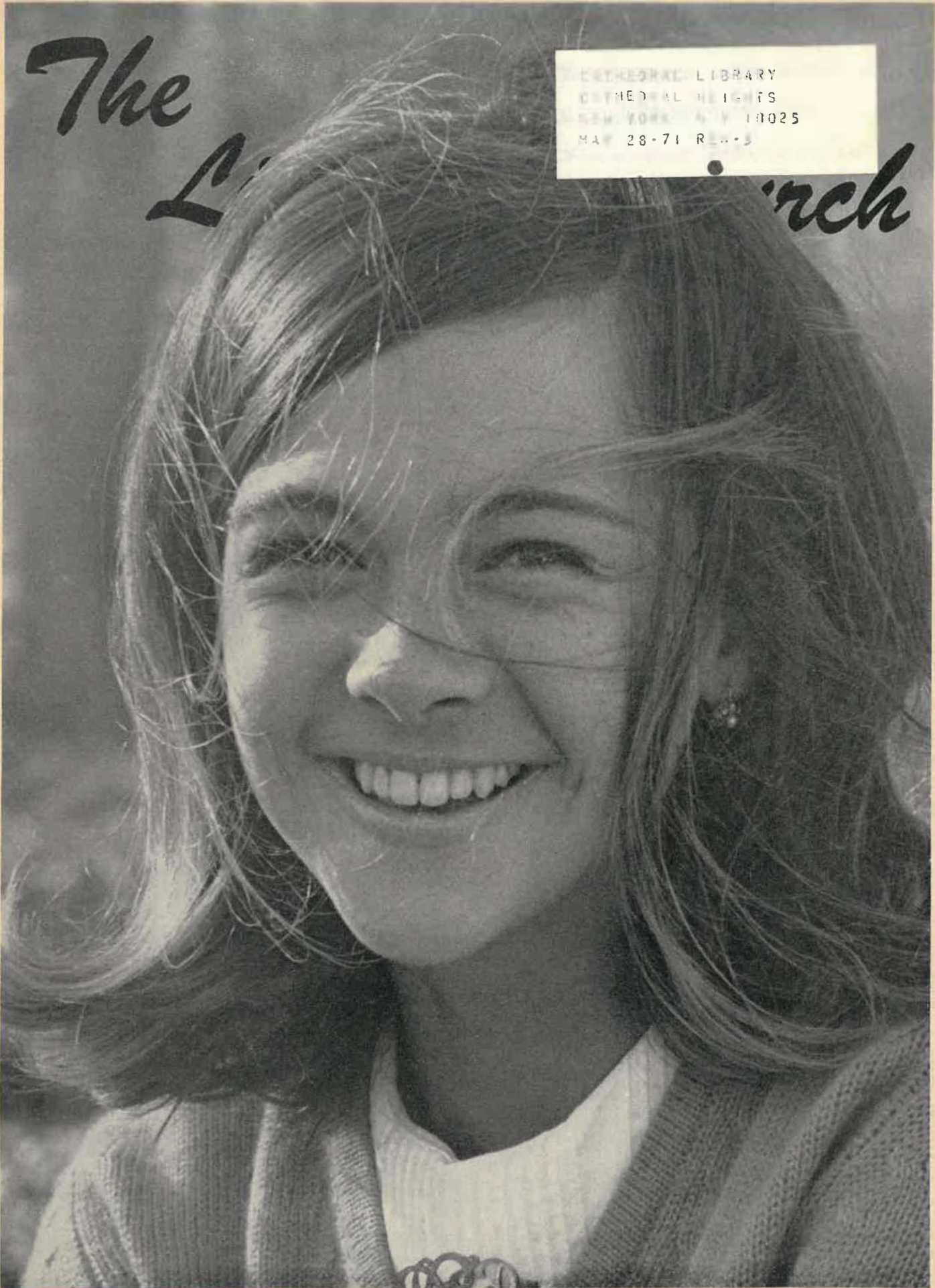


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The Living Church

Volume 160 Established 1878 Number 16

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

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April

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- 26. Easter IV

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

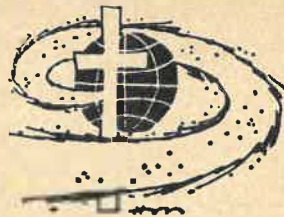
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Around



& About

— With the Editor —

In a confirmation class in Texas the teacher asked: "What is the best evidence we have today that Christ died and rose again from the dead?" Answer: "The living church." That about makes our day.

In Denver, some liturgical creativity among the younger Christians: One three-year-old delivered the Pax to another three-year-old, saying "The peace of the Lord be always with you." Response: "You're welcome!"

Bad news from Alabama. The world's meanest man used to be the warden who put tacks in the electric chair. He has at last been out-Heroded: by the people who poisoned the cattle belonging to the Black Muslims. Christians!

You can get your copy of *Prayer Book Studies 18* (PBS 18) for 25 cents from the Church Pension Fund, 800 Second Ave., NYC 10017, and then we can all start talking at once. It contains the text, with rationale, of the proposed new initiation rite. If this is adopted by the church, an infant may be baptized, confirmed, and given his first communion at the age of a few days or weeks. At the moment I raise one question about one point. It is stated in the rationale: "Psychologists have helped us to see that there is a level of human understanding—vital for growth into maturity—that is non-verbal and non-rational. We now know that this unconscious level responds to reality as it is conveyed by means of symbolic forms and actions. We know that such an unconscious response begins at birth, if not earlier."

My question: How much do we really know about all this? The statement continues: "Long before a child can be reached in verbal and rational ways, his life-style is being permanently shaped." The term "life-style" is currently fashionable gobbledegook, but I suppose it here means personality and character. I can well believe that an experience in infancy of falling can produce a life-long acrophobic trauma, taking the form of a nervous distaste for riding up on an elevator. But this is hardly to say that the person has been radically and decisively "shaped" by the experience. My point is that all this is something we know very little about, *pace* the unqualified assertion in PBS 18. Are we being told that the baptism, confirmation, and first communion of a child of six weeks (especially if administered by a bishop) is going to

shape the child's life-style permanently after the Pattern shown to us on the holy mount—all as a result of this sacramental traumatization of the infant psyche? If so, I must ask for a lot more verification of the theory before I can proclaim it with sure trumpet tones to my congregation at St. Paul's Church, Ashippun, Wis.

Holy Morality—A Religious Approach to Modern Ethics is an unpretentious tract by an "ex-agnostic" named **Carol Murphy**. (Pendle Hill Pamphlet 169, 55¢.) Holy morality, as Miss Murphy defines it, is holy simplicity; and if she had asked me to read her tract before it was printed I should have urged her to give it a text: "Blessed are the meek, for they shall inherit the earth." What she means by holy simplicity is, I am sure, exactly what our Lord means by meekness.

This pamphlet contains only 23 pages, and an exuberance of good and gracious things. Among these is a suggested re-definition of the old counsels of poverty, chastity, and obedience. "These are strange and repellent words to a generation expected to be affluent, 'swinging,' and wilful," Miss Murphy writes. "But redefined in a non-legalistic manner, these counsels are still signposts on the road to a holy morality. *Poverty* can be defined as non-attachment both to inner defensiveness and the dependence on outward symbols of security and status. It does not necessarily mean that you renounce possessions, but that you do not need them as psychological props and can take them or leave them as natural needs require. It means replacing the nervous expectation of getting something for yourself from life by disinterested delight, expecting nothing and taking what comes. *Chastity*, similarly, is the love of persons for themselves and not for the pleasure they can arouse. The other person is not to be used for sexual gratification, but sexual pleasure is controlled in the service of mutual actualizing. *Obedience* is sensitivity and readiness to answer to the leadings of holy simplicity. . . . Obedience brings a growing consistency that spreads over one's activities. This is not a straight-line logical consistency which so often ends in absurdity, like the Jains straining out a gnat lest they swallow it. Rather, it is a consistency of character: a loving person can get angry at his friends while loving them; one who reverences life can kill a virus to save a child. Holy simplicity must remain relevant to the tragic complexities of life."

April 19, 1970

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Letters to the Editor

Serious?

Were you entirely serious in your "Around and About," [TLC, Feb. 22]? While I certainly share your admiration for the scholarship of Easton and Robbins, it is scarcely conceivable their exposition of St. Matthew 15:21-28 can be acceptable. Not only does it incorporate the now exposed confusion of race = nation; it simply is inaccurate to say "there cannot be internationalism without nations."

Unless one means by that the merely semantic quibble, "internation" implies the existence of nations, the statement simply is false. Nations, which I take as equivalent to nation-state, are of quite recent historical appearance (in contradistinction to tribe, village-locality, and the like). But, was there no internationalism: was the Roman "world" a figment of later historical reconstruction, or medieval Europe a hodge-podge of isolated fiefdoms?

Moreover, it hardly settles the difficulty involved in this Matthean incident by appealing vaguely to national self-consciousness. If, indeed, there is neither Jew nor Greek, etc., then to say one should rejoice in race-identity is somewhat like asking that we celebrate a lesser good in order properly to appreciate the fully good. No, even that says it too positively; it is like first learning incorrect syntax so that the communicative

possibilities of proper syntax may be apprehended. I can't speak for Easton and Robbins, good scholars that they were, but let us hope that the insidious evil of "race" is sufficiently clear that we need not encourage its definition, even to evoke contrast.

(The Rev.) GEORGE W. BARGER
Vicar of St. Stephen's Church
Ashland, Neb.

Infant Communion

I have just received a copy of TLC for Nov. 23, 1969, in which the Rev. R. G. Preston argues against the practice of infant communion in connection with baptism-confirmation. I hope you will not feel that this letter is out-dated or out of order at this time, for it concerns a matter which affects the whole Anglican Communion, and what the American church does may well affect us all.

