulting two forest rangers in Echo Amphitheater Camp Ground, Carson National Forest, and seizing their trucks, Oct. 12, 1966, Tijerina and four other men were convicted and are now in prison.

In late May and early June 1967, the Alianza called a meeting at Coyote Amphitheater in northern New Mexico for June 3. Unquestionably, police officers in the area discouraged local residents from attending the meeting, acting on their knowledge of more than 30 Communist Party members in the Alianza structure.

June 5, Tijerina led an Alianza group in an attack on the courthouse at Tierra Amarilla, N.M., ostensibly for the purpose of placing the District Attorney under a citizen's arrest for the alleged felony of violating the civil rights of the members of the Alianza in discouraging people from attending the June 3 meeting. A state policeman was shot (they say he was drawing his gun but he says he was dropping his gun-belt), an unarmed sheriff was pistol-whipped, and part of the jaw was shot off the jailer—although at the time Tijerina did not say he was also placing them under arrest. (What kind of law enforcement would we have if any dissident could take over the jail, placing officers under citizen's arrest, the legality of which would not be determined for weeks?)

Sunday, June 8, 1969, Reies Tijerina and some half dozen followers were arrested by state police and U.S. forest personnel, charged with destroying public property and interfering with arrest. The Alianza had announced in advance that it would occupy a U.S. forest which it claims under a Spanish land grant, and the officers were waiting for them. A few minutes after she had set another fire 12 miles away, Mrs. Tijerina threw a Molotov cocktail at the forest service sign in front of the ranger station. As officers were arresting her, Reies Tijerina rushed to his automobile and came running back waving a carbine at the officers. He was promptly arrested for aiding and abetting and for threatening the arresting officers. (His defense was that he went to get the baby but picked up the rifle by mistake!) He had over \$4,200 cash on his person at his arrest—not exactly a poor person.

Sunday, Oct. 19, 1969, the Alianza elected Ramón Tijerina to be acting presi-

dent while his brother is in prison. A proclamation was issued declaring their right to withdraw Colorado and New Mexico, and parts of Texas, Arizona, and California from the United States as a separate republic, whose laws they themselves would draw up and administer. Three days later Reies Tijerina's daughter smuggled from his prison his resignation "forever" from the Alianza on the grounds that he cannot support its program of revolution against the United States, and that he is tired of paying the debts of others. The very man convicted of violence in the name of the Alianza resigns because of the revolutionary program promoted by the remaining members!

In March 1969, the Alianza applied to the GCSP for a grant for internal development of their organization, a program to hire and pay 45 staff members. The request (a copy of which was supplied to the Rt. Rev. Charles J. Kinsolving, Bishop of New Mexico and Southwest Texas, in late May) listed a budget of \$189,565, listing no sources of income whatever, and apparently requesting the entire amount from GCSP. No further documents passing between the Alianza and the GCSP have been provided to this diocese. On June 4, 1969, Mr. John Davis interviewed the Alianza people in Albuquerque and elsewhere. The following day he paid a brief call on Bp. Kinsolving.

Based on common knowledge of the Alianza, Bp. Kinsolving immediately opposed the grant. Over the next several weeks so much factual material about the Alianza was sent to the GCSP staff that they complained about the quantity. Also, practically every vestry and bishop's committee in the diocese voted opposition to the grant, which information was passed to GCSP by the diocese. Some such resolutions urged assistance to other Spanish-American groups.

The GCSP staff communicated to the diocese that they were heavily influenced by an article in *The Nation*, June 1968, by Clarke Knowlton, a professor of sociology at that time at the University of Texas in El Paso, in which he praised and endorsed the work of Tijerina and the Alianza.

ON Nov. 6 in the New York offices of the church, the Screening and Review Committee met to consider the recommendation of the GCSP staff that the Alianza be given \$40,000 of the "\$41,000 requested," (but the original application stated \$189,565). About 10 committee members were present, Bp. Hines presiding. The Alianza was represented by Wilfredo Sedillo, Santiago Anaya (a vice-president), and William Higgs, a recent newcomer to New Mexico, a Harvard Law School graduate who has been disbarred in Mississippi for making false affidavits in a judicial proceeding, and for other serious charges. The Diocese of

New Mexico and Southwest Texas was represented by Bp. Kinsolving, William W. Gilbert (associate chancellor), Dr. Myra Ellen Jenkins (historiographer), and myself.

Mr. Sedillo began, speaking for about 45 minutes, making 11 points: About 10 minutes was spent on urban, Spanish-speaking people in New Mexico. Thirty minutes was devoted to the Treaty of Guadalupe Hidalgo, 1848 (which he asserted the U.S. refuses to recognize, this being utter nonsense since that treaty is the basis of law and land titles in the Southwest) and an extended description of the violence in which the Alianza has been involved, including a re-enactment of the shooting of the state policeman in Tierra Amarilla. After a bit more on the Spanish language, he finally spent five minutes on the Alianza's proposal to form a series of 16 neighboring offices, a training center, and to publish a newspaper.

Mr. Higgs spoke for about 10 minutes, mostly about how blacks are treated in Mississippi and that he was satisfied that Spanish-Americans in New Mexico are treated the same way. Mr. Anaya spoke briefly, returning to the theme that the U.S. does not recognize or abide by the treaty of 1848.

The Alianza's allotted hour having been used, the Presiding Bishop then called upon Bp. Kinsolving. He stated the opposition of himself, the standing committee, the diocesan council, the clergy conference, and most of the vestries and bishop's committees on the grounds that the Alianza advocates and promotes violence. He read letters from several Spanish-American state officials, including such statements as that from State Senator Eduardo Delgado: "If the Episcopal Church makes this grant, I will feel personally affronted."

Mr. Gilbert then described the population makeup of New Mexico, its legal and social bi-lingualism, and the large number of elected Spanish-American office holders: from 25% to 50% of all U.S. and state senators and representatives, numerous district and supreme court justices, prosecuting attorneys, sheriffs, etc. Any minority which holds that many offices is hardly repressed. He also pointed out that almost every sheriff, prosecuting attorney, and judge handling the Alianza cases was Spanish-American. This is certainly not a case of Anglos persecuting the Hispanos.

Dr. Jenkins identified herself as deputy for archives of the State Records Center and state historian in charge of Spanish and Mexican period documents. She is

in charge of all official archives of New Mexico since the Spanish conquest, except for the land grant and title documents which are in the hands of the Bureau of Land Management of the Dept. of the Interior. She is the author of two published books on Spanish land grants (a third is about to be published) and a professional historian whose life work has been concerned with the Spanish documents of the Southwest. She is historian for the Pueblos of Taos and Namba, and co-expert in Pueblos of Laguna and Acoma, providing all documents for their court cases which they won.

Dr. Jenkins presented a meticulous, scholarly account of Tijerina and the Alianza, beginning in 1963. Arranged chronologically, it identified seven separate occasions on which Tijerina or his associates *initiated* violence against government officials, the dates and places of their trials, and the outcomes; the dates, places, and direct quotations of public speeches urging and inciting violence on 16 separate occasions; and their approaches to her for her professional assistance. At their request, she searched the records and could find no historical evidence for the claims of the Alianza. Many of the grants claimed had been disallowed or revoked by the Spanish or Mexican governments before U.S. occupation, some of them because they were encroachments on the lands of the peaceful Pueblo Indians whose rights were always respected by Spain and Mexico; many were fraudulent. There was fraud on both sides after 1848, but most of the legitimate grantees have long since conveyed their titles. In any case, the U.S. has established two bodies to adjudicate the land grants. All grantees have had their day in court, decisions have been upheld over and over again, 50 to 100 years ago. Members of the Alianza who have come to her, with one exception, are not even descendants of legitimate land grantees. This was not a matter of not finding missing documents, but one of searching through thousands of documents, which she did. When she stated in public that there was not the slightest evidence in the documents for the Alianza's claims, they sued her and Dr. Ward Alan Minge for \$2,000,000. The suit was dismissed by the court through failure of the Alianza to prosecute. If ever there was an opportunity to get the Alianza's claim before the courts to decide the facts, this was it—and one can only speculate as to why the Alianza dropped the case.

I introduced myself as a member of the diocesan council present at the request of the bishop to present the background of Prof. Clarke Knowlton. Several negative evaluations of him by educators in El Paso were read, the most damaging coming from Dr. Joseph Ray, president of the local university when Knowlton taught there. He quoted Knowlton as saying that

it is necessary for him to join the groups he is researching, adopting their aims, becoming their most vocal representative—contrary to accepted standards of objective research. In presenting himself as an objective sociologist, Dr. Ray says he dissembles.

In November 1947, Dr. Knowlton asked permission for a group of college students to sleep in the assembly hall of the First Presbyterian Church on the night before President Lyndon B. Johnson was to transfer the Chamizal to President Gustavo Días Ordaz of Mexico. Instead of college students, three truckloads of armed men, led by Tijerina, arrived and were refused admission to the church hall. The next morning Tijerina gathered some 700 Spanish-Americans in a local Roman Catholic church gymnasium, urging them to accompany him to seize the international bridges, preventing any Americans from attending the ceremonies. But, packed in like sardines, the men simply stood tight and kept Tijerina and his men imprisoned until both presidents had left the area.

A 30-minute recess for lunch in the room was taken.

A 25-minute rebuttal period was given to the Alianza, but none to us. Mr. Anaya and Mr. Sedillo each spoke for less than a minute. Mr. Higgs then spoke for 31 minutes, giving a legal and historical basis for the violence of the Alianza. It was a most curious argument. He cited two Supreme Court cases and then demolished 10 minutes of his presentation by saying that a recent decision had overturned one of them. The other decision states that the courts have no further jurisdiction over certain Spanish land grant cases, and that it is now up to Congress. But their violence was planned in order to get their claims before the courts! Why they persisted in trying to get their claim before the courts if only Congress has the jurisdiction, he did not explain. (An uneducated person might not understand the contradictions in his presentation, but a graduate of Harvard Law School should!) He then listed U.S. Senators and Representatives who are presenting the Alianza's claims to various congressional committees, with promises of hearings soon.

The floor was open to questions from the committee. The Presiding Bishop cut off cross-talk between us and them, requiring us to direct our answers only to the committee.

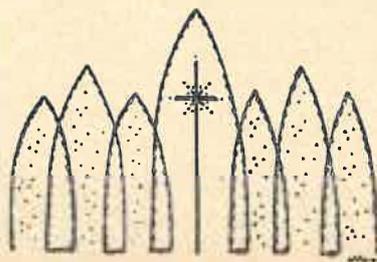
Only one committee member seriously questioned the Alianza people, centering on the differences in land grants to individuals vs. those to communities. The delegation from our diocese was subjected to ridiculous questions that could have no possible bearing on the question of whether the Alianza meets the criteria. Someone asked of me: "I thought you said you are from Texas?" "I am." "Then what are you doing here?" (Would it have mattered if I had said that my parish constitutes one-sixth of the diocese?) "What have you done for the Indians?" (Should I have said that I made the motion at South Bend to give \$100,000 to Indian work? Or that I am one of the 20 appointed to raise the \$200,000 and \$100,000 voted at South Bend? Dr. Jenkins did state how she had successfully provided the research and documentation for many court cases on behalf of various pueblos, but she was cut off by Bp. Hines before she could complete the list.) "Is there any police brutality in New Mexico?" (What possible relevance to the issue at hand when most of the police are themselves Spanish-Americans?)

Tiring of this grilling of us on irrelevant issues, I pointed out that the Alianza people present had freely admitted the violence and that their disbarred attorney had spent his time defending their violence; this clearly disqualified them under the General Convention criteria. Mr. Modeste corrected me, reading from the resolution (he emphasized the italicized words) that grants must not go to those "*advocating* violence." Then, to Mr. Sedillo: "Does the Alianza *advocate* violence?" Innocently, the three men simultaneously said, "Of course not." Mr. Modeste indicated that this was sufficient evidence to prove that they fit the criteria. Did our evidence of *seven* acts of violence and *sixteen* speeches advocating violence and various court convictions have any influence? "Of course not!"

Shortly we were dismissed and the committee went into private discussions. The staff office declined to comment on the matter until after the December meeting of the Executive Council.

WHAT was done here is not only an ominous shadow of things to come, but it clearly illustrates the willingness, even eagerness, of both the staff and the committee to set aside factual information and to act on opinions, some of them very uninformed opinions. This is what makes this case the concern of the whole church. The fate of the GCSP is now bound up with the decision to fund this request. We are forced to assume that this is the way the staff and the committee function in other cases. What kind of factual material is required before the field investigator will present it to the staff, or the staff itself to the committee? How much factual

Continued on page 12



EDITORIALS

The Alianza Affair

WE promised our readers [TLC, Jan. 4] a ventilation of the Alianza affair, and we begin to keep that promise with the publication of the article by the Rev. Dr. John W. Ellison, on page 8. It is a gravely serious indictment. As soon as we received it we informed Mr. Leon E. Modeste, director of the General Convention Special Program (GCSP) and the main defendant in Dr. Ellison's indictment, of our intention to publish it. We provided him with a copy of *J'accuse!* and offered him the journalistic equivalent of "equal time" for rebuttal. Mr. Modeste courteously declined this offer, saying that he felt no need to defend the GCSP's process of funding. He explained that process thus: "A grant request moves from intake, field appraisal, hearings (when necessary), Screening and Review, and Executive Council for funding. There has been thorough study, candid discussion, and decision reached with integrity on every level. The GCSP staff has been faithful to its mandate to work with the poor and powerless. The Executive Council should be commended for its very courageous, forthright, and christian action."

Mr. Modeste did not make any comment upon the specifics in Dr. Ellison's charges. He clearly feels that the grant request from the Alianza group was given the full prescribed treatment, justly and honestly, and that the action of the Executive Council in making the grant was courageous, forthright, and Christian.

Our concern is for letting our readers judge for themselves. All who have any substantive contributions to make to this discussion will be heard, if they will come forward.

A Wise Vestry Speaks

THE vestry of Christ Church, Martinsville, Va., in the Diocese of Southwestern Virginia, has recently addressed a remonstrance to its bishop. This takes the form of a calmly expressed, reasoned indictment of current church leadership and programs which, the vestry feels, hinder rather than help the kingdom of God.

In it reference is made to a boys' home for "the Christian nurture of youngsters who have no other anchor." This institution has long been supported by the diocese; in 1969 the support was reduced. We do not presume to judge the Diocese of Southwestern Virginia for this or any other such action. Undoubtedly it took this step because it felt that it had to do so. But it is in order to observe that this kind of cutback is becoming sadly commonplace throughout the Episcopal Church. In most cases the diocesan budget and program makers reason that when financial stringency makes cutbacks necessary it is better to reduce support of some such local mission or institution than to reduce support of the national church's program.

One paragraph in the vestry's remonstrance merits full quotation: "Perhaps the most distressing situation that we record is the virtual absence of candidates for holy orders from our diocese for several years. The lack

of vocation to the priesthood in Southwestern Virginia is a cardinal symptom of sickness in the spiritual life of the diocese. Young men cannot be expected to pledge their lives to the church, however, when the only conception of the priesthood they have seen and heard is that of the role of the social worker. The priesthood we believe to be more than a subordinate of the Welfare Department. Even if the episcopal authority of the diocese calls for the ordination of one Ann Landers because of the sound advice given in her newspaper column, we believe that ordination is a more serious and sacred matter. It is the opinion of this vestry that more concern with the sacramental and spiritual life of our diocese on the part of her leaders will bring forth an increase in postulants for holy orders."

We don't want to give the impression that there is something special about the Diocese of Southwestern Virginia. The vestry that issued this statement happens to be there. If it were in almost any other diocese we know about, its reflections would be equally true and pertinent. What impresses us is the vestry's diagnosis of the sickness in the church's spiritual life, one symptom being the decline in vocations to the priesthood. We half expect to hear from somebody saying: "In our diocese we have more postulants today than ever before." It may be; and it may be that all the postulants are seeking holy orders for the best of reasons. But there are young—and older—men who do conceive of the priest as the social worker and who seek the office with that understanding and expectation. Are men seeking priesthood because they want to be priests and pastors? That is the question. It is always refreshing to hear laymen talking about the priesthood—what they look for in it—as these Virginia vestrymen speak.

To resume our quotation: "Perhaps the last half of the twentieth century will some day be called the age of man rather than the age of the Son of Man, another brief season of humanism in the long history of the Holy Catholic Church. The vestry of Christ Church, Martinsville, however, believes that the church's future transcends the total immersion of some of her leadership in the social issues of the minute."

There is no better way of putting it than that. Much of the church's leadership is not just actively concerned with the social issues of the minute but totally immersed in them, so much so that it has not time or energy—or money—for anything else.

We quote one more statement: "Churchmen go to the altar of God to receive the sacrament of the Body and Blood of Christ together as one community. We fervently hope that in the days ahead when churchmen meet in council or conference they will rely on the ancient Anglican traditions of reason, moderation, and balance; and ignoring the bombastic verbiage of demagogues of whatever ilk, debate the issues at hand with courteous order; and together reach decisions that enhance the spiritual life of the church, properly involve the church in the social issues of the day, and thereby secure our great heritage for generations yet to come."

So might it be.

Continued from page 10

THE EVERY PARISH PLAN

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evidence is the committee allowed to disregard in reaching its decisions?

Let's look at Mr. Davis, the field investigator. He spent less than two hours in the diocese trying to gather our opposition to the grant. We supplied him with over 40 newspaper clippings and documents to prove the Alianza's involvement in and advocacy of violence. The only mention of it in his report as presented to the committee is:

"The number of articles from New Mexico newspapers concerning the Alianza and Reies Tijerina make plain that they are a force in the Mexican Community."

But a force for what? And as to the violence, he reported as follows (the sprung syntax is from the report):

"A. Violence—The Alianza, it is alleged, has pressed its land grant claims by the use of violence. The record, however, will reflect that nowhere in the constitution, pronouncements, or official statements of the Alianza claims for itself and its members the right of self-defence (sic). The charge could be justifiably made that the Alianza had legal means of redress of its grievances. The appalling truth is that not one public official has ever taken the Alianza's land grant claims serious (sic) or acted in good faith. In addition, it might be observed that not one church in New Mexico has ever acted in a manner that would force serious consideration for the Alianza position. It is therefore sheer hypocritical hypocrisy (sic) for folk to speak of 'law and order' and 'violence.' The indifference of responsible whites in New Mexico compelled the leadership of the Alianza to employ the confrontation tactics."

This he can say, despite Dr. Jenkins's having taken them seriously enough to search through thousands of documents for them, and she is the public official par excellence for this subject! And is violence to be condoned so easily? What kind of hypocrisy is that? Furthermore, at South Bend when deputies wanted to use the Black Manifesto as evidence that BEDC advocates violence, we were told that we are not to look at the official documents, but at their actions. Here, the appeal is made to the official documents and the actions are discounted. Really now! You can't have it both ways! You simply can't! But another quote from Mr. Davis' report:

"I could not conclude this report without some comment on the controversial leader of the Alianza, Reies Tijerina. Those persons opposed to any grant to the Alianza center most of their attention on Tijerina. He is characterized as a fraud, a charlatan, an opportunist, etc. I do not agree with those characterizations. I do not believe that such charges

can be proven and therefore I believe that they are essentially irrelevant."

We do not know who made such a characterization (Bp. Kinsolving has no knowledge of it) but we did object strenuously to the known violence and advocacy of violence. When a field investigator does not personally agree on some point, does he have the right to set aside massive evidence as "irrelevant"? Is this what the Presiding Bishop and the Executive Council expect in an employee? If not, *fire him!* If so, *publicly defend him!*

Or Mr. Modeste: Criminal acts for which convictions have been handed down, documented speeches advocating violence, a mountain of other evidence on promoting violence and advocating violence, is set aside as he sweetly says to the Alianza representatives, "Do you *advocate* violence?" Is this the kind of judgment the Presiding Bishop and the Executive Council expect in the director of the Special Program? Is he to be allowed to bend the criteria so far?

Who really sets the policy? Is there a policy about how much factual evidence can be set aside? If there are more applications than can be granted (5-to-1, I am told), by what policy are some clearly non-violent groups not recommended by the staff when such as the Alianza are recommended? Is it made manifestly clear to the staff that they are to present *every* request which meets the criteria, or have they specifically been given the authority to pick and choose? On Nov. 4 Mr. Howard Quander of the staff wrote to me: "Proposals presented to the committee are chosen on the basis of priorities and criteria." Note particularly his choice of words and the order of them. Was the authority to assign priority *assigned* to the staff, or was it *usurped* by them?

One cannot help but wonder if the Executive Council really read Mr. Modeste's progress report dated March 1969. He notes the "acute uneasiness" in many quarters with the way GCSP is working, and defends himself on the grounds that this is what "The Council and the Presiding Bishop have directed it to do." If this is what they *really* directed GCSP to do, they are in for trouble at Houston. If not, they should replace Mr. Modeste—or at least, redirect him. In the same

report Mr. Modeste not only admits that he has not worked out uniform procedures, but states that the church should expect that if something *can* go wrong, it *will* go wrong. When one considers how controversial and emotionally-charged the whole GCSP endeavor is, one would expect that the Episcopal Church has enough resources to find an administrator who will see to it that *things do not go wrong!*

For months, across the church charges have been made (in a very low whisper, of course) against the GCSP on various levels. The scuttlebutt about field investigations is too massive not to have some truth behind it. (In November in San Francisco responsible diocesan officials were quoting the field investigator's question to a local Spanish-American group: "What are you teaching your people to do when they are carted off to the gas ovens?") The church is deeply divided and disturbed by the GCSP. (How did *your* every-member canvass go?) In its conception, GCSP was fine. But in its administration, it has brought dismay to countless laymen who are cutting off their financial support of their parishes in protest.

Here, in the case of the Alianza, the operation of the GCSP is open for those who have eyes to see. The case was heavily documented for the field investigator, heavily documented for the staff, heavily documented for the Screening and Review Committee—all to no avail. The only evidence available to Screening and Review but not to the others were the events of October 1969, including the U.S. Supreme Court's action upholding Tijerina's conviction. At every level, the evidence was more than sufficient—if those making the decisions had wanted to be guided by evidence! In anguished outrage I sent a 19-page summary (copies of which, plus a copy of the Alianza request, a copy of the staff recommendation to Screening and Review, and a copy of Dr. Jenkins's paper prepared for S & R, are available at \$1 each, from the Church of St. Clement, 810 N. Campbell St., El Paso, Texas 79902) to each member of the Executive Council before their meeting—again to no avail.

Something is seriously wrong. It is time to clean house—now—before Houston!

Choice

If you give me a choice
between voting for
"God is dead"
or
"Everything (including evil) is God's will,"
then
I would have to abstain.

Robert Hale



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News of the Church

Continued from page 7

would be harmful to the ecumenical cause in England and that it would encourage those emotions which militate against the ecumenical cause" [TLC, Jan. 11].

The reports from Rome about the likely canonization have aroused much lay interest in England, as religious and leading newspapers have been publishing letters on the subject. An inevitable critic of canonization is A. L. Kensit, secretary of the London-based Protestant Truth Society, who wrote: "Can those who are pressing for the canonization of the 'Forty English Martyrs' show that they did 'die for Christ?' That they were earnest Roman Catholics is not in dispute. That they were ready to defend with their lives the political claims of the papacy is also common knowledge. Unlike the 288 Protestant martyrs of Queen Mary's five-year reign, who were tried purely on their religious beliefs, each of the 'Forty' was tried for high treason and died for that crime."

Dr. Ramsey Will Not Pursue "Martyrs Issue"

The Archbishop of Canterbury, Dr. Michael Ramsey, will not complain further about the proposed Roman Catholic canonization of 40 English martyrs [TLC, Jan. 11]. This announcement was made by the archbishop's personal press officer, Michael De-La-Noy, as controversy over the "Martyrs' Issue" continued to be reflected in personal letters to and editorials in leading national British lay newspapers.

The controversy was recently touched off by press reports from Rome to the effect that Pope Paul was believed to have agreed in principle to make saints of the 40 martyrs, who were among 357 Roman Catholic men and women put to death in Britain in the 16th and 17th centuries in the wake of the Reformation. Their "cause" has long been before the Vatican. Dr. Ramsey protested that such a canonization would have a harmful effect upon relations between the Roman and Anglican Churches. He voiced his protest in a memorandum to Rome in 1966 which was never published until he allowed the Roman Catholic weekly review, *The Tablet*, to publish it in London last November.

Mr. De-La-Noy said: "The archbishop made his views plain, once for all, in the memorandum. . . . The archbishop will not go on complaining about this issue. The last thing he wants to do is to impair the ecumenical spirit." He added: "I believe our understanding of saints is very different from that of the Roman Catholics. In the Church of England saints are regarded as examples of holiness rather than as intermediaries."

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PEOPLE and places

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Appointments Accepted

The Rev. John G. Allen, former assistant rector of St. Paul's, New Orleans, La., is vicar of St. Francis', Denham Springs, and Incarnation, Amite, La. Address: Box 175, Denham Springs (70726).

The Rev. Ernest Campbell, former dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., is at St. Paul's, 323 Catherine, Walla Walla, Wash. 99362.

The Rev. Robert T. Copenhaver, former associate rector of Falls Church, Falls Church, Va., is rector of St. Paul's, 42 E. Main St., Salem, Va. 24153.

The Rev. David S. Duncombe, former rector of St. Paul's, Elko, Nev., is superintendent of Episcopal Church work on the Wind River Indian Reservation, Wyoming. Address: Our Father's House, Box 127, Ethete, Wyo. 82520.

The Rev. Fred Fenton, former rector of St. John's, Chula Vista, Calif., is rector of St. Mark's, Upland, Calif. Address: 1554 N. Shelley Ave. (91786).

The Rev. James W. Hauan, former rector of St. Peter's, New Ulm, Minn., is rector of St. Paul's, Box 284, Brookings, S.D. 57006.

The Rev. Robert L. Ihlefeld, former vicar of Grace Church, Charles City, Ia., is curate, Emmanuel Church, 1628 Falcon Dr., Orlando, Fla. 32803.

The Rev. John L. Kelly, former priest in charge of St. Matthew's, Fort Motte, and Epiphany, Eutawville, S.C., is priest in charge of St. John's, Battleboro, and Christ Church, 621 Fairview Rd., Rocky Mount, N.C. 27801.

The Rev. Peter A. Molnar, former vicar of St. Andrew's Mission, Highlands, N.J., is vicar of St. Mary's, Clementon, and Atonement, Laurel Springs, N.J. Address: 58 Blackwood Rd., Clementon (08021).

The Rev. Richard A. Norris, former rector of St. Paul's, Great Neck, N.Y., is rector of St. Paul's, Lewiston, N.Y. Address: 419 Cherry Lane (14092).

The Rev. John T. Russell, former rector of Christ the King, Orlando, Fla., is professor of educational philosophy, Pembroke State College, Pembroke, N.C.

The Rev. Joseph L. Sheldon, Jr., former rector of St. George's, Bossier City, La., is rector of Christ Church, Laredo, Texas. Address: 2302 Fremont (78040).

The Rev. Jon K. Smedberg, former rector of St. Anne's, Stockton, Calif., has been rector of St. Francis of Assisi, Box 3216, San Bernardino, Calif. 92404 for some time.

The Rev. Robert S. Smith, former vicar of St. Anthony's, Carol City, Fla., is rector of Grace Church, Huron, S.D. Address: Box 1361 (57350).

The Rev. David J. Somerville, former curate, Christ Church, Middleton, N.J., is vicar of Good Shepherd, Berlin, N.J. Address: 104 W. Broad St. (08009).

The Rev. Charles W. Stewart, former vicar of St. George's, Bradenton, Fla., is rector of St. Sebastian by the Sea, Melbourne Beach, Fla. Address: Box 578 (32951).

The Rev. Edwin R. Sumner, former rector of St. Luke's, Woodstown, N.J., is rector of Calvary Church, 46 Broad St., Flemington, N.J. 08822.

The Rev. Barton W. Taylor, vicar of Epiphany, Socorro, N.M., is also Episcopal chaplain, New Mexico Institute of Mining and Technology, also in Socorro, and priest in charge of St. Paul's, Truth or Consequences, N.M. Address: 609 Neel Ave. N.W., Socorro (87801).

The Rev. Charles E. Walling, former rector of St. Luke's, Westville, N.J., is rector of St. Matthias', Trenton, N.J. Address: 2201 Genesee St. (08610).

The Rev. H. Eugene Welsh, former vicar of Holy Apostles', Duluth, Minn., is rector of Holy Trinity, Box 23, Watertown, S.D. 57201.

The Rev. Donald McK. Williamson, former rector of Trinity Church, St. Louis, Mo., is with DGH Associates [urban planning consultants], Room 825, 722 Chestnut St., St. Louis, Mo. 63101.

Seminaries

General Seminary—The Rt. Rev. Stephen F. Bayne, Jr., vice president and deputy for program with the Executive Council, has been appointed to a professorship in the areas of missions and ascetical theology beginning in the fall of 1970.

Ordinations

Priests

Arkansas—The Rev. James Rudy Horton, vicar of St. Michael's Mission, Arkadelphia, address, Box 15 (71923).

Chicago—The Rev. Robert Manning Maxwell (for the Bishop of Indianapolis), curate, St. Gregory's, Deerfield, Ill.; the Rev. Robert Arthur L'Homme, curate, St. John the Evangelist, Flossmoor, Ill.; and the Rev. Lawrence Wayne Handwerk, curate, Holy Comforter, Kenilworth, Ill.

Connecticut—The Rev. Messrs. Timothy Oliver Carberry, curate, St. Mary's, Manchester, Conn.; David Eury Landholt, curate, Trinity Church, Southport, Conn.; Gerald Alan Riley, curate, Holy Trinity, Middletown, and St. James', Ponsett, Conn.; and Robert Edward Taylor, curate, St. Andrew's, Meriden, Conn.

Harrisburg—The Rev. John Davin Crandall, curate, St. John's, York, Pa., address, 4160 Old Orchard Rd. (17420); the Rev. William Henry Harris, rector of St. John's, Westfield, and St. Andrew's, Tioga, Pa., address, Box 185, Tioga (16946); and the Rev. Harry Lee Knisely, rector of St. Mary's, Williamsport, Pa., address, 908 Almond St. (17701).