I find Dr. Preston's conclusions difficult to accept. He says that "the administration of Holy Communion to a four-month-old child suggests a mechanical or magical theory of grace." Grace is the freely-given help of God which all members of the human race, be they four months or fourscore years of age need to enable them to do right. As such it is neither mechanical nor magical. Dr. Preston says "some cooperation" is needed on the part of the recipient, but have not the

newly-baptized promised either themselves or through their sponsors "to keep God's holy will and commandments?" What is this but cooperation? The giving of communion is surely the seal of acceptance to membership in God's family and its members do "have the right to be fed." The practice of the Eastern Orthodox Church in this matter is in keeping with these ideas.

Far from being certain "to downgrade the sacrament," surely the completion of admission to church membership by an act of communion is to emphasize the importance of being fed by "the Living Bread from Heaven." I wonder if Dr. Preston realizes that the arguments he employs would also apply to infant baptism?

Finally, did not Jesus say, "Suffer the little children to come unto me"? He also rebuked those who would drive them away. Why are the disciples of our Lord always more restrictive than their master? I submit that sacramental grace does "confer a spiritual blessing" and that those who receive it at any age, can benefit by it providing they do not deliberately reject it or make it of none effect by evil intent or hostile action.

(The Rev.) A. T. B. HAINES, D.D.
Rector of St. Charles Church
Mackay, Queensland, Australia

PB on BEDC

I am disheartened by the superficial reasons Bp. Hines supposes to be behind the "discontent in Episcopal ranks" over the \$200,000 grant to BEDC via NCBC [TLC, Feb. 15]. I had been under the impression that our Presiding Bishop had in some measure at least *understood* the depth of our concern. If he has in fact missed the point as completely as this report would lead me to believe, then our hopes for anything other than a repeat of South Bend at Houston are very slim indeed.

I would suggest that any group, no matter how small, non-representative, revolutionary, or violent in nature, seeking funds for whatever purpose, would do well to catch the church while it is indulging its masochistic tendencies and appear at Houston in October for a hearing. It would be right in line with the course currently being relentlessly pursued by the Executive Council, if the church were to decide to demonstrate its faith in the youth of America, for instance, by supporting the SDS!

What began at Seattle in 1967 as a truly "positive stance of the church in the secular world" has been twisted beyond recognition. To add insult to injury, the hierarchy of the church has resorted to chicanery and half-truths in order to make what in my mind constitutes a destructively *negative* position more palatable to the membership. Perhaps they feel they are justified in stooping to these tactics in order to encourage us "con-



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The Cover

Pictured on this week's cover is Miss Blanche Chappell, a member of the class of 1969 at Margaret Hall, an Episcopal school located in Versailles, Ky. Her sister will graduate from the same school this June. The Chappell family make their home in Columbus, Ga. (Photo by John Noye.)

cerned but misguided" members to come up with the cash needed to support these programs that are "threatening our whole theological stance." I suppose we should feel thankful that church leadership is magnanimous enough to tolerate the membership at all!

ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

Lacerated Latin

Publishing the "Lacerated Latin" quotation referring to the Vice President, Spiro Agnew, was an impudent lapse in taste in an otherwise consistently tasteful journal.

(*The Rev.*) ALAN K. SALMON
*Vicar of St. Peter's Church
Woodbury Heights, N.J.*

Triumphalism

Fr. Kirby [TLC, Feb. 22] may be surprised to learn that a recently-ordained man (last June) whose primary mission is youth work agrees with the spirit of his "triumphalism." A sense of mystery, and beauty, and awe is one of the most important experiences which young people look for in the church.

His article is marred for me, however (I almost didn't finish reading it) by Fr. Greeley's curious equation of "folk masses and guitars" with "pentecostal hysteria, astrology, divination, and oriental mysticism"! I am confused. Fr. Kirby seems to approve of rejoicing and dancing before the altar; why then does he honor a statement which intimates that the use of guitars is some kind of idolatrous excess? (After all, the ancestors of the guitar are far more ancient and biblical than the organ, of which Fr. Greeley, presumably, approves.)

It is a small point, I suppose (so Fr. Greeley doesn't like guitars!), but it saddens me to see an otherwise strong theological point weakened by indulgence in an expression of a purely personal preference. That the use of guitars in church has some diabolical connection with pentecostal hysteria, astrology, etc., is simply ridiculous.

(*The Rev.*) WILLIAM J. TESKA
*Priest-in-Charge of
The University Episcopal Center
Minneapolis*

Thank God for Fr. Kirby. It is rare and refreshing these days to hear from a healthy, normal cleric who sees the light of the Eternal Word in the modern world, and who exalts the church and the priesthood, and puts everything in the right order. I hope that the myriad of "relevancy" sick churchmen will read, mark, learn, and inwardly digest what this servant of God has to say.

(*The Rev.*) RICHARD A. ISAAC
*Rector of Christ Church
Berwick, Pa.*

I was delighted to see Fr. Kirby's article. It expresses a point of view which I wish were more widespread. When young people, longing for genuine spiritual experience, take to "astrology, divination, and oriental mysticism," it's a sign that the church has somewhere failed. To seek "relevance" by embracing social activism is good, but it's not enough. To interest these young people the church should put forth its most supernatural claims. As Fr. Kirby says, "Sad the day when we abdicate from awe and mystery

and the numinous in religion." And what could be more awesome, mysterious, and numinous—to say nothing of perennially relevant—than the real communion with Christ which we enjoy in the Eucharist?

I wonder if this is not the time to revive the dying art of mental prayer. People who will spend an hour a day in "transcendental meditation," or go on special Zen diets, might gladly be practicing Christians if they knew that the church offers a disciplined way to commune with Reality comparable to Zen and Yoga. In fact it seems to me that Christian mysticism is far warmer and more appealing than Zen and Yoga because it develops as a relationship with a beloved Person rather than ending in an impersonal state of Enlightenment or absorption into the All.

I hope that someday, when I open the newspaper, instead of seeing the familiar ad for a free lecture on transcendental meditation, I shall see the notice of a lecture on the Christian Contemplative Way. Not that everyone is a budding mystic, but everyone should have a chance to understand the fullest possibilities of the Christian life of prayer. Many people nowadays don't want to know only about God; they want to know God.

MURIEL LEWIS
Madison, Wis.

Our Covers

May I congratulate you on having given up (I hope permanently) those "humorous" covers that you were indulging in a few weeks ago? I was really embarrassed to have my good, decent, Irish postman deliver them.

M. H. WATSON
Milton, Mass.

Seminary Crisis

This remark in your editorial "The Seminary Crisis" [TLC, Feb. 22] caught my attention: "Perhaps what is needed in the years ahead is a seminary-based program of education for holy orders which will reach many candidates who are not in seminary residence." It might interest your readers to know that this program is already in effect at Bloy House Theological School in California. Bloy House is affiliated to the School of Theology at Claremont, which is fully accredited. It is not a diocesan seminary, but seeks to serve, so far as possible, the whole church.

(*The Rev.*) GEORGE MORREL, Th.D.
*Professor of Systematic Theology at
Bloy House Theological School
Pasadena, Calif.*

Is Efficiency All?

This letter is prompted by two items in TLC for Feb. 22: your editorial entitled "Accent on Non-Youth" and the letter from the Rev. David C. Trimble. Each seems to commend efficiency of operation as a compelling criterion in church affairs.

The argument in your editorial might be more persuasive were not the examples you cite—the Mormons and the Roman Catholic Church—under some considerable strain, to say the least. In part, the strain seems to stem from a desire to maintain efficiency of operation without due regard to questions being raised about the objectives so efficiently pursued.

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an Epiphany sermon on "The Manifestation of Christ to the Gentiles," in which a major point was that Gentiles think of Christ in other than Jewish terms. The preacher told of a conversation with his son about some issue at dispute between them. Apparently the preacher believed he was privileged to explain the matter his way, for suddenly his son burst out, "Daddy, don't you want to hear it the way I think it?"

In my view, the efforts of the Presiding Bishop and the Committee on Arrangements of the General Convention to hear how others "think it" are highly commendable. Granted, as Canon Trimble says, this may cause some confusion and hindrance in pursuing business in the normal way, one may properly ask if the normal way has been all that good. Having been four times a deputy, I recognize fully the need for orderly business procedures. But I am aware that the "normal" complement of deputies is highly selective, rather than broadly representative, in Episcopal Church membership.

The increasing difficulties of communication within the church, as well as between church and world, warrant a risk of efficiency if it can achieve greater communication across the whole church.

(The Rev.) GRAY M. BLANDY, D.D.

Rector of the Church of the Ascension
Clearwater, Fla.

Garb for Laity?

I have a modest proposal to make. Debate has raged over the ages about standards of life appropriate to priests, as contrasted with those appropriate to laymen. My suggestion is this: Even as the three orders of clergy, nuns, and lay brothers of religious orders are given a distinctive garb to wear symbolic of their office and ministry, so should lay Christians be given a distinctive uniform or symbol, perhaps at their confirmations.

I would never dispute the standard of living clergy are held to, for usually it is the Christian one in most respects. The clerical collar makes it easy to hold us to it. The sad thing is that the layman is not held to the same Christian standard by his assumption of office as we are by ours; hence he doesn't experience, often, the same joy of service.

What a difference it might make were layman, as a sign of their Christian faith, to wear these symbols at all times. And, of course, even as priests can be suspended or deposed for violation of their ordination vows, laymen would face a similar discipline for violation of their confirmation vows.

(The Rev.) STANLEY C. KEMMERER
Priest-in-Charge of St. Paul's Church

Durant, Ia.