Missouri—The Rev. John Robert Harmon, vicar of St. Barnabas', Coates & Hagood Sts., Moberly, Mo. 65270.

Rhode Island—The Rev. Messrs. George Manton Chaplin, rector of St. Mark's, 15 Lyndon St., Warren, R.I., 02885; Charles Edward Cloughen, Jr., curate, St. Martin's, Providence, address, 24 Orchard Place (02906); and John Francis Hillman, vicar of Messiah, Foster, R.I., address, Grant House, Danielson Pike, Foster 02825.

Springfield—The Rev. Stephen Brannon, vicar of St. Thomas', Salem, Ill., and the Rev. Gary W. Goldacker, curate, St. George's, Belleville, Ill.

West Texas—The Rev. William Alexander Howard, priest in charge of Epiphany, Raymondville, and Redeemer, Mercedes, Texas, address, Box 82, Raymondville (78580).

Deacons

Missouri—Roy Wayne Johnston, chaplain, William Woods College, and in charge of St. Alban's Mission, both in Fulton, Mo., address, 7 N. 9th St. 69251; and William Thomas Martin, member of the staff, St. Paul's United Church of Christ, Milltown, N.J., address, 307 Crestwood Dr. (08850).

Rhode Island—David Arthur Reed, assistant, All Saints', Providence, R.I., address, 210 Taunton Ave., East Providence (02914).

Deposition

The Bishop of South Florida acting under the provisions of Canon 60, Section 1, and with the advice and consent of the Standing Committee, deposed James McNeal Wheatley, Jr., and John David Kemp, November 26. The action was taken for causes which do not affect their moral characters.

Churches New and Old

Ground has been broken for the new St. Mary's, Oelwein, Ia. Ceremonies began with the Eucharist celebrated in the Chamber of Commerce building, followed by a procession led by an acolyte carrying the processional cross saved from the old St. Mary's, and the people reciting a litany for the church. On May 15, 1968, the Rev. Ronald Whitmer, vicar, and his congregation were preparing to celebrate the Eucharist when a tornado struck the church. Since that time services have been held in the C of C building. Architectural work for the new Church has been donated by Wayne Whitmer of Brown, Healey, and Boch, Cedar Rapids.

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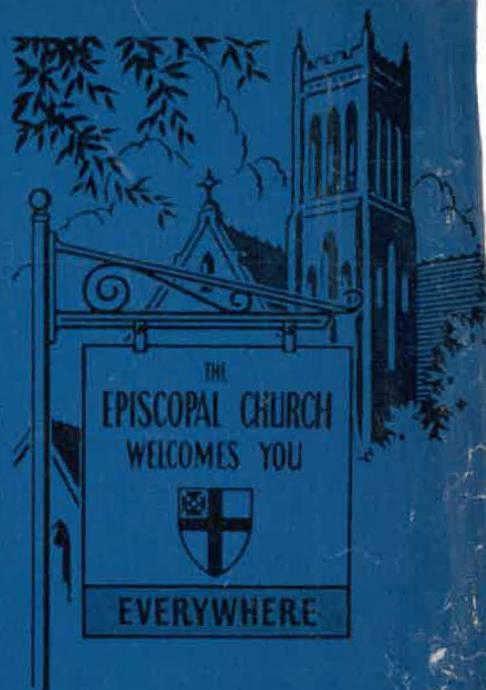
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ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11; MP 10:30; EP 6-8 5:30; Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily Tex Fri & Sat 7:30; Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r
Sun 8, 10, 12; LDH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY TRINITY 5 Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J. Morgrove; the Rev. J. Donald Parlington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC; 11 MP, HC, Ser; 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

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KEY—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.n.a., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 15, First Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LDH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-am, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 preceded by MP; ex Tues & Thurs 7; C Sat 5-6 & by appt

BOSTON, MASS.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Mahenschild, S.T.D., r-am
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 25 & 45), 4:30 25 & 45; Ch 5 10:15; Daily MP & HC 8:30 (ex Wed 12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
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The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wklyds MP & HC 7:15 (HC 10; Wed 1; EP 4, Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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The Rev. Terence J. Finlay, D.D., r
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ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Ch-Eu 11; Sat 10; Thurs & HD 7:30, 10

ST. MARY THE VIRGIN

16th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP 8 & 6; Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald B. 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 Fri 4:30 and by appt

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

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

CHAPEL OF THE INTERCESSION Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP & EP, C Sat 12 noon

ST. LUKE'S CHAPEL

487 Hudson St.
The Rev. Paul C. Ward, 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 before 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL

333 Madison St.
The Rev. John G. Murdoch, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

48 Murray Street
The Rev. Carlos J. Capuani, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 No. 12th St.
The Rev. Frederick B. Isaacson, D.D.
Sun HC 9, 11 11:5 & 35; MP Other Sundays

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Robinson St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:45, 11:30; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231 Santa Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 15 & 35)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MÜNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Ch-Eu & Ser (MP & Ser 25 & 45); HD as anno, C by appt

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vinzoni
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP & Ser (HC 15)

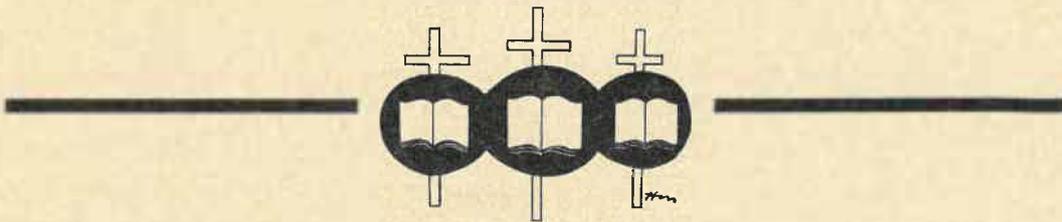
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Wash me thoroughly from my wickedness, * and cleanse me from my sin.

For I acknowledge my faults, * and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, * that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; * thou shalt wash me, and I will be whiter than snow.

Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

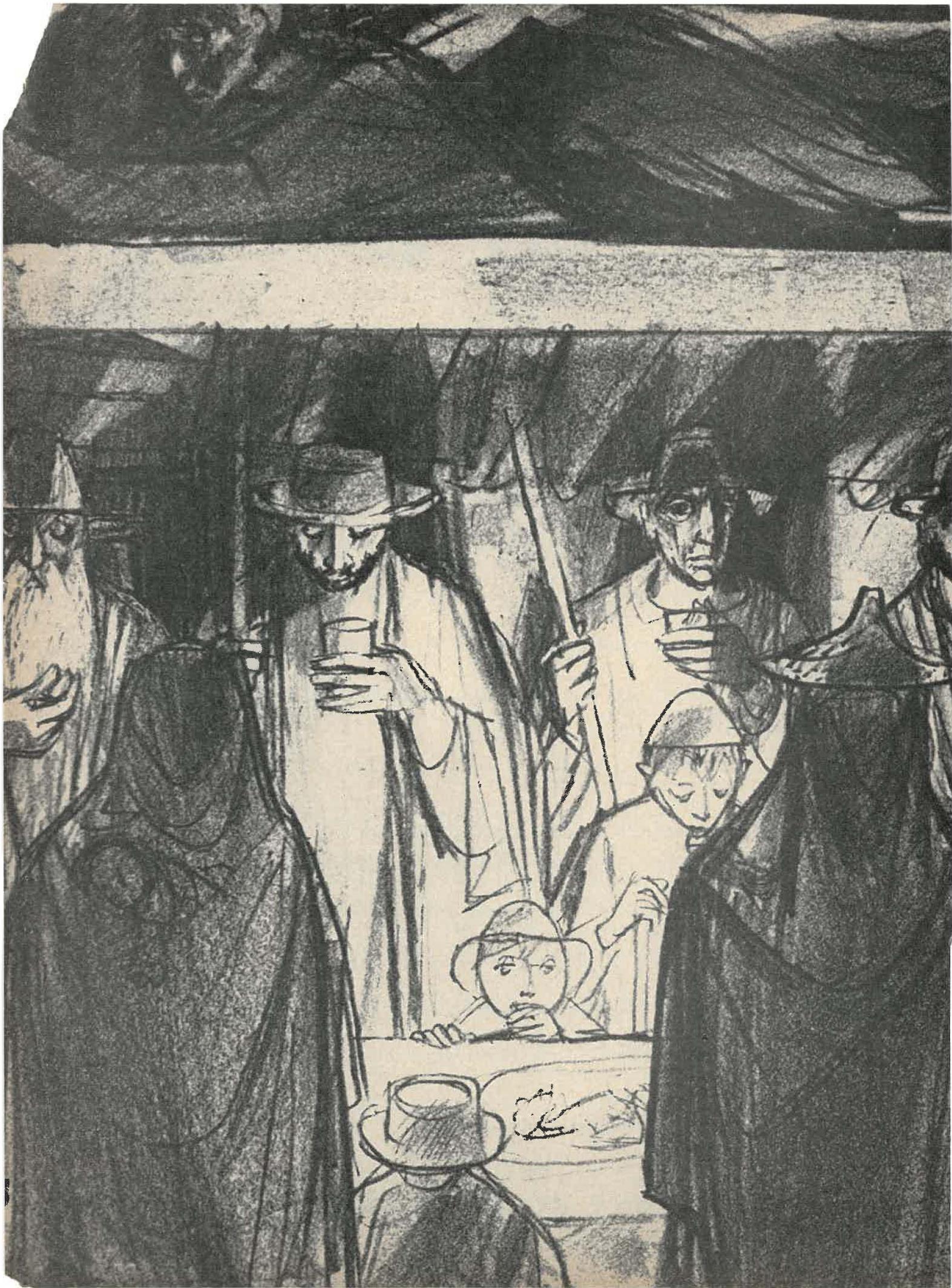
Turn thy face from my sins, * and put out all my misdeeds.

Make me a clean heart, O God, * and renew a right spirit within me.

O give me the comfort of thy help again, * and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

LENT BOOK NUMBER



James R. Brown

Jewish Theology Today

"Election, Covenant, Torah—these are the old yet new themes being heard in Jewish theology today, and above all, the realization that theology finally means not talking about God, or being clever about God, but the reality of God Himself."

"AS Christianity goes, so does Judaism" wrote Heinrich Heine, the 19th-century German poet. But in the last generation Christians have found themselves living in a disturbed and distracted world which has brought the Bible very close to us. It is not only that we have a deeper knowledge of the background of the book, of the languages in which it was written, and newer methods of study. It is that the apparently solid ground of our faith in man and man's achievement collapsed beneath our feet. The classical biblical themes of the transcendence of God, of God as the Lord of History and its Judge, and of man as created for the freedom of grace yet knowing also the captivity of sin—these things come alive for us with an intensity of meaning perhaps not possible in the more static political and philosophical climate of the last century. Yet when, 15 years ago, I was studying with some other Christians in a Jewish theological college, I wondered that so little was heard of these themes in the Jewish theology I was reading and speculated that it was in part due to America's not having shared the European experience of the last few decades.

NORMAN Frimer developed the point in his "The A-theological Judaism of the American Community" in the spring 1962 issue of *Judaism*, and went on to

express concern at the lack, in the middle of much building of synagogues and the lively discussion of Jewish issues, of the voice of the "ancient tradition whose language was forthrightly religious and uncompromisingly God-centered." Secular thought reigned supreme even while religious institutions were in full bloom. Specifically, he noted the optimistic view of man as "the shining crown of creation" to the neglect of the other things the Bible so realistically says about him: the almost total elimination of the religious concept of exile as "utter alienation from the Source of all Sanctity," and the need of a covenant theology which would furnish "a sense of rootage in the past, a sense of destiny about the future, and a sense of creative urgency regarding the present." Behind the situation as Frimer diagnosed it, he saw a lack of faith not so much in God as in the Living God of Israel.

Eleven years earlier, Emil Fackenheim, professor of philosophy in Toronto, had written in an article in *Commentary* (now reprinted in his new volume *Quest for Past and Future*), "In modern Jewish theology the concept of revelation lies dead and buried." (In the introduction to the volume he writes that the "inferno of hate" in the Germany he had fled "forced believers to go back behind 19th-century liberalistic platitudes to the roots of their faith." In the America to which he had come, "Jewish theology was still arrested in 19th-century euphoria." In his article, however, he had gone on to say: "But perhaps revelation has been prematurely buried after all. It is possible that this burial proves, not the demise of

the interred, but an indecent haste on the part of the undertakers." So it has seemed to be.

The tragic Jewish experience of the Nazi regime has certainly played a part here, as Fackenheim said. For Jacob Taubes, in the *Judaism* symposium, "Towards Jewish Religious Unity" (spring 1966), Auschwitz was a statement, negatively, of the election of Israel: it was "the important, the critical caesura." For Siegel in the same symposium, and for Greenberg too, the new breed of theologians are a new breed because of Auschwitz. Borowitz thought that it made the popular naturalistic school of Reconstructionist Judaism irrelevant—"it is an old answer of an old time that no longer speaks to us." And in a printed interview in Cranfield's *Theologians at Work*, Abraham Heschel says: "Auschwitz and Hiroshima never leave my mind. Nothing can be the same after that."

In August 1966, *Commentary* published the replies of 38 Jewish respondents to five questions on the faith which the editors had posed. Eugene Borowitz, reviewing in *Judaism* (fall 1966) the symposium to which he had himself been a contributor, thought that the critical division among the authors seemed to be in terms of age more than of affiliation (Orthodox, Reform, etc.) and set the line at about 50. The older men right across the spectrum of Judaism showed a certain consistency in tending to identify themselves at any rate, institutionally, and in speaking more of man than of God, in interpreting Judaism in terms of ethical idealism and universalism, and in showing

Continued on page 18

The Rev. James R. Brown, M.A. (Oxon), is currently associate professor of Old Testament at Nashotah House. Commencing next fall he will be warden and chancellor of St. John's College in the University of Manitoba, Winnipeg, Canada.

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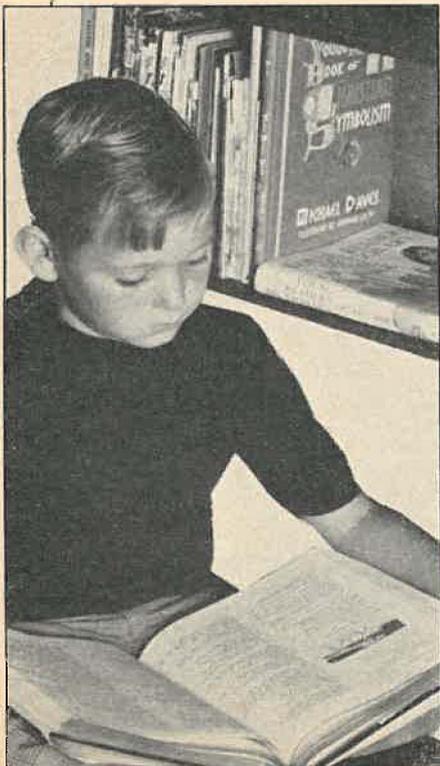
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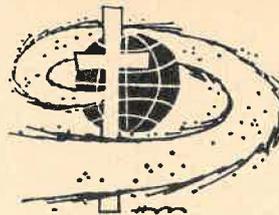
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Around



& About

— With the Editor —

Soon to be reviewed in our book section is a beautiful new book—*Byzantine Daily Worship* (Alleluia Press, Allendale, N.J.). In its introductory essay is a comment upon the *Kyrie eleison* which is especially timely, partly because this is a time of liturgical revision and partly, and much more importantly, because Christians today are re-discovering the truth that Christ is the Lord and Redeemer not just of the souls of his elect but of the whole created universe—snails, angels, stones, trees, everybody and everything.