Truth About Tijerina

The timely articles and editorials which have been carried in the recent issues of TLC have already clearly exemplified the absence of candor on the part of the various involved functionaries of the Executive Council and of the General Convention Special Program in connection with the Alianza affair. However, if any further evidence of this total lack of responsibility on the part of these individuals be needed, one only need to refer to a press release of the

Executive Council over the letterhead of James G. Long, press officer, dated Dec. 12, 1969. In the course of discussion concerning Reies Tijerina, the following appears:

"Tijerina was later arrested on charges of destroying U.S. government signs posted on some of the land in dispute."

One only need to refer to the reported decision in *U.S. vs. Tijerina*, 407 F.2d, 349 (10th Cir. 1969), an opinion of the United States Court of Appeals for the Tenth Circuit rendered on Feb. 14, 1969, to see the demonstrably misleading nature of the statement in the press release. The opinion of this court, review of which was denied by the Supreme Court of the United States in October 1969, clearly reflects that Mr. Tijerina was found guilty by a jury of an assault upon two forest rangers. It also discloses the fact that other members of the Alianza were convicted of these assaults and of the conversion of two government vehicles. More importantly the opinion dispassionately recites the events surrounding a demonstration conducted by the Alianza with Reies Tijerina as its leader, on Oct. 22, 1966, at the Echo Amphitheatre Campground, Carson National Forest, N.M. The opinion then recites the following (407 F.2d, 352):

"On Oct. 22, a caravan of cars carrying about 300 people approached the Echo entrance. Rangers Taylor and Smith, who were unarmed, attempted to stop the cars and collect the entrance fee. For their own safety they were required to jump away. They were able to collect no entrance fees. An angry and threatening crowd gathered inside the camp ground. Amidst shouts of 'Matelo' and 'Cuelgenlo,' rangers Taylor and Smith were seized by defendants Cristobal, Dominguez, and Chavez and physically forced to a table at which Noll was sitting. Noll, acting as a judge, told the rangers that they were charged with trespassing and being a nuisance. During these proceedings, Reies (Tijerina) was standing on the table to which the rangers were brought. His actions were such that it is a reasonable inference that he was in charge of the proceedings. After the rangers were permitted to leave the table, they started to take down license numbers. They were seized again and were told by Reies (Tijerina) that they would be arrested again if they did not leave. The rangers were then permitted to take personal belongings from their trucks but were not allowed to take the trucks. Noll and Chavez told them that the trucks were impounded. On the departure of the rangers, armed guards, wearing badges, were stationed at the entrance to Echo."

By footnotes to the opinion we are told that Noll, described in the quotation, "was acting as a judge on the pretense that he had been elected to that position by the residents of the Pueblo San Joaquin del Rio de Chama" and that the Spanish language expressions shouted at the rangers were admitted by one of the defendants to mean "kill him" and "hang him."

To describe such reprehensible conduct as "destroying U.S. government signs" is utterly incomprehensible. In the light of the facts recited by an impartial federal court, one can only conclude that the staff serving the Executive Council is bent upon continuing the misrepresentations which have enshrouded the sorry Alianza affair from the begin-

ning. One could hope that the Presiding Bishop or other responsible persons who may yet be concerned with the state of the church would promptly denounce such irresponsibility and see that more qualified persons are employed to disseminate appropriate information concerning the activities of the church. Doubtless this is too much to anticipate as the Presiding Bishop and a substantial portion of the hierarchy of the Episcopal Church have spoken so vehemently in favor of the Alianza. Sadly the laity is now voting its pledge. That this is so is due in no small way to the total failure of honest communication from our designated leadership.

THOMAS C. MACDONALD, JR.
Attorney-at-law

Tampa, Fla.

Reforming the Episcopate

The article *Reforming The Episcopate* [TLC, Feb. 22] is an important addition to the obvious growing need for major reformation within the church. This particular subject holds much clergy interest and growing lay concern. I would add two more points for consideration:

One is the election of bishops. Our system in the American church has degraded itself to nothing more than a political struggle for power and authority. We end up with a two-party system, those in and those out, who were involved in the struggle; and the post-election years are often long years of further political struggles within the diocese that resembles nothing like the Christian brotherhood that Christ started in the hearts of men. It would seem better if we would trust the scriptural form of election, nominate several men of various backgrounds, and then draw straws. History hasn't been convincing of the present form being particularly fruitful and certain attributes about the NT form are much more promising.

Secondly, we are faced with a basic New Testament premise that the Israel church rejected the preaching of Jesus because the preaching of Jesus took away their privileges and their special status. All that Jesus could offer to people was to be a brother among brothers and nothing higher existed. And he lived in this manner. So our whole hierarchical system lacks biblical authority and in this age of communication a majority of people now know this. These issues need public discussion.

(The Rev.) THOMAS R. BEST
Rector of Christ Church

Kalispell, Mont.

The Rev. John H. Goodrow, in his article *Reforming the Episcopate* [TLC, Feb. 22], states that we possibly need a "new breed of cat" elected to the episcopate.

I have one thing, at least, in common with the young people of today, and that is to like to "hear it, see it, and tell it like it is." A short while ago a college student suggested that if there were a canon requiring that any man considered for the office of bishop be one who had served five years in rural missions and five years in small-town parishes, seminary graduates would "take to the woods" immediately to get that experience behind them rather than holding out for assistantships in large, fashionable parishes.

If we no longer have bishops with the

courage to stand up for their personal beliefs and to refuse to accept anything contrary to their commitment—and who gladly accept the loneliness to Christ's life—we do need a different breed.

NAME WITHHELD

I read with interest the thoughtful article by the Rev. John H. Goodrow. It is obvious that Fr. Goodrow has given much thought to the reform and renewal of the ministry and to the re-structuring of the church. His theories concerning the episcopate are interesting but show a lamentable lack of knowledge of what in fact the ministry of priest and bishop is. The priesthood of our Lord (which we share) consists in being the Prophet, Priest, and King. Modeled on that the modern priest or bishop is called to be a preacher, a pastor, and administrator. Infrequently does one find in any one individual the necessary qualities and abilities and skills to function effectively in all three callings. Frequently I have advised vestries that they will do exceedingly well if a man excels in two of the three, and need not complain too much if he excels in but one.

What I am trying to say is that each man's priesthood and episcopate varies in accordance with his own background, training, and abilities. Many bishops whom I know excel as administrators and this, their offering to the Lord, should not be scorned. Many are great preachers, and probably more great pastors to their clergy and people.

By the guidance of the Holy Spirit and the long course of church history, every congregation in every diocese is served at one time or another by men who excel in one or more of these fields of endeavor. For this God be praised.

(The Rt. Rev.) HENRY I. LOUITTIT, D.D.
Retired Bishop of South Florida

Fr. Goodrow's article goes on at some length to tell us what a bishop should not be. He uses considerable emphasis in telling us that "renewal of the church must indeed mean renewal of the office of bishop." But the reverend gentleman never does tell us what he thinks a bishop *should* be!

J. HARRISON WALKER

Wilmington, Del.

I am grateful for the article by the Rev. John Goodrow [TLC, Feb. 22]. A life time on Long Island—and I am 82 years old—witnessed the usual type of bishop and then the years of Bp. De Wolfe. He left church business to a chancellor and to big businessmen of his laity. He opened 17 missions on Long Island and he made himself known to his priests and parishes as a Father in God. Would we had more like him.

FLORENCE W. ADAMS


Huntington, N.Y.

Some Reason at SB

At South Bend, all was not unreason. The House of Bishops adopted a resolution on Sept. 3 (Message No. 32 to the Deputies) of Guidelines for General Convention Special Program, from the Province IV. The deputies apparently didn't have time to concur or discuss the resolution. I can't find much further about it in my notes or piles of Xeroxed paper.

The critical point passed by the bishops in their last sentence was a provision that when the Executive Council staff and local

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MARY MOORE

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poor disagree with the diocesan authorities about a grant, then "... two-thirds of the council must give approval before such a grant is made."

This resolution may lack force because it apparently lacked the concurrence of the House of Deputies. It does, however, show that the Executive Council decision about the Alianza grant by a majority of votes that was not even a majority of the whole council is against the will of the House of Bishops in these matters. One should not override vetoes with such a small vote.

(The Rev.) **STEELE MARTIN**
Rector of St. Michael's Church
Brattleboro, Vt.

Who Are They?

I was interested to read [TLC, Feb. 15] about the North American Old Roman Catholic Church. Is this body in communion with us? I presume that they are not, as they are not listed under "Wider Episcopal Fellowship" in *The Episcopal Church Annual*. Just what is this group?

(The Rev.) **ALEXANDER SEABROOK**
Rector of St. Mark's Church
Pittsburgh, Pa.

We have sought authoritative information on this subject and have learned that the North American Old Roman Catholic Church is not an Old Catholic Church in communion with the See of Utrecht; hence it is not a member of the Wider Episcopal Fellowship. This is one of several bodies in the United States styling themselves "Old Catholic," whose orders come down from Bp. Arnold H. Matthew. It is not in communion with the Episcopal Church. Ed.

What Is a Priest?

In your editorial "A Wise Vestry Speaks" [TLC, Feb. 1] you quote the caricature of the conception of the priesthood as that of an ordained social worker by the vestry of Christ Church, Martinsville, Va., and their pejorative statement: "The priesthood we believe to be more than a subordinate of the Welfare Department." That is a straw man if I ever saw one. Then you, as editor, go on to say that there are "young—and older—men who do conceive of the priest as the social worker and seek the office with that understanding an expectation. Are men seeking priesthood because they want to be priests and pastors? That is the question."

I suggest that both your concept and that of the vestry, of the three-fold ministry of the church, is defective. The first order of

the church's sacred ministry is that of deacon, and a priest or bishop still remains a deacon and is not relieved from the vows and responsibilities of that order as he moves on. It is the function of a deacon, among other things, to "search for the sick, poor, and impotent people of the parish." This is the foundation of the local ministry and there is a lot of the social worker in it.

The diaconate was established before the priesthood was established by the apostles. And it was established because the apostles did not think that they should concentrate so heavily on the "serving of tables," that is, meeting the physical needs of people. The degeneracy of the order of deacon as that of an assistant to the priest, and a stepping stone to the priesthood, is seen in that you have both forgotten that his primary hours of work would be devoted to the people of the community.

Our Lord was mighty "humanistic" in dealing with human needs, from physically and spiritually induced ailments to empty stomachs. And he did not demand that they sign up for baptism, confirmation, or ordination. St. Augustine told of the great influence of St. Ambrose upon him because Ambrose was "kind to me." In the consecration of a bishop, the final question asked the candidate is "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?"

On the basis of your editorial, I wonder what on earth your concept of a priest and pastor is. It would seem that your socio-economic-political views are coloring your interpretation of the ministry, and that you are sucked into the idea that a social service ministry is "humanism," and somehow therefore, unspiritual and unchristian. Because your view seems to be the one held by a great many people, I wonder if this could not be the reason for the so-called fewer "vocations" to the ministry? The young people today are demanding nothing if not intense human relationships at every level of experience. As we are to will to love our neighbors, it would seem you would rather have us be a priest or a Levite rather than a despised Samaritan.

(The Rev.) **JOHN BAIZ, D.D.**
Rector of Calvary Church
Pittsburgh

The Kyrie

Your understanding of the *Kyrie* [TLC, Feb. 8] as "a shout of acclamation to the triumphant king at his coming" is, I think, generally agreed on, but I have seen only one contemporary liturgy which reflects that understanding. The Book of Common Worship (Provisional Services) of the Presbyterian Churches in the United States offers this translation:

You are the Lord, Giver of mercy!
You are the Christ, Giver of mercy!
You are the Lord, Giver of mercy!

An alternative order in traditional language allows the wording "Thou art . . ." and no exclamation point. Either way, the *Kyrie* thus becomes again what it was meant to be: a shout of praise, not a prayer for pardon.

(The Rev.) **CHRISTOPHER L. WEBBER**
Rector of St. Alban's Church
Tokyo

The Living Church

April 19, 1970
Easter III

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NEW YORK

Canterbury Interview Released

During a taped interview that was heard days later, the Archbishop of Canterbury expressed his views on people and problems, while in New York City.

Asked if he would attribute the phrase "man of God" to the Northern Ireland militant protestant leader, the Rev. Ian Paisley, Dr. Michael Ramsey replied: "I wouldn't call Ian Paisley a man of God . . . he's a religious and political partisan. But he doesn't help us to believe in God exactly."

Q. "Does he help us at all, do you think?"

A. "No, not a scrap. Doesn't help, not a scrap."

Mr. Paisley has picketed Roman-Anglican gatherings both in Rome and in London. He has also made news for his defense of those in Northern Ireland who would retain certain restrictions upon the rights of Roman Catholics.

Questioned about abortion, the English prelate said he had "very definite belief at where to draw the line. Now I believe the human fetus is something really sacred, because it carries the potentiality of an everlasting life. . . . Being sacred, I would say it's a very serious thing to destroy the human fetus. And I believe it's only right to do so for the purpose of saving the life, or the serious health, of the mother. . . . It's destroying the potentiality of a life that's come into ex-

istence. . . . And, of course, the Christian is concerned about the potentiality of life in the next world, as well as human life in this world."

Of the current trend toward "feminism," the archbishop conceded that some day, "a long time in the future," there will be "a female Archbishop of Canterbury."

Q. "Would women make good preachers?"

A. "Make good preachers? Well, there are one or two women I know who are already good preachers."

Q. "Would you attempt to describe God. . . ."

A. "Well, I would describe God in this way: something within one and beyond one that fills one with awe, and reverence, and gives one a sense of supreme obligation. . . ."

David Frost, the archbishop's host and interviewer, interrupted to note: "That could be the Internal Revenue."

COLLEGES

CC Day Observed

Episcopal colleges were spotlighted on the second Sunday after Easter as parishes throughout the nation observed National Christian College Day. Clergy had been asked to use the prayer for schools and colleges in the Book of Common Prayer, or a special intercession written by the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop of the church.

The 10 Episcopal colleges are a diverse group, two of which are overseas—Trinity of Quezon City, in the Philippines, and Cuttington, in Liberia. Three of the colleges are predominantly black—St. Paul's, Lawrenceville, Va., St. Augustine's, Raleigh, N.C., and Voorhees, Denmark, S.C. All are fully accredited and members of the United Negro College Fund.

The black and overseas colleges have been in the budget of General Convention for approximately \$150,000 each on an annual basis. The other five have not been in that budget. Two are experimental colleges—Bard in Annandale-on-Hudson, N.Y., and Shimer in Mount Carroll, Ill.—and three are endowed—Hobart in Geneva, N.Y., Kenyon in Gambier, Ohio, and the University of the South, Sewanee, Tenn.

Total enrollment at the 10 colleges is approximately 8,000 students, with a teaching faculty numbering about 650, half of whom have Ph.D. degrees. Combined total value of plants and endowments is estimated to be \$150,000,000. All of the schools are considered independent in terms of academic freedom of their respective boards and faculties. Together the colleges award over \$1,000,000 in scholarship aid.

Voorhees Reopens

Voorhees College, Denmark, S.C., which has been closed for more than a month because of student protests [TLC,

Continued on page 19



MARCH FOR MARTYRS: PRO AND CON

Anglican supporters (right) and fundamentalist protestant demonstrators (left) stood along the route of a "silent march" by 300 Roman Catholics in an "act of reparation" for non-Roman Catholics executed for their beliefs during the reign of Mary Tudor. The march started at St. Ethelreda's Church in London, and ended at Smithfield near a site where 46 martyrs were burned to death. The procession encountered the demonstrators, followers of Northern Ireland's controversial Presbyterian minister, the Rev. Ian Paisley, in Smithfield. (RNS)



Letter to the Editor

THE NIGHT was long and sleep was not easy.
The moon was hid behind clouds
as the clock struck 3 a.m.
My body was tired and nerves etched
in restlessness.
The mind traveled with many thoughts.

The church
in turmoil
upheaval
crisis
judgement
change
and Christ knocking at the door.

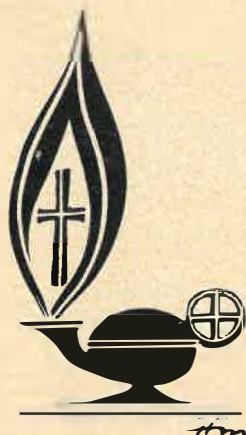
The darkness clung to my room
and with pencil I reached for my book,
a book of thoughts
recorded lest they vanish while I slept.

With heavy heart,
grieving spirit,
prayerful thought
I wrote just one line
and then fell asleep.

The line?
“If only some of our leaders for one single day,
for one hour,
for one minute
could ‘hear’ the cry of the sheep
they would stop feeding the wolves.”

Robert E. Anderson

THE CHURCH SCHOOLS



News

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Contest Winners

Editorial Commentary

A Creed for Today

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CONTEST WINNERS, 12

1: Paula Tietjen
*St. John Baptist School
Mendham, N.J.*

2: Cheri Oshiro
*St. Andrew's Priory
Honolulu, H.I.*

3: Lisa Dick
*The Bishop's School
La Jolla, Calif.*

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PARTICIPANTS in our Church School Essay Contest for 1970 were given this subject: "The Creed for People of Today." They were asked to explain and interpret the Apostles' Creed for the contemporary mind, and to do so in their own language without parroting what their pastors and masters might expect them to say. Having read the essays submitted to us for consideration we now recognize that this was a very stiff and demanding assignment. However, a good number of students wrestled with it with lusty intellectual sinews.

We implore heresy hunters not to sniff too inquisitorially as they read the three prize-winning essays in this issue. Yes, there are some formally heretical statements, and we did not edit them out. These young Christian thinkers have all their lives ahead of them to correct their views by the criteria of catholic orthodoxy. But ponder this concluding remark of Paula Jeanne Tietjen, an eleventh grader, about the articles of the creed: "Inability to explain them is no reason to say that they are false. If these concepts could be perfectly explained God would no longer be a mystery. And if God is completely understood he is no longer God." Who ever expressed this truth of the matter better?

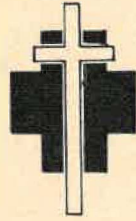
Or who ever expressed better the right reason for reciting the ancient creed than does Cheri Oshiro? "I use it today to remind me of God's love." Lisa Dick, who is 13, paraphrases the article about the communion of saints: "I believe in the coming together of the holy ones." That is beautiful, original, and true.

We repeat: This was perhaps the most demanding topic we have ever set for contestants. Not only the winners but the others whose essays were presented are to be commended for their honest, free, hard thinking about what it means, or ought to mean, to stand up today and proclaim to the world—I believe.

Casualties of the strikes

Because of complications resulting from the recent strikes in both the postal system and in air transportation we have not received the biographical sketches and pictures for each winner in our essay contest, so we shall have to publish these belatedly. Meanwhile, we beg their indulgence, and yours.

WORTHY OF SPECIAL MENTION, in the opinion of the judges, are the essays written by the following students: Arleen Matsuura and Laurie Gooch, both of St. Andrew's Priory, Honolulu; Thomas L. Root and James R. Barclay, both of Howe Military School, Howe, Ind.; and Diana Dukemper and Bobby Flygare, both of St. Christopher's School, Lubbock, Texas.