Says this essayist, Baron José de Vinck: "The word *Kyrie eleison*, properly understood, should be rendered as 'Lord, have mercy,' and not as 'Lord, have mercy upon us.' The mercy of God is the transforming presence of God Himself; it is this awesome presence made conscious (*sic*), respected, and loved."

Dr. de Vinck goes on to quote Austin Oakley, a scholar of Orthodoxy, as saying: "The *Kyrie eleison* asks the divine mercy upon the whole creation rather than merely on those who are at the moment supplicating it; upon the whole world of men, thought of as gathered under the feet of God; upon the spiritual invisible creation as well as on the visible; even upon the unborn generations of mankind, as well as on those now on earth and those whose life here has ended; upon all that makes up the Cosmos, subhuman, human, and angelic."

A song which theologically goes nicely along with the *Kyrie* thus understood is "He's got the whole wide world in His hands!"

Long ago I was taught, and since then I have taught others, that the *Kyrie* originated as a shout of acclamation to the triumphant king at his coming and that, rightly considered, it is that, rather than a penitential plea for mercy. This was and is true, but now we need to enlarge our understanding and intention of the *Kyrie* along the lines suggested by our Orthodox brethren. We are coming to see man's pollution of his natural environment and his waste of nature's resources as sinful. Man defies God when he defiles what God creates to be the very fabric and building stuff of his eternal kingdom. So, when we cry *Kyrie* henceforth, it should be in penitence, but also in prayer for his care and blessing of *all* creatures "animal and vegetable and mineral."

I cannot resist quoting one more paragraph from that essay: "Every act of the liturgy is ordained ultimately, not only to our own fruition on the vision of God

in heaven, but also to the transformation and glorification and consummation of all things in Christ. The *Kyrie eleison* asks that God may make Himself recognized, respected, and loved as the Master and King of the whole universe. It is repeated throughout the acts of worship to constitute an eager and anxious cry of love, and thus increase the fervor of the worshiper for the realization and manifestation of this Kingdom of God. Frequent repetition is a way of the Spirit: it is an act of dedication both active and passive; it is the gift of oneself and of all the Cosmos. But it is perhaps even more a welcome and an unstinting opening of one's whole being to God: a word of love, an act of love, always repeated, ever new."



In his Christmas parish bulletin the Rev. George F. Regas, rector of All Saints in Pasadena, appropriately recalled a famous cartoon by John T. McCutcheon which was published in 1909 on the 100th anniversary of the birth of Lincoln. Two neighboring farmers meet on a forest trail and pause to discuss events. "Anything new over your way?" asks one. The other answers: "No, nothing much except a new baby son down at Tom Lincoln's." It's things like that that make it hard to be a news man in God's world. What *is* the news? Only God knows, really.

I have been catching it from some readers for not publishing more of what they—and I too—would consider good news about the church today. "Good" news, as we all see it, is welcome news, news that makes us feel that things are moving the way we want them to move. The complaints are various, and I try truly to hear them all. But they contain few suggestions, and absolutely no counsel as to what a well-meaning Christian newsman can do to *change* the news from bad to good. Some of my counselors suggest that perhaps we shouldn't report the kind of news that may discourage and demoralize our faithful church readers. This strategy must be rejected totally. For a church news organ to suppress news which its readers are paying for is morally indefensible.

Thank God, there is always some good (welcome) news being made, and we publish it with as much pleasure as anybody can possibly have in reading it. But the Lincoln cartoon hints at the ultimate truth of the matter: Only God knows what is good news; we shall not know what was the good news of our day, until the Day.

The Living Church

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and Welfare of the Church of God.*

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DEPARTMENTS

Around and About	4	Editorials	15
Booknotes	8	Letters	6
Books	19	Music and Records	14
Church Directory	23	News	9

FEATURES

Concerning the Prevention of Progress	13
Jewish Theology Today	3
M.I.R.V.	10
Practicing the Presence of God	11

THE KALENDAR

February

- 8. Quinquagesima
- 11. Ash Wednesday
- 15. Lent I
Thomas Bray, P.
- 18. Ember Day
- 20. Ember Day
- 21. Ember Day
- 22. Lent II

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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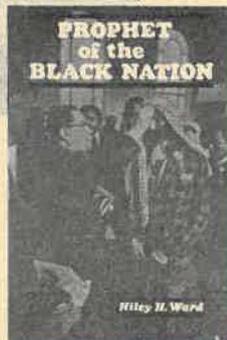
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Blackmail?

Although there seems little probability that those to whom I would speak have ears to hear, nevertheless I must attempt to make known what I know to be true of myself and what I observingly believe to be true of many others. I address those fellow-churchmen whose angers, fears, and "heartsickness" have had such extensive exposure in your columns in recent months, whose feelings were recently expressed [TLC, Jan. 4] by the Rev. Alan R. Bragg, in a letter to the editor.

Fr. Bragg once more makes the tired accusation that the bishops and deputies of Special General Convention II submitted to blackmail. If I understand *blackmail*, it means payment made unwillingly, made not as a result of willingness but from extortion. As a deputy to SGC II, I worked for the payment of the \$200,000 for black economic development. My objection to the action that was taken was that it was somewhat equivocal by not allotting the payment to the Black Economic Development Conference. However, I was in favor of the payment, and I did not come to this conclusion as a result of any coercion. Rather, I became convinced that I (along with fellow church-

men) was guilty and owed restitution. I believed (and do, still) that we ought to make this payment, and I wanted us to do so. The phenomenon which brought me to this position was not blackmail; it was education. I know this to be true for me; I believe it to be true for many others.

Fr. Bragg also pointed out that "... the gospels are most silent about our Lord and/or the apostles going about raising X shekels or Y talents for the underprivileged of their own race. . . ." I am most doubtful that this is in any way relevant to the conviction and motivations of those of us who, deputized by the church to act for it, voted the \$200,000 payment. I suggest that our Lord and His apostles were not guilty; I believe we are.

(The Very Rev.) ROBERT F. STUB
Dean of All Saints' Cathedral

Milwaukee

Precedent?

"There is nothing new under the sun."

In the year 313 AD the Emperor Constantine ordered "Compensation and restitution" (Dawley, *Chapters in Church History*, p. 48) to be made to a minority group which had suffered persecution for 250 years. The persecuted minority were called "Christians."

The "restitution" consisted of restoring to them all property out of which they had been cheated (see Ayers, *A Source Book for Ancient History*, pages 263-265). The "compensation" included the payment of large sums of money ("reparations"?) to some leaders of this minority (see Bettenson, *Documents of the Christian Church*, p. 24).

No doubt the pagans in the provinces were

furious about this. Some of them probably even considered making appropriate cuts in the tribute they sent to Rome.

(The Rev.) ROGERS S. HARRIS
St. Christopher's Church

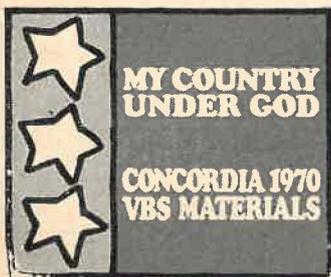
Spartanburg, S.C.

Why The *Episcopalian*?

The necessity for the maintenance of an independent journal in the Episcopal Church was never more evident than in your thoroughly justifiable challenge of the report of *The Episcopalian* magazine that there was no discussion of reparations at South Bend [TLC, Nov. 9]. Having been present at that gathering—and having seen staffers of *The Episcopalian* also present—I regard it as appalling that even the most emasculated house organ should so report, although I recall that they did the same sort of "reporting" about what went on at the House of Bishops meeting at Wheeling, W.Va., where the late Bp. Pike was censured.

This motivates me to ask a question which (perhaps understandably) THE LIVING CHURCH has been unwilling to ask—but which as your subscriber and a supporter of *The Episcopalian* (not willingly, but because I continue to pledge to the church) I think I should be allowed to raise (and without the polite brushoff given to anyone who at General Convention questions the budget once it has been presented by the committee on program and budget).

Dr. George Gibbs, treasurer of the Diocese of Los Angeles and long-time deputy to General Convention, confirms my recollection of an assurance made to the 1958 convention at Miami Beach. At that time a



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member of the committee on program and budget, he recalls that the convention was assured that if \$450,000 were invested for "exploratory purposes" in initiating a national official church magazine, that such a magazine would be self-supporting within one triennium. (I remember this, rather distinctly, because as rector of a small parish in a missionary district at the time, I wondered if such a sum would not allow the "exploration" of the entire Amazon Basin!)

Since that time four trienniums ago, we have subsidized *The Episcopalian* to the tune of more than \$1½ million.

The present circulation of *The Episcopalian* is 103,000 (among 3,400,000 Episcopals) produced at an annual cost of \$570,000. By striking contrast, *The Canadian Churchman*, produced for a much smaller branch of the Anglican Communion, has a circulation of 286,000 subscribers—and is produced for \$125,000, or less than one-fourth the cost of *The Episcopalian*. (And since my column is syndicated in Canadian secular newspapers, I can attest that the cost factor is not that pronounced.)

Two obvious reasons for this significant difference in both cost and circulation: (1) *The Canadian Churchman* has a staff of seven people; *The Episcopalian* employs 28 (and has regularly enlisted the services of staffers of our other great bureaucracy at 815 Second Ave.); (2) *The Canadian Churchman*, while understandably focusing upon Canada primarily, still covers the Episcopal Church. And its appeal and value are quite simple: it tells the truth and reports the news—good news and bad news, as both are still news (and churchpeople are growing progressively tired of journalistic eunuchs which doctor the news in order to produce a "joy journal").

In what appears to be the forthcoming necessity of paring our church's national budget, I am wondering if the committee on program and budget will be immoral enough to penalize the already penurious salaries of missionaries in order to continue subsidizing *The Episcopalian*. Why not, instead, let the editor of *The Canadian Churchman* produce a *North American Churchman* which would report all the news instead of giving such things as colored calendars and features on how to set an altar?

(The Rev.) LESTER KINSOLVING
Religion Correspondent
San Francisco Chronicle

San Francisco

Churchyards, Not Cemeteries

The Rev. William Wallace Lumpkin, D.D., was buried in "Trinity Churchyard," Edisto Island, S.C., not "in Trinity Church Cemetery" [TLC, Dec. 21].

The distinction between cemeteries and churchyards as burial places for the dead is traditional in the Church of England, and hence in the Protestant Episcopal Church in America. Yet it is not always adhered to in obituaries in the papers or even in such a usually proper publication as THE LIVING CHURCH.

The 11th edition of *The Encyclopaedia Britannica* points out that the word "cemetery" comes from a Greek word meaning "to sleep," or literally "a sleeping-place, the name applied by the early Christians to the places set apart for the burial of their dead." These were generally extra-mural and un-

connected with churches, the practice of interment in churches or churchyards being unknown in the first centuries of the Christian era, continues the encyclopedia. The term cemetery has therefore been appropriately applied in modern times to the burial-grounds, generally extra-mural, which have been substituted for the overcrowded churchyards of populous parishes both urban and rural.

"Churchyard" is described as a piece of consecrated ground attached to a parochial church, and used as a burial place. It is distinguished from "a cemetery, which is also a place of burial, but is separate and apart from any parochial church."

The practice of burying in churches or churchyards is said to have been connected with the custom of praying for the dead, and it would appear that the earlier practice was burying in the church itself. In England, about the year 750, spaces of ground adjoining the churches were enclosed and appropriated to the burial of those who had been entitled to attend divine service in those churches.

In the Colonial churches of South Carolina, there were numerous interments beneath the churches, a custom which continued through the first half of the last century. The churchyards which are still popular in this area are often referred to as "God's Acre."

CHARLES E. THOMAS

Greenville, S.C.

The distinction is noted and is normally adhered to in our columns; but our informant in this case used the term "cemetery." Ed.

Alternative to BEDC

It takes a while for mail from the U.S. to get to Australia, so it is only now that I can comment on TLC for Nov. 16.

I was impressed by the clear, rational thought throughout the issue, but Fr. Palmer's article was particularly lucid and helpful. It prompted a New Year's resolution: I intend to see that all the contributions from me formerly going to the Episcopal Church will in the future go to the NAACP Special Contribution Fund. My thanks to you for making known to me this alternative to supporting the Black Manifesto.

I might add that those Australian friends who have read this issue of THE LIVING CHURCH have been quite vocal in expressing their incredulity at the state of affairs in the American church. What astounds them most is the almost total lack of reason in the arguments and counter-arguments. This suggests to me that you might like to use the following quotation from the baccalaureate address by President Kingman Brewster of Yale:

"If anyone thinks he can escape the test of reason, if any authority thinks it can avoid the test of justification, then of course the contest of ideas is no more or no less than passionate assertion and counter-assertion, and the contest for power is no more or no less than naked force and counterforce. Coercion, not reason, becomes the arbiter."

Fr. Palmer gives me a reasonable course of action to follow in the search for racial justice. If only the church had more reasonable, pragmatic programs such as that of the NAACP's Special Fund!

D. D. DREW

Adelaide, Australia

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Milwaukee, Wis. 53202

Booknotes

Karl G. Layer

NEW JOY FOR DAILY LIVING. By Eric C. Malte. Concordia Publishing House. Pp. 86. \$1.95 paper. A series of 36 devotions based on the Epistle to the Philippians, by a Lutheran college professor. Good material for meditation.

TYNDALE BIBLE COMMENTARIES: VI. 20, The Revelation of St. John. By Leon Morris. Eerdmans. Pp. 263. \$4.50. Here is the latest volume in this commentary series which has received favorable mention in this column in the past. The Tyndale series is designed as "a concise, workable tool for laymen, teachers, and clergy," and is just that.

FREEDOM IN THE CHURCH. By Leonard Swidler. Pflaum Press. Pp. x, 142. \$2.95 paper. Here is an historical study of the Roman Catholic Church's evolving attitude toward freedom. The author traces this development from the negative attitudes of the 19th century to the openness of Vatican II, with some speculation on the ramifications of the recent council's *Declaration on Religious Freedom*.

THE CHURCH AMONG THE PEOPLE. By John Horgan. Pflaum Press. Pp. xiii, 133. \$2.95 paper. The thesis presented in this book is that the social conditions of an individual country have a much greater influence on the Roman Catholic Church in that country than does the Italian-oriented, centralized bureaucracy in Rome.

STUDENTS IN REVOLT. Edit. by Seymour Martin Lipset and Philip G. Altbach. Houghton Mifflin. Pp. xxxiv, 561. \$8.95. In recent years one of the most surprising forces for change has been the emergence of the politically committed student. He is only one variety, however, of a largely misunderstood segment of world society, which is explored at length in this volume. The book, with contributions from numerous distinguished scholars, grew from a broadly-based conference on students and politics sponsored by Harvard and the University of Puerto Rico. Contributors to this survey find that politically active students are a relatively small percentage of the whole. They look closely at that group to discover how their activism relates to their backgrounds and to their academic disciplines. And they attempt to show how student action affects our culture as a whole.