The Creed for People of Today

By PAULA JEAN TIETJEN

I BELIEVE . . .

*In God the Father Almighty, Maker of
heaven and earth . . .*

*And in Jesus Christ his only Son our
Lord: Who was conceived by the Holy
Ghost, Born of the Virgin Mary: Suffered
under Pontius Pilate, Was crucified,
dead, and buried: He descended into hell;
The third day he rose again from the
dead: He ascended into heaven, And
sitteth on the right hand of God the
Father Almighty: From thence he shall
come to judge the quick and the dead . . .*

*I believe in the Holy Ghost: The holy
Catholic Church; The Communion of
Saints: The Forgiveness of sins: The
Resurrection of the body: And the Life
everlasting. Amen.*

THE Apostles' Creed is the most concise statement of Christian doctrine that exists in the church today. The men who compiled the Apostles' Creed took the knowledge and beliefs of centuries past and present to formulate a statement consisting of less than 125 words.

The belief of Christians is broken up by the Apostles' Creed into three sections. The first of these sections deals with God the Father. God the Father is part of a threefold supernatural force. He is the original strength which constructed the heavens and the earth. It is by his power that we exist.

The second section of the Apostles' Creed expresses the belief of Christians in another part of the threefold supernatural force, God the Son. God the Son, also known as Jesus Christ, was created by God the Father as an instrument to save earth from her sins. God the Son came into existence by the miracle conception of the Virgin Mary by the Holy Spirit. (The Holy Spirit is the third part of the threefold supernatural force and it puts into action the will of God the Father.) He was convicted by Pontius Pilate as a criminal and nailed to a cross on which he died. God the Son was then placed into a tomb where he remained dead for three days. On the third day he awoke from the dead and continued to be with the living for another forty days. Then God the Son rose from the earth into heaven, or paradise, where he resides in union with God the Father and God the Holy Spirit. From that day on he has watched over all creatures both living and dead and has judged their thoughts and actions.

The third section of the Apostles' Creed pertains to other beliefs of the Christian Church. It states that the church is universal because Christ sacrificed himself for the sins of all men, and that it is holy because Christ is the church and he is holy. It tells of the complete unity of all souls in Christ by means of an unselfish act of love, the forgiveness of all creatures who sin, the triumph of the soul over death by its rising into heaven and everlasting life for all creatures.

Although many of the statements of the Apostles' Creed seem unbelievable they are nevertheless true. Inability to explain them is no reason to say that they are false. If these concepts could be perfectly explained God would no longer be a mystery. And if God is completely understood he is no longer God.



The Creed for People of Today

By **CHERI OSHIRO**

I BELIEVE in God the Father Almighty,
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

I AM a Christian, or at least I try to be one, and I believe that the Apostles' Creed sums up my beliefs as a Christian. The Apostles' Creed was used as early as A.D. 150, and I use it today to remind me of God's love. It stresses the idea of God's being one with three aspects, God the Father who watches over us, God the Son who came down so we could be forgiven of our sins, and God the Holy Ghost who is all around us today. With this in mind, I shall interpret the Apostles' Creed, only I wish to call it *My Christian Creed*, because it is my ideas and feelings about being a Christian and about God's love for me and all mankind.

I put my faith in someone called God, who I know is the greatest of everything, even greater than my father or mother. This God made this earth, the sky, everyone, my parents, all those I love in this whole universe, and everything else.

Through his only son, God showed his love. He chose Mary to bear his son into this world, and God the Holy Ghost helped Mary to do this. The child was named Jesus, and today we Christians call him our Lord meaning someone far greater than we are.

This Jesus was condemned to death by wicked people under the reign of Pontius Pilate. Pilate could have saved Jesus from dying, but he was afraid to, so he let Jesus die. Jesus was hung on a cross with nails stuck in his hands and legs. He died and was buried. God could

have stopped this, but because he loved us, he was willing to let his only son die, so that our sins could be forgiven. All this certainly proved that Jesus was human, because if he was not human, he would not have suffered so much.

Jesus went down to hell where the people that had already died waited for him. He also made himself known to men who had never known him before, and he gave them a chance to respond to God's love.

Three days after he was buried his body disappeared. Jesus was alive! He proved to everyone that he was truly the son of God.

He spent some time on earth, then went back home to join his father, God. His home we call heaven, which is his kingdom.

He will come again someday to decide what is going to happen to all of us. We do not know when Jesus will come. Some of us might still be living, or all of us might be dead. Jesus will judge us all equally and fairly no matter where or who we are.

I need the Holy Ghost, a spirit that strengthens me in the knowledge of Christ, and a spirit that God gave us, so we could love him even more. God gave all of us this great gift, the Holy Spirit, but not everyone accepts it. However those who do accept it grow in the knowledge and love of God.

I feel that God founded one universal church open to all—church meaning people, God's people, united by God's love.

I know that I can pray for the dead, and that they can pray for me. We Christians are a unified body having a close fellowship with the dead, and hoping that we shall go to the same place where all those that believed in God have gone.

I know that God will forgive me and everyone else, when we sin and ask God for his forgiveness, and that he will always love us no matter how bad we are.

I agree that Jesus died and that three days later came alive, and I feel that I too will rise from the dead, and that I will join Jesus in his kingdom.

I believe that my life will never end, but when I die, my life will continue on in God's kingdom forever. Because God has proven his love for me, my family, my friends, and everyone else in this whole world, in my prayers I can say to him, "I love you God, and am I glad that you love me too!"



The Creed for People of Today

By LISA DICK

*I BELIEVE in God the Father Almighty,
Maker of heaven and earth . . .*

*And in Jesus Christ his only Son our
Lord: Who was conceived by the Holy
Ghost, Born of the Virgin Mary: Suffered
under Pontius Pilate, Was crucified, dead,
and buried: He descended into hell; The
third day he rose again from the dead: He
ascended into heaven, And sitteth on the
right hand of God the Father Almighty:
From thence he shall come to judge the
quick and the dead . . .*

*I believe in the Holy Ghost: The holy
Catholic Church; The Communion of
Saints: The Forgiveness of sins: The
Resurrection of the body: And the Life
everlasting. Amen.*

I BELIEVE in God the Father of man, meaning the creator of life and man. I believe in God above all men. I believe he created the earth and heaven.

Also I believe in Jesus Christ, the Son of God, but also being part of God—he being our master and we trying to follow in his ways. He was developed or made by the Holy Spirit living in all men, also being part of God. The Virgin Mary, wife of Joseph, gave birth to Jesus, he being conceived through the Holy Ghost. He was brought before Pontius Pilate. He was tried and found guilty. He was crucified. He died, and he was buried. He went to hell to forgive all the people who had lived before him. For our forgiveness is the reason he died. Three days after his death he came back to life, which is Easter, and then Jesus went to heaven. From God in heaven he will come, to gather the church or the believers in him, those being alive and those being dead.

I believe in the Holy Ghost, the part of God which lives inside me, and also I believe in the universal church, the unity of people, dead and alive, believing in Christ. I believe in the coming together of the holy ones. I believe that Christ died to forgive me and all others who believe that he died to save sinners. I believe that Christ will come again. And those who believe in God through Christ will live forever.

1970 Essay Contest Awards

Miss Paula Tietjen

Miss Cheri Oshiro

Miss Lisa Dick

First Place

Second Place

Third Place

\$100 and a gold medal

\$50 and a silver medal

\$25 and a silver medal

EDITORIALS

The New English Bible

BEING neither Saint nor Superman I cannot claim that I have read the whole of *The New English Bible with the Apocrypha* (Oxford and Cambridge Presses, \$9.95) since receiving a review copy of it about a month ago. I have spot-checked it at perhaps 50 places. I feel qualified to report my own impression that it is a splendid modern translation and a joy to read.

The NEB's most obvious and immediate competitor is *The Jerusalem Bible* (JB). For the purpose of a comparative study I chose 30 passages and read each, aloud, from both translations, giving a grade of 10 to the winner of each round. I took into account clarity of meaning, accuracy of translation, and the sound of it when read. A Bible translation, if it is to excel, must "read well" both silently and aloud. What I came out with was 12 rounds for JB, 8 for NEB, and 10 even. Maybe if I had made my test on another evening it would have gone the other way. There's little to choose, in my judgment, between the two. NEB seems slightly better in the New Testament, JB has an edge in the Old. I like the way that the text of the Psalter is put out in the JB; it seems to carry more of the tone of the Hebrew: e.g., Psalm 77:1—"Loudly I cry to God / loudly to God who hears me (JB); I cried aloud to God / I cried to God, and he heard me (NEB). But about taste in such matters—*Sprachgefühl*—disputation is pointless. Each of us likes what he likes, and there's an end to't.

Orchids to the NEB for saying "the Lord" where the JB has the barbarous-sounding and inappropriate "Yahweh." I say inappropriate because even the Hebrews did not pronounce the Sacred Name anyway but substituted "the Lord" (*Adonai*) for it. William Temple called it "a common but intellectually disastrous error to identify the Yahweh of the Old Testament with the First Person of the Christian Trinity." What he meant, of course, is that for Christians God the Father is "Yahweh" as revealed in Christ.

From my exploration of it I can give the NEB a very high grade for achievement in clarifying hitherto obscure scriptures. One example must suffice; I have already found a good number of others. I was a child when I first met and was thrown back by Ecclesiastes 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days" (AV). It occurred to me that bread which had been floating around in the river for many days would be a bonus I could live without, even if the river was unpolluted. The NEB reads: "Send your grain across the seas, and in time you will get a return." The reference is apparently to maritime trade. A grain grower who ships his produce to an overseas market may have to wait a long time for his pay, but it will be in his future. The text thus becomes a counsel of patience and prudence.

There will be loud cries from a legion of readers who plunge straight into Genesis: "In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of

the abyss, and a mighty wind that swept over the surface of the water." The rock of offense is the clause about the mighty wind sweeping over the water. A footnote provides an alternative rendering—"and the spirit of God hovering. . . ." Why put the latter reading in the footnote? It is textually correct, as a translation of the Hebrew which has "spirit (or 'breath') of God." The "mighty wind" of the NEB need not be God, or of God, at all. The significance of the Spirit of God brooding creatively over the dark waters of chaos is precious to believers, and I must agree with those who will say that the NEB gets off to a very bad beginning with this unnecessary bit of license. It is the only such lapse that I have found.

The NEB is the work of very competent scholars who had literary craftsmen helping them. The result is an English Bible both sound and clear. Modern it is, but they have resisted all pressures to use the kind of "in" words and idioms of the moment which will be gone with the snows of yesteryear. This translation will do as well as any other modern translation for liturgical use and for scholarly reference.

To all who love the Bible and whose language is English, the NEB is good news not only for what it contains but for how it contains it. C. E. S.

"Money"—Not "Stewardship"

IT has been proposed by the commission on stewardship of the Lutheran Church in America that churchmen should drop the word "stewardship" and replace it with that plain old word that everybody understands—"money." We rise enthusiastically to second the motion. One of the advocates calls the word "stewardship" a hedge which 90 percent of the people do not understand. It is that, and worse. In its modern church usage it is a sanctimonious euphemism meant to conceal something the church cannot do without but which is nonetheless treated as a pudendum—indispensable but unmentionable. Did not a Harvard freshman once instruct us that a euphemism is in speech what a fig leaf is in sculpture?

Whoever decided that "money" is a dirty word for a dirty thing? Say we: Let those Christians who think it so refuse to touch the stuff; but let others who wish they had more of it wherewith to serve the Lord call it what it is—and without blushing.

Refuge

The hurricane came.
Venerable oak trees fell. . . .
You alone stood firm.

Weary of option,
Worry, fear, I fled to you,
Unmoved in the storm.

The curricula
Of angels are built upon
The unfragmented.

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News of the Schools

■ **St. Peter's School**, Peekskill, N.Y., has welcomed a number of new members to its board of trustees, bringing the total membership of the board to 24. The men are: The Hon. Willis H. Stephens, representative from the 97th assembly district of the State of New York; Mr. Edward F. Thomas, president of a public relations counseling firm; Mr. Albert F. Moncure, deputy commissioner in the department of social services in New York City; Mr. Frederick D. H. Gilbert, a partner in a New York City law firm; Mr. E. Allen Dennison, an architect; and Mr. George Samerjan, a commercial artist.

■ **St. James School**, Faribault, Minn., in an attempt to improve and personalize instruction for students in the upper school (grades 7-9) has begun using flexible modular scheduling, and a change in the grading system from a letter or numerical system to an honors-pass-fail system. Flexible modular scheduling is designed to permit classroom periods of varying lengths in order to accommodate the materials being studied, the projects being developed, and the needs of the individual student for extended periods of closely-supervised instruction. The basic unit of time or "mod" is 15 minutes, and, depending on the subject and material presented, the period may consist of as many as six of these or as few as one for individual conferences with the instructor. Students no longer attend a supervised study hall but are permitted to study in their rooms, observing study conditions, and with ready access to a student proctor should the need arise.

■ Dr. Edward P. Droste, president of **Texas Military Institute**, San Antonio, Texas, has announced his retirement to take effect July 1st. The Rev. Spencer P. Edwards, Jr., has been named to the presidency of TMI. Texas Military Insti-



ST. JOHN BAPTIST SCHOOL, MENDHAM, N.J.
Learning through teaching

tute will offer a coeducational and non-military program during the summer. The school's summer program is to assist students to make up subjects which have been difficult for them and in which they need either credit or a broader background for advanced courses and to help students receive training beyond the minimum requirements for high school graduation. The summer school faculty at TMI is, with few exceptions, the same group of teachers as that of the regular session.

■ The Rev. Mother Frideswide, C.S.M., headmistress of **St. Mary's School**, Peekskill, N.Y., will retire from school work at the end of the current academic year, in order to devote her time more fully to her position as Mother General of the Community of St. Mary. Miss Mary E. McDougale has been appointed to succeed Mother Frideswide as headmistress effec-



Biology at St. Mary's School, Peekskill, N.Y.

tive Aug. 1. Miss McDougle joined the faculty of St. Mary's in 1959 as head of the English department, and in 1966 was appointed director of studies. She has served as co-headmistress of the school since May 1969. Also appointed to administrative positions are Sr. Kiara, C.S.M., as sister superior, and Miss Jane Stuber, as administrative assistant.

■ The board of trustees of **Trinity University**, San Antonio, Texas, has named Dr. Gordon Duncan Wimpres, Jr., of Monmouth, Ill., to the presidency of the 101-year-old university. Dr. Wimpres, currently president of Monmouth College, will become Trinity's president in August 1970. He will succeed Dr. James W. Laurie, who has been president since December 1951.

■ **Trinity University** has also announced the establishment of a school of engineering and a school of business administration as part of a major reorganization underway, and there are plans to inaugurate doctoral studies in several areas by the mid-1970s. The school of engineering will be housed in the million-dollar-plus William L. Moody, Jr., Engineering Science Building, one of the 42 buildings on Trinity Hill in San Antonio. Funds are being sought through a \$7.5 million completion campaign, for a building to house the school of business administration.

■ Student nurses at **St. Luke's Hospital School of Nursing**, Kansas City, Mo., entertained more than 30 children from one of Kansas City's Head Start schools, with a Christmas party at the nurses residence. Two student nurses "adopted" a child for the afternoon, providing gifts, lunch, a visit to Santa, and short films. Some 70 to 80 student nurses planned and participated in the event.

■ **St. Andrew's School**, St. Andrews, Tenn., is "making an effort to retire our building debt so we can go on with our business with more ease," according to a letter by the school's director of development, Mr. Walter B. Chambers, Jr., to

St. Andrew's alumni parents. In his letter, Mr. Chambers cited the school's expenditures and income and asked support for the general appeal.

■ On the teaching staff of the 1970 graduate summer session in theology, a joint operation of the **Anglican Theological College** and **Union College of British Columbia** (United Church), will be Professors John Macquarrie, Etienne Trocmé, and John Hardie. Dr. Macquarrie, of the Union Theological Seminary, New York City, will offer two courses, "Existentialism and Christian Theology" and "Man, Christ, and God." Dr. Trocmé, professor of New Testament in the protestant faculty of theology, Strasbourg University, France, will be teaching "Studies in the Gospel of Mark" and "Problems of the Oral Tradition Behind the Gospels." Dr. Hardie, professor of Old Testament at Pine Hill Divinity Hall, Halifax, will be lecturing on "Holiness and Righteousness in the Old Testament." The courses are open to seminary graduates and may give credit toward advanced degrees. Dates of the first term are July 7-July 28; second term, July 30-Aug. 20.

■ The faculty of divinity is one of 11 faculties which constitute **McGill University**, Montreal, Quebec, Canada, and scholarships, bursaries, and fellowships are available to applicants with high levels of academic attainment. Tuition fees are remitted for degree courses for ordinands of the Anglican, Congregational, Methodist, and Presbyterian Churches, and the United Church of Canada. More information may be obtained from the Office of the Dean, 3520 University St., Montreal 112, Quebec, Canada.

■ **St. John Baptist School**, Mendham, N.J., for girls, and **St. Bernard's School**, Gladstone, for boys are working out a system of coordination between the two schools, in an effort to make the best use of the faculties and facilities of each school. Two girls have been taking chemistry at St. Bernard's. Next year all physics classes will be held at St. Bernard's and some



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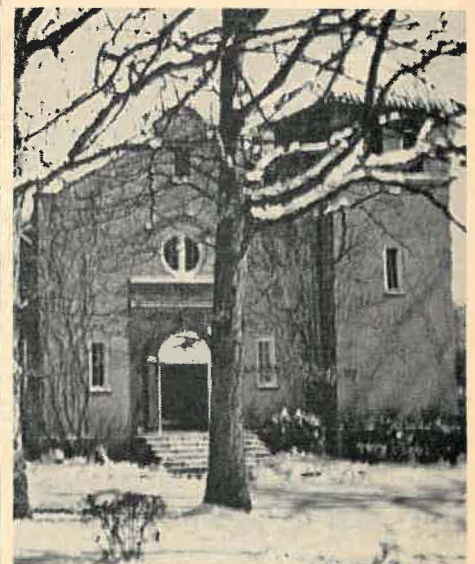
Schools for more information.

of the boys will go to St. John's for history and Latin. Social events and religious services will be shared. St. Bernard's basketball team became the state's champions with cheerleaders from St. John's attending the games.

■ A foreign-study program is scheduled for **Canterbury Ecumenical Summer School**, marking the Becket Centenary Year. Last year some 100 Americans were enrolled in sessions that will be held again in St. Augustine's College and Christ Church College adjacent to Canterbury Cathedral. The 1970 lecturers will include the Archbishop of Canterbury; Methodist Gordon Rupp, who is a Luther scholar; and a Roman Catholic theologian yet to be named. In addition to the two sessions of two weeks of study, optional cathedral city tours will be available. As in the past, reduced-rate jet flights may be arranged to meet study dates of July 2-14, and/or July 18-31.

■ The summer school of church music and liturgics will be sponsored by the **Episcopal Theological Seminary of the Southwest**, Austin, Texas, June 22-26. Classes designed for clergy, organists, choirmasters, choir members, and others interested in church music, will be conducted by the Rev. Bonnell Spencer, OHC, Lester Groom, AAGO, Church of the Epiphany, Seattle, and Richard F. Woods, professor of music at the seminary.