A LAYMAN'S GUIDE TO CHRISTIAN TERMS. By Ellen Shannon. A. S. Barnes & Co. Pp. 347. \$10. A thorough and well-compiled reference which would be suitable for use by any Episcopal reader—clergy or lay.

DAG HAMMARSKJÖLD'S WHITE BOOK: The Meaning of Markings. By Gustaf Aulén. Fortress Press. Pp. viii, 154. \$4.75. A mixture of astonishment, disbelief, and bewilderment greeted the publication in 1964 of Dag Hammarskjöld's *Markings*, the volume he described as "a sort of white book concerning my negotiations with myself—and with God." A confusion still surrounds the work—not simply the biographical enigma, but what did Hammarskjöld really believe. To this question Gustaf Aulén, distinguished Swedish scholar, bishop of the Church of Sweden, and lifelong friend of the Hammarskjöld family, directs his attention. His book is a concentrated analysis of the religion of *Markings*—the historical influences on that religion, stages in its development, and its confident affirmations.

THE NEW LEFT. Edit. by Priscilla Long. Porter Sargent. Pp. 475. \$3 paper. An informative collection of essays on the general subject of the New Left—theory, issues, society. The contributors are highly literate and competent, if not all universally well known, and the volume will prove of value to all churchmen attempting to come to grips with today's church.

SAMMY YOUNGE, JR. By James Forman. Grove Press. Pp. 282. \$1.45 paper. Forman does a good job in telling the story of the first black college student to die in the "Black Liberation Movement." The author interviewed virtually everyone who knew Younger, and their verbatim conversations describe not one youth, actually, but a seething segment of an entire population. Younger was 21 years of age at the time of his death in 1966.

RECENT SOCIOLOGY NO. 1. Edit. by Hans Peter Dreitzel. Macmillan. Pp. xix, 298. \$1.95 paper. Subtitled "On the Social Basis of Politics," these 12 essays deal with the political implications of sociological perspectives, social power, the sociology of grass-roots movements, social classes and political participation, and social research and political rationality.

THE COTTON PATCH VERSION OF LUKE AND ACTS. By Clarence Jordan. Association Press. Pp. 159. \$2.25 paper. The author's *Cotton Patch Version of Paul's Epistles* was favorably reviewed in these pages [TLC, May 19] by the Retired Bishop of Western North Carolina. This volume continues, in the same style and manner, Jordan's "modern translation (of Luke and Acts) with a southern accent, fervent, earthy, rich in humor."

The Living Church

February 8, 1970
Quinquagesima Sunday

For 91 Years,
Its Worship, Witness, and Welfare

MISSISSIPPI

Religious Leaders Urge "Racial Harmony"

An 11-member *ad-hoc* committee of religious leaders has been formed in Jackson to set up a permanent forum through which churchmen can speak together to the people of Mississippi, especially on education issues. The committee took initial steps to work for the formation of a Mississippi Conference of Religious Leaders, at the same time issuing a joint statement urging Mississippians to make their public school system "a model for the rest of the nation."

In effect, the statement calling for "racial harmony" in schools as in other areas of life gave the religious leaders' endorsement to the integration of public schools which is now imminent throughout the state. Among the members of the *ad-hoc* committee is the Rt. Rev. John M. Allin, Bishop of Mississippi. It includes both Christian and Jewish leaders.

In its statement on education in Mississippi, which is now facing court-ordered desegregation, the committee affirmed their commitment to the public education system and urged that today's interest and attention be "directed creatively towards the strengthening of this system, helping it to develop greater excellence." The statement asked: "What better incentive could God give us for racial harmony than concern for our children?"

Almost simultaneously in Jackson, the newly-formed Southern National Party called a statewide rally to protest desegregation. A party statement said that the rally would protest "tyrannical" federal exploitation and offer a "workable solution" to the state's school crisis.

NEW YORK

Seminar on Church's Future

The Archbishop of Canterbury, Dr. Michael Ramsey and Leon-Joseph Cardinal Suenens of Malines-Brussels will meet March 10-12, at Trinity Institute, New York City, to conduct a seminar on the "Future of the Christian Church" for the bishops of the Episcopal Church in the United States. As of press time, 84 of the 150 active bishops of the Episcopal Church had registered for the bishops-only seminar.

Director of Trinity Institute is the Rev. Robert E. Terwilliger, Ph.D., who stated

that this meeting is considered something in the nature of an incident in ecumenical history, since it "signifies so concretely the present openness of the Roman Catholic and Anglican Communions to each other."

Trinity Institute is a theological institute for the national church, sponsored by the Parish of Trinity Church, New York City. This is its third year and also the third year of its seminars in theology for bishops. The meetings, held in St. Hilda's and St. Hugh's School near Columbia University, will have no press coverage.

Both prelates plan to visit General Seminary and give lectures at Union Theological Seminary while in the city.

COLLEGES

St. Augustine's Improves Facilities

The dreams of the current administration of St. Augustine's College, Raleigh, N.C., are becoming realities. The new student union building is providing the much needed space for programs and recreational needs of the students, faculty, and staff. A mall was added recently.

A four-story classroom building costing more than \$1 million will soon be completed. The building, with seating space for more than 1,000 in its classrooms and lecture halls, will fill the requirements of the college's immediate needs. It will also be a community building as well. The program for high-school scholars will be expanded and the public

will be able to attend special events and lectures.

Dr. Prezell Robinson, president of St. Augustine's, reports that the college is upgrading the training of its faculty and improving the quality of its students. The college is also providing an atmosphere for free exchange of ideas, speech, and association.

CALIFORNIA

Budget Problems Faced

When the council of the Diocese of California met last month it had \$80,000 less than was necessary to continue operating as in 1969. There had been an approximate 6% decrease in pledges from parochial units. Rather than a drop in giving, the overall budget figure means that about 70% of the parishes and missions responding have pledged the same amount given in 1969 or increased the giving in line with programs adopted at the diocesan convention. The 70% figure is offset by significant cuts in support by some of the larger parishes.

The new budget of \$626,000 was constructed around the estimated income. Areas primarily affected by the \$80,000 cut include missions, episcopate, national church, urban ministries, special appropriations, and working capital.

The department of missions support was cut by \$21,000, necessitating a reduction of support of many missions and the ministry to others. Support of community organizations, especially the Northern California Council of Churches and the

Continued on page 16



ST. AUGUSTINE'S COLLEGE:
A new women's dormitory is one of the new facilities.

M. I. R. V.

LORD, we have created the ultimate weapon.
With good luck, and perhaps your blessing,
We shall remain a step ahead of our
Potential enemy for a while at least.

The name scares me, Lord,
Because it almost reminds me of
The definition of Christianity.

MULTIPLE: Many of us, working
Together, but attached to the same
Dynamic thruster and poised to be
Flung to our appointed assignments.

INDEPENDENTLY: Free to find our
Own task, and to do our
Own thing for which we
Were created by you.

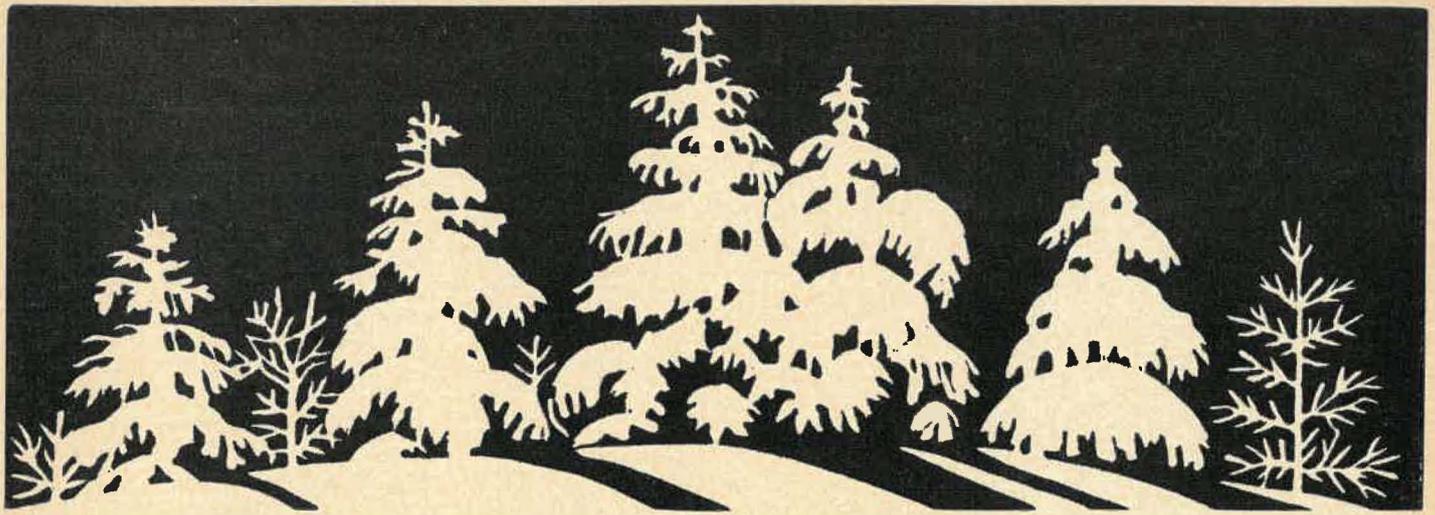
TARGETED: Clearly aimed with
Purpose in your design. A
Calling to become more of
Ourselves as we live in you.

RE-ENTRY: Necessary return
To you, through the church, for
Guidance and strength. Refueling
To protect perspective and insight.

VEHICLE: Your hands and feet, Lord,
Your empathy and sensitivity,
Your prowess and intellect.
We, the locomotion, but
You the great engineer.

From research and development
We made this powerful destroyer.
From frail flesh and broken spirit
You created our divine possibilities.

G. Janet Tulloch



THOUGHTS FOR LENT

Practicing the Presence of God

By CLIFFORD E. B. NOBES

THERE was once a man of great wealth. His estate was marvelous beyond compare. Though all of his cattle, sheep, goats, and horses were wont to graze together, yet were there wide reaches of grasslands wherein gambolled the deer from the nearby woods. These woodlands also belonged to the rich man. They, too, were beautiful.

The rich man took much pleasure in strolling there in the spring, where every twiglet, pulsing with new life after the long winter sleep, eagerly pushed buds through the fragile bark til the brown could no more be seen for the green covering. And in mid-summer, when the meadows lay under a scorching sun, he found delight in the shadowy glades of his woods, where every tree reached forth its boughs to interlace with the branches of its neighbors, forming cool canopies over the paths between the trees, so that one walking on the thickly carpeted forest floor could scarcely see the azure of the sky save when the trees were so far spaced that there were, as it were, windows opening upon the cerulean dome above.

And how exciting were these woodland walks in the autumn. For then nature, with wild abandon, splashed her crimsons and golds and browns on every bush and tree, and the leaves, growing brittle, tried in vain to hold on to the parent branch, but finally fluttered like dying butterflies to the forest floor beneath. Even in the winter, when snow and ice clung to every

overhanging branch, the rich man loved to wander through his woods.

And yet there was more to fill the heart of this rich man with joy. For his land edged upon the great sea, and many were the hours that he spent lying on the sand, or scrambling over the rocks.

But he was not truly content. He was lonely. Often on his strolls through the woodlands and meadows he would call out softly to the grazing deer. But never would they remain to reply. Instead, throwing their heads up in alarm, they would scamper into the dense covering of the sheltering woods. Nor could he draw near to the gulls and herons and other busy water fowl, for hearing his voice, they too would fly off in fright.

Only his cattle and horses and dogs were unafraid. But his distress became more acute as he talked to them, for he could see in their answering stares that they too wanted to communicate, but between him and them there was fixed a great gulf of lack of understanding which could not be bridged. So the man of great wealth came to a decision. He would leave his estate and search out another like unto himself with whom he might have friendly converse, and bring him to his estate.

This he did. His new friend was permitted to wander at will, to sup at his table, even to call his own friends in from the great world outside. All the rich man asked of him was the joy of companionship. And so it continued for many months. The rich man and his guest were happy. Gone was the dreadful loneliness. Strolling through the estate lands, even if they spoke no words, the pleasure of friendship was theirs, and ever deepened with the passing days.

But it came to pass that the guest grew bored. He craved excitement. Sometimes he would throw stones at the little creatures of the meadows and woods, just to see them scamper in hurt surprise away from him. He taught his dog to give chase to the gentle deer, merely for the thrill of seeing the animals fly into the woods in terror. Less and less, as the days wore on, did the guest find time to enter into talks with his host. He filled his hours with plans of his own, and with amusements shared with the friends he had brought in from the outside world.

And behold, there came the time when he no longer even greeted his host as he saw him passing by. Now the ungrateful guest thought within himself, "It is I who have made life pleasant in this place. I have brought excitement and pleasure into the life of the animals round about. How dull it was before I came here! I don't need the rich man any longer. If I can rid myself of him, I can find yet more marvelous things to do!"

But he soon found that despite carefully laid traps and ambushes, he could not dispose of the rich man. So instead, he determined to cut him out of his own meadows and woods. He constructed ingenious barricades of bramble bushes and sharpened stakes, obstructing the paths to the meadows, the woods, and the beaches. And no longer did he see his benefactor.

It was passing strange that at about this time unprecedented and unpleasant things began to occur. The crystal clear waters of his drinking spring became muddy and brackish. The trees in the orchards bore no fruit. A scum of decaying plankton covered the golden sands of the beaches. There came drought, and

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. . . Live in His presence

many of the cattle fell. Life was no longer as joyous as it had been. Verily, it became a burden. Whether the wicked guest ever realized what he had done, we shall never know, for it is here that our parable ends.

THE malaise which any discerning man can see infects the world is due to one thing only. Man was made by God to know Him, to enter into fellowship with Him, to follow Him, to love Him and to enjoy Him forever. When man turns away from God (and be it remembered, it is never God Who turns from man) serenity, tranquillity, peace, and harmony vanish, and there appear all manner of ills.

The world view of the Bantu people is far closer to the truth than the philosophical and theological speculations of members of much more sophisticated cultures. When drought, or flood, or crop failure, or fire, or sickness visits the community, the diviner is called in to ascertain what ancestor spirit is doing this mischief. The Bantu knows that harmony is the normal order of things, and that when catastrophe of any sort comes to

ruffle the even tenor of life, it is because some ancestor spirit has taken offense at the misdeeds of the living. The diviner determines which shades are offended, and from this he can learn what living members of the community have done evil. Community harmony depends upon the individuals composing this society being at peace with the ancestor shades and with each other. The rains will fall again when peace is restored. The sickness will cease when men live in love and not hatred.

There is a basic truth embedded in this Bantu world view. As long as men place a higher priority upon the accomplishment of their own selfish desires rather than upon the well-being of the community as a whole, they cannot expect the supernatural forces, however they may be described, to cooperate with them for the upbuilding of their plans. We came from God, to God we belong, and to God we shall return. How? Soiled and grimy, with souls stained with selfishness? Or radiant in heart, and light of step, because we have walked with God and talked with Him and learned the joy of His companionship?

But we cannot cooperate with the Father who made us if we do not know His plan for us and for the community of which we are part. Prayer then becomes the line of communication between ourselves and our Maker. Without guidance we can only bring about confusion. With the knowledge of His will, gained through prayer, we can set about building God's city here on earth. God is not some sort of monster who stands over us with a stick demanding our instant obedience. Rather, He is a Lover, who has provided for our every need and who woos us that we may respond. Is it not reasonable to expect that He who created us for fellowship with Himself will help us to establish this relationship of friendship with Him? He took the initiative in creating; He expects us to show a ready response.

And so must we practice the presence of God. That man must be blind, and deaf to boot, who does not see and hear God in all about him. It is not difficult to be aware of God. The difficulty is rather in living a day without seeing or hearing Him. When we practice the presence of God we add adventure and zest to our lives. A facile phrase, "The presence of God," but what do you mean by it? Simply this, live in His presence with a conscious awareness of His presence every hour of the day. How? By the frequent use of arrow prayers. Leave your book of formal devotions to one side. Forget your memorized formal prayers. Speak to God as naturally as the guest at first spoke to his wealthy host.

You see children playing, screaming in sheer delight at being with one another. Send up an arrow prayer: "Thank you God for the reminder of the simple joys of friendship. Thank you for the spontaneous laugh, for the guileless reaction of the child to that which is pleasureable. Help me always to live in such fashion, too."

You see a man crippled with arthritis hobbling along the street. You reach into your quiver for another arrow: "Lord Jesus, Who in the days of your earthly ministry, did heal the halt and the maimed and the blind, send relief to this my brother whose name I do not know. Glory to you for the gift of robust health."

You pass a shop displaying a fortune in merchandise. Another arrow is shot: "Father, whose Son was born in poverty that He might make many rich, keep me from the sin of covetousness and envy. Put charity into the hearts of all your children, that we may learn to share the gifts you have given us with those who have less."

Resolve to go through just one day shooting arrows out of the bow of your heart, and you will be living in the loving presence of God. You will never be tempted to close Him out of your life, for without Him life would indeed be dull.



Basic truth for today—"We came from God, to God we belong, and to God we shall return."

Concerning the Prevention of Progress

By EDGAR M. TAINTON

I USED to have a membership card in the Society for the Prevention of Progress (SPOP). Since C. S. Lewis was our man in England (he said that he was *born* a member) I could say, if it were not so dangerous, that I was a card-carrying member of a subversive international organization. Unfortunately, I have lost the card. It was pale blue, as I remember, printed in red with a picture of a wyvern and a motto declaring the society's intention that mankind should not destroy its environment.

SPOP, which had a brief, foolish life 25 years ago, was irreverent, subversive, and quite serious, but few took it seriously since progress is a real god, not a dead one, and, while it is understood that the fool may say in his heart there is no God, he is not supposed to believe it, not really, but to be venturing a dangerous joke like a clown on a high wire. In the twenty-odd years that have elapsed since SPOP was light-heartedly founded, it has become less of a joke. The founder was a graduate student in ecology who is now head of a west coast marine station. Even now he has a tendency to literary capers. A few years ago he fought a war in doggerel verse against the building of an atomic reactor by the Pacific Gas and Electric Company on Bodega Head, north of San Francisco—and won.

SPOP appeared in 1944 when even Los Angeles had clean air and when salmon, unimpeded by dams and not killed by pollution, ran far up Oregon and California rivers. There were prophets of progress then as now, ready to admire each dam and concrete cloverleaf, and hold it forth as the sign of greater things to come. As, of course, it was.

False prophets are much beloved by kings and people and are handsomely rewarded. When their prophecies come true, as they sometimes do—not *everything* comes out wrong—they are praised. When they fail they are forgiven on the ground that they tried hard and you can't

be right *all* the time, can you? The true prophet lives by grubbing for roots and is spiritually sustained by the grim certainty that things are likely to go very badly. If, in the midst of the debacle, there is time to think of him at all, it is felt that he did not help matters and it would have been far better, and more polite, for him to have kept silent. There is always some truth in the feeling that the prediction contributed to the evil. This feeling and the general dismay are relieved by stoning the prophet. Although a primitive reaction, it has the advantage of preventing him from saying, "I told you so!"

The prophets of progress who concerned SPOP had a great deal going for them. They were in the American grain to begin with. Their predecessors had had the vision of an America gridironed by railroads and filled with factories, and they were right. Pioneers with a glint compounded of hope, greed, and madness in their eyes had pointed to a juncture of Indian trails or a completely undistinguished spot on the prairie and said, "Someday there will be a great city here," and often enough, there was, towers glorious in the sun, slums concealed in their shadows.

The impulse to repeat the act is overwhelming. But with some acts, you have to quit while you're ahead. Science fiction used to deal with scientific progress. Its stories were quite properly called "amazing" and "astounding." A new world was to come into being filled with remarkable gadgets and completely unreconstructed people. There were to be pirates in space ships and emperors of Galaxies, "gibbering kings and gallant knaves" just as in the past. Science fiction prided itself on the gadgets it had predicted and which had come true, but the pride became thin as elaborate equipment made so little real change.

Modern science fiction is no longer concerned with gadgetry as such. Its worlds are more likely to be airless and blankly hostile than filled with startling flora and fauna and the minions of villainous galactic emperors. The writers, stuck with the "science-fiction" label but no longer interested very much in science

(after all, their purpose in life is to keep ahead of their time), are hinting that men will be confronted in the future as in the past by the same opponents they have always faced: themselves, and the brute physical world.

Marshal McLuhan, who throws off sparks like a pinwheel and never stops to watch the conflagrations, sparkled awhile back on the "Today" show in a way that suddenly illuminated the Society for the Prevention of Progress. What he said was that all technology is weaponry, and that the day will come when to invent something will be deadly sin.

Undoubtedly SPOP was ahead of its time. While there are always those who are less than enchanted with each new breathtaking, world-saving, sanitized, and homogenized invention, there are vastly larger numbers who hail the inventions and ritually deplore the uses men make of their new toys. McLuhan was the first to discover that TV (for example) is *not* misused for childish or inadequate messages but that the medium *is* the message. Radio, the automobile, the railroad, or the space effort are not perverted into weaponry but are weapons.

My own hope, in spite of my charter membership in SPOP has always been that someday technology would find a way to silence the horrendous noises that each new invention has brought with it, ever since the first spinning jenny clacked out its quota of yarn and the Sturbridge Lion chugged along its stretch of track. (And that was not enough, they had to add a whistle and a bell.) Ears may be offended, even deafened, by the roar, shriek, and whine of expensive ironmongery and the complainer will be laughed at: Does not noise indicate power, and isn't power Good? Besides, the machines are making money, which is the purpose of the whole social complex. But should the Army Materiel Command (R&D) conceive of silence as a weapon, the wand will be waved, appropriations will float down, and we will have whispering artillery, ghostly bombers, and silent columns of tanks. It will be possible to hear birds sing on the battlefield and their songs will not be drowned out by the machinery of death.

McLuhan's works, for all his fascination with electronic circuitry, should be added to the sacred canon of SPOP along with Thoreau's *Walden*, Butler's *Erewhon*, and the space novels of C. S. Lewis. He has revealed that now is the accepted time. SPOP, once born in 1944, must be born again.

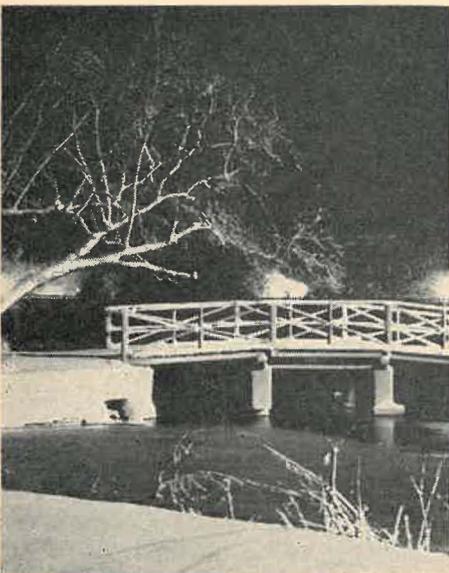
THE social liberalism of the Old Left in 1944 was as gadget-oriented as Henry Ford: a brave new world of steel and concrete and electricity with amazing machines designed by H. G. Wells—essentially the affluent society of the 1960s. It is not the vision of the New Left. How could it be? The Old Left was depression

born. It grew in deprivation and could not have enough things. Its ideal was that things should be multiplied—more chrome, more plastic, more frozen dinners—and its problem was distribution. (TV and the TV dinner represent a capsule vision of the future as seen from the perspective of the 30s—technological miracles both, quick, convenient, and tasteless.)

The new Left was brought up with a surfeit of things and its problem is to clear them away so that life may be seen more clearly. It has discovered that technological progress is the M-16 and the hovercraft, and that organizational progress is a larger bureaucracy with more opaque rules, so it fights on both sides of the iron curtain for freedoms that in the eyes of both Nixon and Kosygin look very much like anarchy.

This may be the fullness of time, when progress is no longer a god, and when the automatic response to protest against the latest indignity, "You can't fight progress," is being questioned. We ask, and even the prophets of progress seem to promise, a world of meaning, purpose, value. We ask for life in its fullness—and instead of the flutter of angelwings, our ears are filled with the roar and whine of machinery. For fullness of life we are given the Las Vegas strip, machine-made glitter and mechanized gambling. We are given an electric can opener and tooth brush, a supersonic transport.

SPOP was founded by an ecologist, on the ground that "progress" could only mean the destruction of the natural environment and the cancellation of the lease granted to mankind by nature. In a quarter century, the cry is more urgent, the cancellation of our lease more probable. In one form we see it sometimes as a bumper sticker or Christmas card: "War is harmful to children and other living things."



"Someday there will be a city here."

Music and Records

Christine and Harry Tomlinson

Records

HAPPENING NOW. Broadman Records. Code 451-258. \$2.95.

"Designed to be used primarily as an outreach tool." This record reminded me of the Scottish minister who was to be absent from his pulpit and had asked a young theologian to preach for him. The minister had asked one of his trusted parishioners to take notes of the sermon. Monday morning the parishioner reported there were just three points: 1. He read his sermon; 2. He didn't read it well; 3. It wasn't worth reading.

Music

FOUR PIECES FOR THE CHURCH (in the manner of an organ mass). By Philip Gehring. Augsburg. Code 11-9176. \$1.50.

Extremely modern. Would have to be performed under just the right circumstances. Good.

NINE CHORAL PRELUDES. Arr. by Jean Pasquet. Augsburg. Code 11-9298. \$1.75.

A fine collection of mainly short choral preludes (2 pages). Useable for that extra two minutes.

EIGHT ORGAN CHORALES. By Alan Stout. Augsburg. Code 119159. \$1.65.

Listed as "contemporary setting," they are not for the faint of heart. Intriguing.

THIS IS THE VICTORY. Comp. and arr. by G. Winston Cassler. Augsburg. Code 11 9497. \$2.50.

Fourteen organ selections for funeral use. A welcome addition to a difficult field. I like the arrangement of "Adoro Te, Devote" but find it questionable for this usage.

MUSIC FOR WORSHIP: Easy Trios. By David N. Johnson. Augsburg. Code 11-9291. \$3.50.

Just what it purports to be—"easy trios." Effective writing.

Books

THE ORGAN HANDBOOK. By Hans Klotz. Trans. by Gerhard Krapf. Concordia. Seventh edition, \$7.50.

A comprehensive discussion of every aspect of the pipe organ, including structure, design, maintenance, history, and function. One chapter offers sound advice as to "what the pastor and congregation should know in planning for a new organ." Every serious organist should own this book.

DICTIONARY OF PIPE ORGAN STOPS. By Stevens Irwin. G. Schirmer, Inc. Revised edition, \$7.

Quite definitely a technical book. If you are building an organ or adding to an existing organ, this book is a "must." Explanations of all those strange names on the stop knobs. Appendixes give all pertinent information.

THE VOLUNTEER CHORISTER. By Ernest Buchi. J. Fischer & Bro. No. 9938. \$1.

A handy 24-page booklet for church choir singers. The technical aspects of vocal production and breathing are adequately outlined with valid illustrations and exercises to prove the points. If properly used the methods proposed would greatly enhance the tone of any volunteer choir.

THE CHURCH ORGANIST. By Henry Coleman. Oxford University Press. \$4.50.

There is a need for this book and much to be said in its favor. As pointed out in the preliminary, "there are already many books dealing with organ playing. . . . All these books seem to presuppose that the student wishes to become a recitalist." The concern of *The Church Organist* is to help the average pianist become an organist capable of playing a worship service. It does just that.

Recent Releases

TO US A CHILD. Choir of New College, Oxford; John Schaefer, organist; David Lumsden, conductor. Abbey, 652. \$5.95.

MUSIC FOR THE CHURCH'S YEAR. Choir of Peterborough Cathedral; Barry Ferguson, organist; Stanley Vann, conductor. Abbey, LPB 658. \$5.95.

IN QUIRES AND PLACES. Choir of the Collegiate Church of St. Mary, Warwick; Richard Scarth, organist; Geoffrey Holroyde, conductor. Abbey, LPB 654. \$5.95.

CANTERBURY CATHEDRAL CHOIR SINGS. Choir of Canterbury Cathedral; Philip Moore, organist; Allan Wicks, conductor. Abbey, 640. \$5.95.

THE VIOLA DA GAMBA: Its Origin and History, Techniques, and Musical Resources. By Nathalie Dolmetsch. C. F. Peters Corp. Illus. \$8.

MELODIC INDEX TO THE WORKS OF J. S. BACH. By May DeForest McAll. C. F. Peters Corp. Revised and enlarged edition. \$12.50.

THEMATIC CATALOGUE TO THE WORKS OF F. J. HAYDN. By Alois Fuchs. C. F. Peters Corp. Facsimile print of the 1839 original. \$35.

EDITORIALS

Answers, Anybody?

A READER and fellow churchman writes to express his confusion and to ask our counsel. Why don't we just open it up and ask for light from any who may be able to give it? The letter follows:

"At South Bend we were told not to pay any attention to the violent, Marxist, anti-Semitic language of the Black Manifesto; it was all rhetoric, and after all the BEDC and the NCBC must be judged not by their *documents*, but by their *actions*. And their *actions* showed them not to be violent.

"At Greenwich, when the GCSP grant to the Alianza in New Mexico was under discussion, we were told that although the Alianza had indeed committed violent *actions*, nevertheless there was nothing in its charter or bylaws which *advocated* violence, so it met the criterion of non-violence.

"I am confused. Can you help me? Is this what is meant by situation ethics?"

Now he has *us* confused. Can anybody clarify?

King's Dream Today

THESE lines are being written on the birthday of Martin Luther King, Jr. At the time of his death we eulogized him editorially as a prophet, and some readers who thought him a subversive were upset. Now we can all try to see him in the perspective of hindsight. What was his total impact—regardless of what one thinks of each particular one of his opinions and tactics? That question should be answered by the answer to another question: Since King's death, has there been progress or regress in race relations in this country? If progress, then his absence from the present scene is a blessing; if regress, then his death was a disaster.