■ **Seabury Hall Preparatory School**, Makawao, on the Island of Maui, Hawaii, sent its choir of 20 girls on a four-day early spring tour of the "Big Island"—the Island of Hawaii—where they presented programs of sacred music, modern and Shakespearean folk songs, and liturgical music, in churches, schools, and community halls. Accompaniment was provided by four guitarists and one string bass player. The latter, Mr. Pat Green, directs the choir.



THE CHAPEL
 St. Andrew's School, St. Andrews, Tenn.

The Living Church

News of the Church

Continued from page 9

Mar. 29] resumed classes on Mar. 23. National Guardsmen and highway patrolmen had occupied the campus of the college to enforce the closing of the school by its administrators.

The acting president of the predominantly-Negro college of the Episcopal Church, Harry P. Graham, said he expected that at least 600 of the 700 students would return to classes. Mr. Graham told students that disciplinary action would be taken quickly against anyone disrupting classes again.

EXECUTIVE COUNCIL

Second VP to Resign

Warren H. Turner, Jr., second vice president of the Executive Council, has submitted his resignation and on June 30 will officially leave the post he has held for 11 years. He is on sabbatical leave at present.

As principal administrative officer of the Episcopal Church he worked closely with the late Rt. Rev. Arthur Lichtenberger, under whom the post was created by General Convention, and then under the present Presiding Bishop, the Rt. Rev. John Hines.

Bp. Hines has stated that the Episcopal Church will miss the talents of Mr. Turner, whose primary responsibility has been in administration. The bishop also said Mr. Turner's "knowledge of the church throughout the range of the church's mission is matched by few of his peers, whether lay or ordained. He has been by far this church's best informed and most articulate representative with reference to the work of the National Council of Churches. . . . My own debt

to him is difficult to measure. He goes with my deep personal gratitude for his durable ministry amongst us."

Mr. Turner, a vestryman of Trinity Parish, New York City, is also vice president of the National Council of Churches and vice chairman of the NCC general planning and program committee.

ORTHODOX

Archbishop Honored

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, has been named Clergyman of the Year by Religious Heritage of America (RHA). He will be honored by RHA's annual awards dinner June 18, in Washington, D.C., "for his leadership in community and ecumenical activities at home and abroad and for his contributions to American religious life."

Religious Heritage of America is an interreligious, non-profit organization dedicated "to preserving America's Judeo-Christian heritage and to instilling its highest principles into all areas of American life."

CHURCH AND ENVIRONMENT

Churches Must Oppose Lobbies

A conservationist insists that U.S. churches must begin offsetting the political weight of the highway and the automobile lobbies, and oil companies, and halt the ruin of "God's earth." The speaker was Dr. Richard A. Baer, Jr., associate professor of religion at Earlham College, Richmond, Ind., and a member of the new ecological team of the National Council of Churches.

"God has made men stewards — a newer word is trustees — of his world," Dr. Baer said. "Christians and Jews believe, too, that life in this world is important, that we are here not only to get ready for the life to come. Ravishing the world through pollution is not only stupid, it is blasphemous. The Bible tells us, 'The earth is the Lord's and the fullness thereof.' We have no right to mess it up as we have done. We are in a position to kill ourselves. Man's life in this world is seriously threatened."

He called for steps to halt population growth, to foster the use of mass transit, and to speed the development of cars driven by steam or electricity. "We need more information on birth control and it needs to be more available. The sooner we stabilize population, the higher quality of life we shall have. If we wait 30 years to stabilize population, some ecological systems will break down—pollution will get out of control."

He said that a steam engine would cause from one-third of 1% to 4% of the pollution caused by the internal com-

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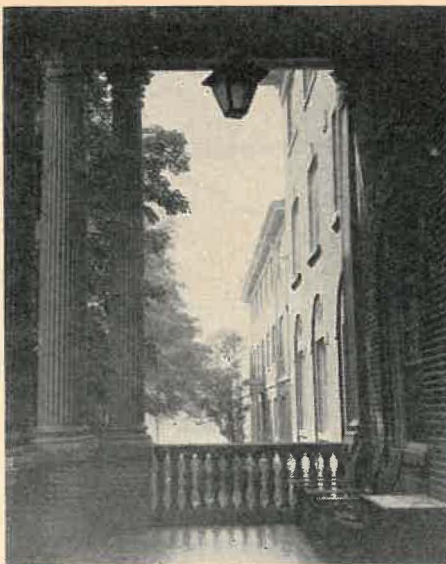
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bustion engine. "Scientists think that a crash program could get steam or electric cars ready for use in four to six years. . . . We must call a moratorium on freeway building. It is outrageous that the highway lobby has so much power," Dr. Bauer said.

PITTSBURGH

"An Agent of Peace in a Time of War"

Some 250 clergy and laymen of Allegheny County, Pa., attended a day-long conference at Trinity Cathedral, Pittsburgh, to hear an address given by U.S. Representative William S. Moorhead, Episcopal layman. The conference opened with a celebration of the Eucharist with the Rt. Rev. Robert Appleyard officiating.

Rep. Moorhead noted the democratic privilege of laymen speaking their minds within the church. He said, "Americans are engaged in three wars—open war in Vietnam, secret war in Laos, and civil war at home. Some say the church is no longer relevant, by which some mean that she is an institution without power to achieve desired objectives. Yet I recognize the power that is assembled in this church today. A pulpit is power, as Theodore Roosevelt firmly said in his day. The pulpit contributed to the ending of escalation in Vietnam in 1968, but our government is talking about an 'acceptable' number of American casualties in return for greater Vietnamese role. What is 'acceptable'? I think the answer is clear—none!"

He also emphasized that churchmen "should be told the war is not over. . . . I do not think the American people know the seriousness of potential danger of our involvement in Laos. . . . The church can make sure the people know and that questions are raised so that the administration must reply. . . . You can make a resolution for peace and send it to every



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Hockey at St. John Baptist School, Mendham, N.J.

congressman and to the White House, plus other church bodies. Let your voice be heard."

Concerning peace at home, Rep. Moorhead is not optimistic. "We are at war with ourselves. Will extremists create a new society for the silent majority? I say no. Motivated by Christian ethic, we must be where the action is. As McCloud of Iona Community said, 'Jesus was not crucified between two candles'."

He also said: "Wouldn't it be marvelous if the church could persuade 10,000 club members to devote a few hours each week to orphans, children's hospitals, unwed mothers, drug addicts, visiting and helping harassed mothers in ghettos, washing neglected patients in old-age homes, mental institutions, poor wards in hospitals, jails, helping in clinics, feeding the hungry—giving of themselves for the betterment of mankind."

The subjects of race relations, food supply, malnutrition and famine, education, and pollution also came under the congressman's scrutiny. He asked his audience to work "in the atmosphere of love which the church could engender." Actually the church's role is an enviable one, he said. "The church acting today can give us a foretaste on this earth. . . of the peaceful and creative life to which man has always aspired and yearned."

CHURCH OF CANADA

Budget Curtailed

The overseas and domestic work of the Anglican Church of Canada will be seriously curtailed by budget cutbacks amounting to \$291,198, the *Canadian Churchman* has reported. Brunt of the reduction in next year's budget will be felt by the national and world program division as its request for \$1,728,000 in 1971 has been cut 15%.

Despite cutbacks, the national church will still be spending \$250,000 more than it expects to receive from the 28 dioceses. The deficit will be covered by reserves amassed during the more prosperous

years—the early 60s—largely through Anglican World Mission.

The number of personnel overseas supported by the church will diminish rapidly because of the budget cut. Persons who resign at the end of three years of service probably will not be replaced.

ECUMENICAL RELATIONS

Three-Way Talks Suggested

Creation of an Anglican, Roman Catholic, and Methodist commission to explore the possibility of unity in doctrine, government, and worship has been suggested by the Society of the Holy Cross, an Anglo-Catholic body based in England.

The society, which was founded in 1855 and has branches in the United States among other countries, has a membership of about 300 priests. A critic of the now-stale-mated proposals for union of the Church of England and the Methodist Church, the society outlines its proposals in an "open letter." It said it still firmly believes that the implementation of these proposals which were accepted by the Methodists and rejected by the Church of England last July 8, would cause disruption and make more difficult progress towards the reunion of Christendom as a whole.

The open letter was signed by the master of the society, the Rev. Alfred Simmons, who wrote that, in view of the remarkable change in the official attitude of the Vatican towards other churches and communities, the time has now arrived for negotiations to be opened on a wider scale. He recalled that official discussions are already taking place between Anglicans and Roman Catholics and between Methodists and Roman Catholics. In view of these developments, he suggested that a joint commission of all three churches be created.

Fr. Simmons said the society believes it would be well for such a tripartite commission "to inquire into what doctrines must be regarded as essential for

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unity, what agreement there must be on the nature of the ordained ministry and on papal and episcopal authority, what must be regarded as essential in liturgy and sacraments, and what part lay people should have in the formulation of doctrine and in the government of the church. The commission," he added, "should also explore ways in which we can live, work, and worship together even before complete unity and sacramental communion are achieved."

Orthodox-RC Communion Endorsed by Patriarch

Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, has endorsed joint Holy Communion between Orthodoxy and Roman Catholic believers, according to an interview published in *Ethnos*, an Athens newspaper. The interview took place in Istanbul where the 84-year-old patriarch lives. The statement came in the wake of considerable opposition in Greece to a decision by the Russian Orthodox Church to offer sacraments to Roman Catholics who requested them.

Patriarch Athenagoras reportedly linked his favorable reaction to joint communion to the lifting of mutual bans on excommunication between the patriarch and the pope. The bans, put into effect in 1167, were abolished in 1965. The patriarch's statement was not connected to the Russian decision and it was made as a "personal opinion."