We are sure that the latter is the case. Dr. King taught and practiced non-violence, but that term does not do justice to his positive philosophy. He believed in the healing and uniting power of good will, understanding, reconciliation; his dream was of a community of "black and white together" in a free, voluntary community of brothers—equal but yet diverse, mutually enriching one another through their very diversity. There was something Pauline in his conception of the beloved community. At his death, the dominant movement in race relations turned from his vision and goal to that of American *apartheid*. It is in that direction that the nation is moving today. We do not see how any Christian can be happy about this terrible turn.

Was King, then, a prophet? The term is capable of protean extension. Isaiah, John Baptist, Augustine, Luther were prophets; so were Marx, Nietzsche, and Hitler. Was he a prophet in the Christian tradition? Assuredly he was, if what we hear in the Sermon on the Mount is the Lord's word to his people today. We believe that he merits the prophet's honor, and if making his birthday a national holiday is the best way of honoring him we are for it. He is violently controversial, to be sure; but then so was Lincoln for many years after

his death, and in some quarters he still is. Those who hold that our cup of national holidays already runneth over make a strong point. There is no sense in adding another one unless it is made an annual occasion for national re-dedication to the truth which the prophetic hero proclaimed. It is vastly more important that we should try to recapture Dr. King's dream and try to make it come true. His dream is the only alternative to the nightmare of *apartheid*.

Progress Toward Humanity

BLACK Muslims in American prisons in recent years have done something for which American Christians and all others who love justice and mercy should be grateful. They agitated for equal rights with other prisoners in respect of ministrations by representatives of their own faith; they were able to get the issue into the courts, and they won. This legal victory by and for prisoners evidently shook hard, if it did not instantly shatter, the long-entrenched theory that, as the Supreme Court of Virginia once put it, a convict "is for the time being a slave of the state."

Lawyers representing prisoners, during the years when that doctrine of the convict as a slave of the state prevailed, found it almost impossible to secure judicial orders for the better treatment of their clients behind the bars, in face of the courts' policy of "hands off."

The legal success of the attorneys for the Black Muslims in prison breached the wall, and there followed numerous lawsuits on behalf of prisoners. Many of these were based on the Civil Rights Act of 1871 which forbids officials to violate anyone's rights provided by the U.S. Constitution. The import of judicial decisions reflecting the new and ascendant concept is that a prisoner is a citizen with fundamental constitutional rights.

The most recent familiar case is that of James Earl Ray, convicted assassin of Dr. Martin Luther King, Jr., who in a federal district court in Nashville won a court order directing the warden of the Tennessee State Penitentiary to give him some time out of his 6-by-9-foot security cell for "recreation, work, and exercise."

At the time the news of this broke we heard commentator Paul Harvey deliver a scornful blast at it as an outrageous coddling of a criminal. What's this country coming to, he asked, when prisoners—convicted felons, mind you—can complain of their lot, get a hearing in court, and win their case?

We answer for ourselves: Mr. Harvey, you are an interesting and likeable man and you really are better than you sounded that day. Here is some evidence that the country's agents of justice are reaching a higher awareness of the demands of justice, a finer sensitivity to humanity itself, than they showed toward prisoners in years past. If they, and the rest of us, are coming to see what we should never have been blind to in the first place, namely, that convicts are still citizens and not "slaves of the state," still men and not beasts, this is not something for good men to grouse about. This is progress toward humanity—which is the only real good news the press can ever report.

News of the Church

Continued from page 9

Church Divinity School of the Pacific, was eliminated because of lack of funds.

A cut of \$11,000 in appropriations for urban ministries will result in the elimination of three of the eight urban parochial missions with others having to be supplied by auxiliary priests. It also presents the possibility of a phaseout of the ecumenical ministry in the Haight Ashbury section of San Francisco under the direction of the Rev. Lyle Grosjean. The diocesan council did reinstate \$12,000 for a cooperative program in the San Fran-

cisco Mission District which will be closely tied in with the development of ecumenical work in that neighborhood through the Joint Strategy and Action Commission (JSAC) of the Northern California Council of Churches (Methodists, Presbyterians, and American Baptist Churches, and the United Church of Christ.)

National church support was reduced by over \$15,000, which is in opposition to the will of the convention. No budget provision was made for youth work or the department of Christian social relations, or for an executive assistant to the Bishop of California.

Priority in the 1970 budget was given to the funds voted at the last council

session for a stewardship survey to determine the giving potential of the diocese. Such information is deemed necessary to develop programs for the future and to offer the department of stewardship some insight into their work in assisting parishes and missions. The survey will be conducted by a professional firm.

ECUMENICAL RELATIONS

Rite Held at St. Patrick's

An ecumenical service at St. Patrick's Roman Catholic Cathedral, New York City, with representatives of major Christian bodies taking part, launched the city's observance of the Week of Prayer for Christian Unity.

Terence Cardinal Cooke, Archbishop of New York, led the recitation of the Lord's Prayer and joined other bishops and church leaders in giving the benediction. Preacher at the service was the Rev. M. L. Wilson, president of the Council of Churches of the City of New York. Others taking part included Msgr. James F. Rigney, chairman of the Archdiocesan Ecumenical Commission; Justice Harold Stevens of the New York State Appellate division; the Rev. Canon Donald Woodward, vicar of Trinity Church; and Greek Orthodox Bishop Silas, Auxiliary of the Archdiocese of North and South America. The Gomidas choir from St. Vartan's Armenian Cathedral also took part in the service.

WASHINGTON

New Suffragan Not Requested

The Bishop of Washington, the Rt. Rev. William F. Creighton, has announced he will not ask for a new suffragan to succeed the Rt. Rev. Paul Moore, Jr., recently elected Bishop Coadjutor of New York.

"We have profited greatly by having Bp. Moore with us the past six years," Bp. Creighton said in a statement to the people of the diocese. "We have known that he would not remain as Suffragan Bishop of Washington for all time. We are grateful for his ministry during these years."

A year ago the two bishops divided their duties. Bp. Moore assumed responsibility for the programs of the diocesan departments, for ecumenical relations, and for participation on interchurch boards. He is a well-known figure in civil rights and peace movements.

ALABAMA

Cemetery "Must Accept" Black GI

An all-white cemetery in Birmingham, Ala., cannot refuse to sell a burial lot to



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the family of a black youth killed in Vietnam, according to a ruling handed down by Federal District Judge Seybourn H. Lynn. This cleared the way for the reburial of Pfc. Bill Terry, Jr., in Elmwood Cemetery.

Mr. Terry, killed last July 3 in Vietnam, had asked that he be buried in the wooded cemetery near his boyhood home should he die in the war. When his mother applied to purchase a lot, Elmwood president H. W. Miller said the cemetery was restricted to whites. Mrs. Terry brought suit against the cemetery and the soldier was temporarily buried in another cemetery. Judge Lynn said Elmwood Cemetery, a large area in the once fashionable east end section of Birmingham, must sell to anyone who applies, regardless of race.

The Terry cause had been championed by a number of black clergymen and by the Rev. Eugene Farrell, SSJ, a white Roman Catholic priest serving a black congregation in Birmingham. Fr. Farrell said, "until discrimination has been abolished in all cemeteries, Bill Terry's death was in vain."

MINNESOTA

Poll Taken on Church and Race

Eighty-six percent of the residents of the Minneapolis-St. Paul area agree that churches today should work actively to improve race relations, according to *The Minneapolis Star's* Metro-Poll. Eleven percent said they should not engage in such work and 3 percent were undecided. The younger the respondent, the more likely he was to feel that churches should take an active role in race relations. Ninety-two percent of those in their 20s, compared with 78 percent of those 60 and older, supported this type of church activity.

When it comes to church financial support of racial minorities, however, the approving majority is smaller. Metro-Poll asked the question: "Recently one church denomination (the Episcopal Church) voted to raise \$200,000 from its members throughout the United States for economic development of the Negro community and another \$100,000 for economic development of the Indian community. Do you approve or disapprove of this kind of church action?"

Sixty-four percent of the respondents approved of this move, and another 4 percent gave qualified approval. Opposition was voiced by 27 percent, and 5 percent had no opinion or gave other answers. Again, younger respondents more often approved than older ones. A 34-year-old resident responded: "It should be left to federal and state resources. A church has moral, not financial obligations." Said a 58-year-old man who feels that neither white Americans nor churches have financial obligations

toward racial minorities: "I don't believe in coddling anyone, no one coddles me."

Eighty-eight percent of those interviewed agreed that there has been some improvement in the condition of racial minorities in the USA. Forty percent call progress in the 60s great, and 48 percent say conditions have improved slightly. Nine percent say there has been no improvement at all, and three percent are uncertain.

ROMAN CATHOLICS

Basic Income for Detroit Priests

At their own request, all priests of the Archdiocese of Detroit in full-time archdiocesan service will receive the same basic income of \$3,000 a year, plus \$50 for each year of service, and a \$100 a

month transportation allowance. Announcement of this "income standardization" was made by John Cardinal Dearden of Detroit.

In addition to salary, the priests will receive from the parishes they serve room and board with living in the rectory, an allowance of up to \$300 a year for professional expenses, and, from the archdiocese, Blue Cross-Blue Shield benefits.

The new income rates were selected after consultation with all archdiocesan priests through the Priests' Senate. Previously, priests have kept offerings given them for weddings, funerals, and other Masses. Henceforth, these monies will be part of the parish treasuries. Steps are also being taken to provide an adequate retirement plan for archdiocesan priests, with the key source of income for the retirement fund being the annual Christmas collection in each parish.

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Jewish Theology

Continued from page 3

that they had a modern enlightened attitude towards the Jewish past.

The real issue here is revelation. The younger men know that it is more than human discovery, and that the God who reveals himself is more than a concept. The language they use is existential in character, that of person and relationship, rather than of ideas and values. This comes out very well in Borowitz's *A New Jewish Theology in the Making*. He is one of a lively group of thinkers who reject the older tendency to look askance at the whole theological enterprise, and ask what Judaism would have them believe. Other members of the group include the Chicago rabbi Arnold Wolf, Jacob Petuchowski of Hebrew Union College, Cincinnati, and Fackenheim. Borowitz has a real gift for expressing complex ideas in simple language—the reader should know his *A Layman's Introduction to Religious Existentialism* (Westminster Press)—and in this book, he critically surveys earlier attempts at working out a theology for 20th-century Jews, i.e., those of Buber, Heschel, Leo Baeck, and others. "We obviously do not believe so much as our grandfathers did," he writes, "but we have discovered painfully that we believe far more than our society does." In a companion volume, *"How Can a Jew Speak of Faith Today?"*, he applies his own theological method to such topics as the covenant, the liturgy, the death of God, and the Jewish confrontation with secularism and Christianity.

Fackenheim's book, as already noted, is a collection of earlier articles, but is prefaced by a long introduction, "These Twenty Years," in which he reappraises them and notes how (little) his thinking has changed during the period. The sympathetic Christian reader will find that he is in contact with a first-class, believing mind, as the author seeks to offer a new reconstruction of Jewish theology that will provide a solid basis for religious belief today. Thus he confronts modern agnosticism with biblical faith, modern immanentism with the Jewish religion of revelation, and the Kantian ethics of moral duty with the Jewish ethics of divine commandment and Torah. The Christian will also find of particular interest what the author has to say in chapters on "The Eclipse of God," "A Jew Looks at Christianity and Secularist Liberalism," and "On the Self-exposure of Faith to the Modern-Secular World." The tendency of the younger Jewish theologians is to treat the Death-of-Godders as rather old hat, and to ask what all the fuss was about. Jews have been coping with secularity for a long time.

In *Post-Mortem*, Leo Katcher describes how he set out to discover what it is like

to be a Jew today in what was Hitler's Germany. The result is a long series of interviews with many Germans of different jobs and social classes, but they are unaccompanied by any serious attempt to go beneath the surface of things. Before the war, there were 550,000 Jews in Germany; when it ended there were 15,000 still alive. Now, in the west, there are 30,000 at most, with another 1,500 in the East. "There is a vacuum of Jews in Germany"; many young people there have never to their knowledge seen one, reports Katcher. They are a marginal group, older rather than younger, rigorously protected by the law, lonely, frustrated, dismayed, and regarding themselves as Jews living in Germany rather than as German Jews. "Israel is home," they say, but few intend to settle there. These are hardly the conditions for any creative theological enterprise.

Judd Teller's *Strangers and Natives* is an account of the very flourishing Jewish community in this country, its past and present. This is a lively written book indeed, part history, part reminiscence, by a passionate insider in Jewish life who is trying to portray how the immigrant Yiddish-speaking masses became an affluent, acculturated elite. In the chapter on the rabbi and his flock, he discusses some of the writers mentioned above and allows himself an unsympathetic comment on the way in which some of the younger rabbis today "walk about in a kind of verbal trance spouting a wide theology to congregations that are secular, liberal, pro-Israel, and without interest in theology."

Election, Covenant, Torah—these are the old yet new themes being heard in Jewish theology today and, above all, the realization that theology finally means not talking about God, or being clever about God, but the reality of God Himself. Clearly this opens up the possibility of fruitful dialogue between Jews and Christians. On our side we have made progress in working out a theology of Judaism; the new Jewish breed owes us a theology of Christianity.

Books mentioned in the article

A NEW JEWISH THEOLOGY IN THE MAKING. By Eugene Borowitz. Westminster Press. Pp. 220. \$6.50.

QUEST FOR PAST AND FUTURE. By Emil Fackenheim. Indiana University Press. Pp. ix, 336. \$8.50.

POST MORTEM. By Leo Katcher. Delacorte Press. Pp. xii, 267. \$6.95.

STRANGERS AND NATIVES. By Judd Teller. Delacorte Press. Pp. x, 308. \$6.95.

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Book Reviews

THE SACRAMENTS. By Ernest J. Fiedler and R. Benjamin Garrison. Abingdon Press. Pp. 144. \$3.50.

Billed as "an experiment in ecumenical honesty" is *The Sacraments*, a book by a Roman Catholic priest and a minister of the United Methodists. Each man wrote five chapters. The reader might expect to find great differences in their approach to the sacraments. Instead, a feeling emerges that Ernest Fiedler and Benjamin Garrison became such close friends they carefully avoided any disagreement. As a result, no conflicts are faced and therefore none is resolved. If this book had more "ecumenical honesty" it would have had less ecumenical vagueness. The excellent chapter on preaching was written by the minister who stretches a point by calling it "The Spoken Sacrament." As for the rest of the book, those readers who are accustomed to a highly seasoned literary diet will find this on the bland side.

(*The Very Rev.*) L. SKERRY OLSEN, D.D.
Grace Cathedral, Topeka, Kan.

MARRIAGE IS FOR GROWNUPS. By Joseph and Lois Bird. Doubleday. Pp. 288. \$5.95.

There have been countless books written on the subject of marriage, but *Marriage Is for Grownups* undoubtedly is one of the better ones. The authors, one of whom is a psychologist and psychotherapist, are experienced marriage counselors who deal frankly and capably with the numerous problems and frustrations that beset a marriage. Joseph and Lois Bird encourage partners to endeavor to think and act rationally rather than emotionally, to re-examine frequently their motives and goals, urging a common-sense approach to everyday life. Repeatedly they stress the importance of establishing the right values in marriage, of letting nothing interfere with the attainment of a mutual trust and understanding without which a marriage cannot really grow.

Recommended particularly for young people beginning life together or those whose marriage is foundering, this book would be helpful, in the realm of communication and understanding, to almost everyone.

FLORENCE MARQUARDT
Christ, Whitefish Bay, Wis.

STUDIES IN THE FOURTH GOSPEL. By Leon Morris. Eerdmans. Pp. 374. \$8.95.

In *Studies in the Fourth Gospel*, Dr. Leon Morris, Principal of Ridley College in Melbourne, Australia, and a man who does not hesitate to call himself a "conservative evangelical," has posed some questions and offered some answers

which, even though they will not convince New Testament scholars of every school of thought, should certainly make the devotees of the more "radical" theories feel a little less comfortable with their dogmatic doubts. Dr. Morris's conservatism is not to be equated with "fundamentalism"; his method is thorough; and some knowledge of New Testament Greek is necessary to fully appreciate his arguments. And it must be studied in detail with an open mind. As he points out, it is all too easy for critical scholars to dismiss arguments which justify a traditional conclusion as "special pleading," while they themselves may be afflicted with just the opposite bias.

Since the discovery of the Dead Sea Scrolls, there has been a growing disposition on all sides to admit that the Fourth Gospel shows Palestinian Jewish influence, and that its date may well be considerably earlier than had previously been supposed; so these conclusions by Dr. Morris should cause no great surprise. But from here he goes on to maintain (1) that the author intends to write literal history as opposed to mere theological interpretation in narrative form; (2) that he was an eye-witness to the events which he records; and (3) that he was no other than John the son of Zebedee. Some of his arguments will strike the unbiased reader as very cogent; others will seem to show a certain amount of subjectivity; but unfortunately, space will not permit us to go into most of them.

However, there is one of Dr. Morris's arguments for this gospel's authorship by John the son of Zebedee which I believe deserves careful weighing by the unbiased student, regardless of what his final judgment may be: Why, he asks, does the actual name of John, son of Zebedee, never appear in the Fourth Gospel, but only references to the "disciple whom Jesus loved," who is finally identified as the author of the book, and by inference (seemingly deliberate) is implied to be the Apostle John? If the apostle was in fact the real author, we may understand that he had some reason for this. But if the author was really some other worthy of the early church, such as "John the Presbyter" or John Mark, what reasonable ground had they for systematically omitting the name of a man whom we know from the Synoptics as one of our Lord's three closest disciples, and further, after the Day of Pentecost, as closely collaborating with Simon Peter (who is often mentioned in the Fourth Gospel) in the leadership of the Jerusalem Church? Yet our remaining alternative is to classify this gospel as a plain, simple *pseudepigraphon*, a theory which on purely objective grounds (to say nothing of emotional and

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subjective ones) would raise many more questions than it would answer.

In spite of some elements in this book which are less convincing than others, it still stands as a reminder of elements in the traditional view of the Fourth Gospel which have been all too glibly passed over as we sometimes seek indiscriminately to put ourselves "abreast" of the most "modern" theories. In fact, the best comment on this work may be found in Dr. Morris's own words (page 271): "The difficulties in the way of the traditional view must not be minimized. . . . There are real difficulties whichever view we adopt. Conservatives contend . . . only that there are more serious problems which confront those who take the other view."

(*The Rev.*) MERRILL A. NORTON
St. Luke the Evangelist, Mulberry, Fla.

TRANSLATING FOR KING JAMES. By Ward Allen. Vanderbilt University Press. Pp. xi, 155. \$10.

This fascinating document contains what are left of the notes on the King James Version of the New Testament left by the Rev. John Bois of St. John's College, Cambridge. Bois was one of "the King James Men," and one of the most important, as he reviewed the final manuscript before publication. His concise and pungent notes give clear reasons for preferring one rendering rather than another—something like the priceless notes of Frederick Field on the Revised Version and published as *Otium Norvicense* in 1874—likewise a Cambridge product. The beauty of *Translating for King James* is the full-size photographic copies of the notes, the good translation, and other data surrounding the manuscript. The publisher is a trifle over-enthusiastic, in affirming that the manuscript has been lost for centuries and now recovered. I for one studied it in the Bodleian at Oxford and used and quoted it in my *Translating the Bible*, 1961, pp. 78ff. But the new work makes the manuscript available to countless readers, especially to Bible readers who still prize the King James Version above all others.

One important fact supported by Prof. Ward Allen's work is the nature of the King James: it was a revision of the Bishops' Bible, not a fresh translation. A photographic copy of the first chapter of Genesis (in my book) shows how the revisers went about their task: the revised renderings appear in the margin. The fact that this copy of the King James was not a Bishops' merely adapted to the King James, *ex post facto*, is clear on these margins: some of the new marginal readings have *not* been adopted! The great principle established by all this evidence, Bois's manuscript and the marginally annotated copies of the Bishops' Bible, is complete substantiation of the "To the Reader" in 1611 (despite the editors' title, "The Translators," in the preface!). The truth is fully stated in that very preface,

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and reiterated now in the new RSV Bible (1952): "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one . . . but to make a good one better." The King James Bible is a beautiful translation, but not a perfect and unchangeable rendering. Time marches on.
(The Rev.) FREDERICK C. GRANT, Th.D.
Union Theological Seminary (ret.)

◆
THE ULTIMATE REVOLUTION. By Walter Starcke. Harper & Row. Pp. 155. \$4.95.

If you put the putdown on anything (or anyone), it shows you haven't grooved in and grokked it (experienced it fully), and others — especially young people — will not listen to you. Walter Starcke, lecturer, traveler, industrialist, and Broadway producer, believes with St. Augustine that evil has no being, that the only power is God. And he believes with St. Paul that it is time that we left the paranoid realm of law, in which we condemn everything and everyone as either good or evil, and begin to live in the Spirit. He encourages us to understand and look unafraid at the various revolutions of the day, especially those of the young. His chapter on "The Puzzles of Sex and Drugs" is alone worth the price.

There are many trips, but *The Ultimate Revolution* or trip is the journey into the Spirit, and there are moments when Starcke writes in the mode of the great Christian mystics. His orthodoxy is sometimes more implicit than explicit. And like Joe Fletcher's "situation ethics," his thoughts are better suited to those who possess an undergirding of self-discipline. But for those of us who want to break out of our middle-class, middle-age enclave, here is a guide both stimulating and sympathetic.

(The Rev.) ROBERT O. REDDISH, JR.
Diocese of Ohio

◆
MINISTERS OF CHRIST AND HIS CHURCH: The Theology of the Priesthood. By David N. Power. Geoffrey Chapman. Pp. 216.

Ministers of Christ and His Church is a scholarly analysis of the theological basis of the order of priest. The author is an Irish Roman Catholic Oblate Father. He draws on a variety of sources, especially the liturgical texts of the ordination rites and the studies of recent French and German scholars. There is much here that will be of interest to serious Anglican readers, as the revision of our Ordinal is being considered.

Much of the book revolves around the question of the distinction between the "high priesthood" of the bishop and the "subordinate priesthood" of the presbyter. Recent thought (Anglican as well as Roman) has tended to see the priesthood of the presbyter primarily as a delegation to him from the bishop. While this is historically true, many of a priest's specific functions—when he preaches or adminis-

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ters a sacrament—are done as a representative of Christ rather than as a representative of the bishop. The ultimate distinction between the episcopate and the presbyterate involves not only the bishop's superior power of government, but also the collegiality of the presbyterate. There is properly one bishop in each place as the focus of unity, but a plurality of priests exercising a multiplicity of gifts and talents. The collegial quality of the priesthood, and its harmonization with the leadership of the bishop, both deserve thoughtful attention at this time.

(*The Rev.*) H. BOONE PORTER, Ph.D.
The General Seminary

♦
I CHOOSE. By Sarah Lawrence Slattery. University Press. Pp. 161. \$4.75.

I Choose is a delightful book of memoirs of a remarkable lady as well as a documentary of a far-reaching organization. Quickly covering the early years of a very conservative life as daughter of a Back Bay Anglican clergyman who succeeded the famous Phillips Brooks as Bishop of Massachusetts, Sarah Lawrence Slattery's real story begins with her marriage in 1923 to Bishop C. L. Slattery.

Recounting in detail from her diaries and letters to her family, Mrs. Slattery outlines her growing interest in the Oxford Group later known as Moral Re-Armament or MRA. Following her husband's death after six years of travel and exciting events, her life becomes centered in the career in which she is still vitally and actively engrossed at 90 years of age. Mrs. Slattery vividly depicts the impetus and far-reaching consequences following a week's conference of the Oxford Group in 1928 at which time the bishop stated "the Oxford Group deserves not only careful but sympathetic consideration."

This book offers not only a glimpse of one who knows no "generation gap" but is as well a fairly well documented history of MRA on a worldwide scale.

SUE COOPER
Grace, Carlsbad, N.M.

♦
GENESIS REGAINED. By F. J. Sheed. Sheed & Ward. Pp. 182. \$4.95.

Although entitled, *Genesis Regained*, author F. J. Sheed in this excellent book is concerned almost exclusively with the first three chapters of Genesis. He relates coincidentally to chapters four through eleven but not at all to the later chapters.

As might be expected in modern Roman Catholic writing, this book evidences the changing physiognomy of that church's approach to Genesis in particular and the Pentateuch in general. No longer is it necessarily *de fide* to say that Moses wrote all of the Pentateuch and most certainly not Genesis. Mr. Sheed quotes the admonition of the Biblical Commission to Cardinal Suhard in 1948: ". . . study will without doubt establish the large share and profound influence of

Moses as author and legislator." He continues, ". . . the words italicized by me being wider, at any rate clearer, than the commission's earlier, 'substantial authenticity and Mosaic integrity of the Pentateuch.'" The book probably was not submitted for a *nil obstat* but it does reveal the progress (most would believe) that Rome has made in biblical scholarship in recent decades.

Mr. Sheed capably and illuminatingly traces in scholarly detail the relationships of the mythological religions of the day, and prior, to the writings of Genesis 1-3. It is the most enlightening revelation that this reviewer has ever discovered in one book and would be most valuable to any teacher of the Old Testament from church school on up. Regarding original sin he does a splendid job of peeling away false ideas and presents a solid concept of its damage to first, and subsequent, man.

Because a number of factors and steps in man's progression are insoluble (thought, language, sin, religion—belief in powers beyond man), Mr. Sheed properly leaves these as open-end problems for discussion. In his closing chapter, "Beyond Genesis," he envisages the Second Coming as the fulfillment of that process begun in Genesis; and with our blessed Lord as to when that coming will be, he writes: ". . . of that day and hour no man knows." This is an excellent, worthwhile, and valuable book to be possessed (and read) in everyone's library!

(*The Rev.*) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

♦
THE BIRTH OF GOD. By Olov Hartman. Trans. by Gene J. Lund. Fortress Press. Pp. 156. \$2.75 paper.

". . . A refugee child asks how we can tolerate things as they are in this world. . . ." The foreword by the author of *The Birth of God* is so striking that one becomes very eager to read the meditations themselves; and there is no disappointment. Rather than mourning the obvious secularization of the Christmas feast, Olov Hartman points out that it has become "an island of sentimentality" which loses its basis in earthly realities, its concept as a "gift of bread" and the consequently intrinsic connection with the "bread questions" of the world. The gospel story seems isolated, while the "Christmas of abundance" spreads wider and wider, from early December into January, separated from our awareness of the suffering of the poor among whom we live.

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St. Alban's, Waco, Texas

The Living Church

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7 & 6:30

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ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
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Sun HC 7:30. Service & Ser 9 & 11; Daily 10

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2430 K St., N.W.
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

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Wed; Wed 6; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
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Sun 7, 8, 9:15, 11, 5:15; Daily 7

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ALL SAINTS' 335 Tarpon Drive
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HD 9; C Fri & Sat 5-5:25

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
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Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
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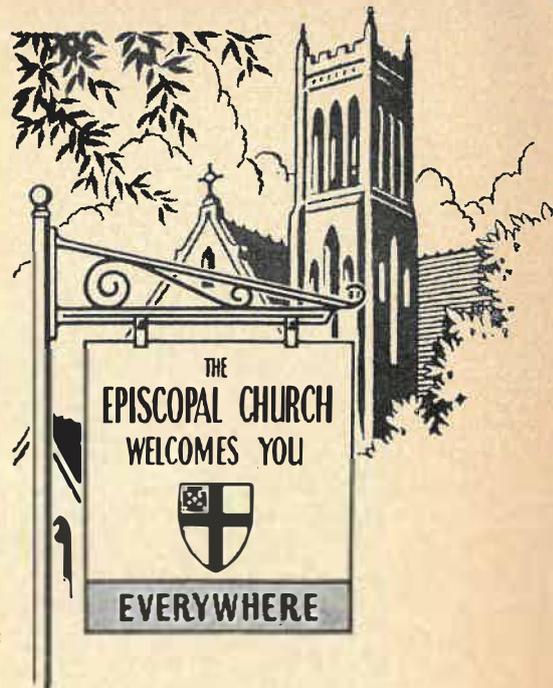
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fore 1st Eu; EP 6

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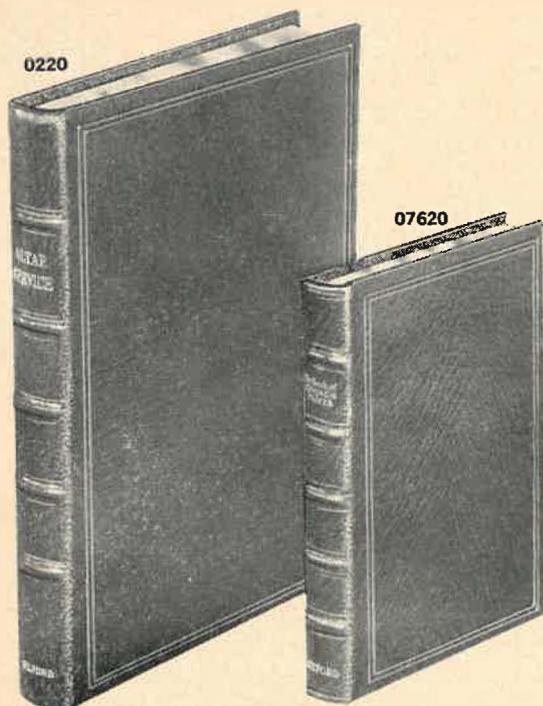
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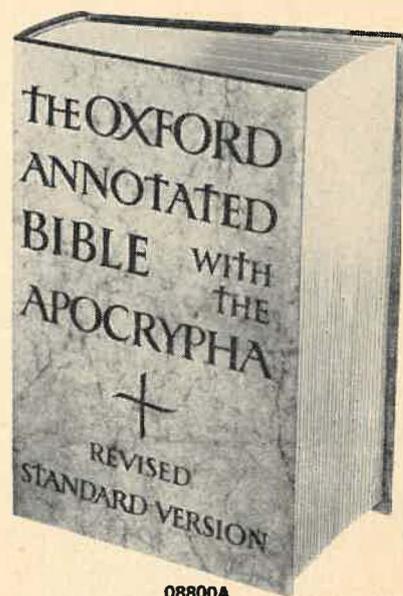
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