The question of Orthodox-Roman Catholic communion has been open since the excommunications were lifted and since Vatican II provided for Roman Catholics to receive Orthodox communion in some cases.

In 1967, Patriarch Athenagoras issued an encyclical warning against intercommunion, saying that it was still premature. He did not close the door to eventual support of the practice. Orthodoxy generally holds that joint celebration of Holy Communion is the fulfillment of ecumenical relations and not a means along the way to union.

According to the *Ethnos* interview, the patriarch also supported the marriage of priests and the elimination of cassocks. Orthodox priests, in most instances, are permitted to marry. The question of cassocks is one of current importance in the church in Greece. "Cassocks do not make a priest, but the priest makes himself without one," the patriarch said.

AMERICAN INDIANS

Money Allocated

The National Committee on Indian Work of the Executive Council has announced approval of seven grants from its Indian and Eskimo Community Development Fund "of at least \$100,000" author-



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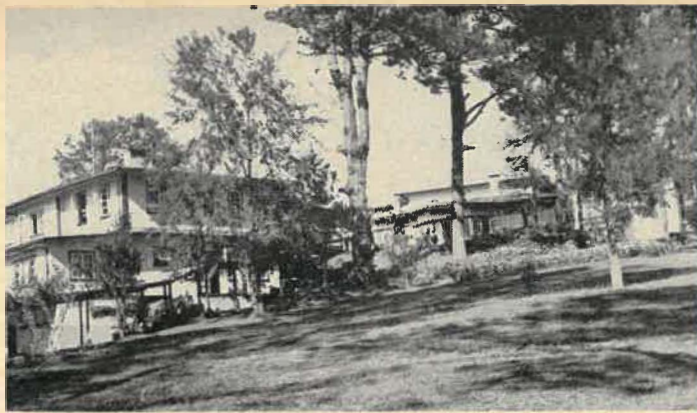
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ized by the Special General Convention last year. The fund now stands at \$71,-636. The grants approved are:

(✓) Northern Cheyenne Recreation Project (Montana) designed to aid teenagers in the organization of their leisure time, to provide experience in planning and carrying out programs, and to give adults and teenagers opportunities for working together\$3,500

(✓) Alaska Federation of Natives, Anchorage, for assistance in promotion of leadership in native villages throughout Alaska, and to press for an equitable settlement of native land claims in Alaska. The Federation includes Eskimos, Indians, and Aleuts, and is recognized as an organization speaking for all Alaskan natives ...\$10,000

(✓) SEND, Standing Rock Reservation, North and South Dakota, for defraying part of the costs of work with reservation communities in developing leadership potential. The project is ecumenical\$2,000

(✓) Cook Christian Training School, Internship Program for Indian Students, Tempe, Ariz., a program tied in with classes at Arizona State University, Mesa Community College, and a growing number of social service agencies which provide on the job training. Twenty Episcopalians from Alaska and the Dakotas are now enrolled in the program. The grant represents the NCIW's share in the initial program costs of \$136,000\$10,000

(✓) Upper Midwest American Indian Center Halfway House, Minneapolis, Minn.,

developing a program of alcoholic rehabilitation designed to reach Indians. Federal funds have ended. The NCIW grant will enable the program to continue until it wins local United Fund support, which is expected soon\$10,000

(✓) Dena Nena Henash (DNH), Fairbanks, Alaska, an economic development corporation established by the Tanana Chief's Conference, a regional native association\$5,000

(✓) Indians of All Tribes, Alcatraz, Calif., to receive a grant approved by NCIW, which also instructed its secretary to write the Commissioner on Indian Affairs, urging him to take the lead in responding to the demands of this group for possession of Alcatraz Island and the development of an Indian education and cultural center run by Indians\$2,000

JUDAISM

Black Panthers Termed Anti-Semitic

The American Jewish Committee (AJC) has charged that the Black Panthers' "anti-Zionist, anti-Israel" stance is a convenient cover for an anti-Semite attitude in the militant black organization.

"For a variety of reasons, attacks on Jews are no longer politically effective in this country," declared Seymour Samet. "In recent years the anti-Semite has conveniently camouflaged his purpose under



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ATHLETICS

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a cover of anti-Zionism." The director of the AJC's intergroup relations and social action department based his conclusion on a report of the Black Panthers.

The study, which included compilations of public statements by Panther leaders and editorials and news stories in the militant group's official publication, was prepared by Milton Ellerin, director of the committee's trends analysis division. According to Mr. Ellerin, the report provides proof of Black Panther support of Al Fatah and the Arab guerrillas and opposition to Israel and its supporters. The report, according to the AJC group, indicated the following:

June 1967—*The Black Panther* printed "an obscene anti-Semitic song entitled 'Jew Land.'" Since that time, Panther publications and leaders have "consistently and vigorously supported Al Fatah and other guerrilla movements";

August 1968 — Stokely Carmichael, then a Black Panther leader, said: "We will fight to wipe it (Zionism) out wherever it exists, be it in the ghetto of the United States or in the Middle East";

August 1969—*The Black Panther* said: "The Zionist Fascist State of Israel is a puppet and lackey of the imperialists and must be smashed";

December 1969 — Panther Eldridge Cleaver, during an interview in Algiers, charged: "Zionists, wherever they may be, are our enemies. We totally support the armed struggle of the Palestinian people against the watchdogs of imperialism."

The report also cited material which was published in the international edition of *The Herald Tribune* and broadcast by Columbia Broadcasting System correspondent Richard C. Hottel. The *Tribune*, in a report from Algiers, said, "Al Fatah leader Yassir Arafat and Eldridge Cleaver, an American Black Panther leader, hugged and kissed (each) other at a meet-

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ing with Palestine refugees. . . . Cleaver climbed the rostrum to deliver a fierce attack on American Zionists."

Mr. Hottelet, in a broadcast from Algiers, reported on an Al Fatah-Black Panther alliance. He said Al Fatah leaders were discussing "training Black Panthers in actual combat against Israel to prepare them for a sabotage and assassination campaign in the United States."

CHURCH AND STATE

Tax Exemption Probed

In New York State the question being asked is: When is a tax-exempt church more tax-exempt than a tax-exempt school district? Answer: When it builds.

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This inconsistency, which forces not only school districts but town, village, city, and county governments, and the state itself, to pay sales taxes on construction, while such state agencies as the Thruway Authority, the State University Construction Fund, and the Dormitory Fund don't have to, is the focus of a court case scheduled for argument in the Appellate Division, Third Department. If the school districts backing the suit are victorious, the New York State Tax Department may find long lines of public officials claiming refunds totalling many millions of dollars.

ARMED FORCES

Asked to End Obligatory Chapel

The General Commission on Chaplains and Armed Forces Personnel has called on the nation's armed services academies to end practices which make attendance at chapel services obligatory. There have been two appeals to federal courts to end this practice at West Point and Annapolis

[TLC, Mar. 1]. Representatives of the 35 non-Roman churches which support the commission's work urged that chapel attendance be made voluntary as soon as possible.

The chaplains commission as early as October 1964, had said that "it is our conviction that any requirement by the state of compulsory attendances at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen. . . ."

Delegates to the commission's recent annual meeting authorized the submission to the Secretaries of Defense, Army, Navy, and Air Force, of a statement of their views. The message was accompanied by a covering letter "restating the commission's continuing hope that the service academies would move to voluntary religious exercises before the existing practices are formally reviewed and judged in the courts."

SCIENCE AND RELIGION

Search for Noah's Ark

The Arctic Institute of North America has agreed to help remove tons of ice covering an object on Mount Ararat which some believe to be the remains of Noah's Ark. Dr. Melvin G. Marcus of the University of Michigan, has been asked to serve as chief scientist of an excavation team that will begin work this summer. Scientists are far from sure that Noah's Ark has been located but they are interested in the wooden object buried beneath a glacier on the peak in eastern Turkey.

The object of current interest was discovered in 1955, by Fernand Navarra, a Frenchman, who with members of SEARCH (Scientific Exploration and Research, Inc.) returned to the site last summer and subsequently began organizing an excavation team.

Samples of wood brought down by M. Navarra have been subjected to radioactive carbon tests by two universities.



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Dates have been placed at about 600 A.D., several thousands of years after the latest possible date for Noah. But the work is going ahead since there is something under the ice on a remote mountain. The wood specimen has been tentatively identified as white oak, not known to grow within 300 miles of the Ararat region.

The job of removing the ice will be financed by private sources, chiefly through SEARCH, whose president is Ralph E. Crawford, a member of the Seventh Day Adventist Church. SEARCH is largely supported by Adventists. Efforts to find Noah's Ark have gone on for years, especially among those who would like to prove the historical accuracy of the Genesis account.

Dr. William F. Albright, noted Old Testament scholar now retired from Johns Hopkins University, discounts a link between the wood found by M. Navarra and the ark. He contends that the modern Ararat did not receive that name until the 16th century A.D. The region of Ararat, he said, was originally in the eastern part of Armenia. Thus, Dr. Albright said the Navarra site is simply in the wrong place to be Noah's Ark. "You can rest assured that all of these attempts to connect any finds of wood on Ararat with Noah's Ark are nonsense," he told a newsman.

CHRISTIAN SOCIAL RELATIONS

Reject "White Oppressors," Not Christianity

Black radicals were urged by a black theologian not to reject Christianity but to reject the "so-called Christianity" of the "white oppressors."

Dr. James H. Cone, professor at Union Seminary, New York City, criticized "white" theology and ethics for focusing on "love" and "brotherhood" in dealing with black-white confrontations. He called on black people to see Christ as black and as their liberator.

One of the chief formulators of contemporary black theology, Dr. Cone

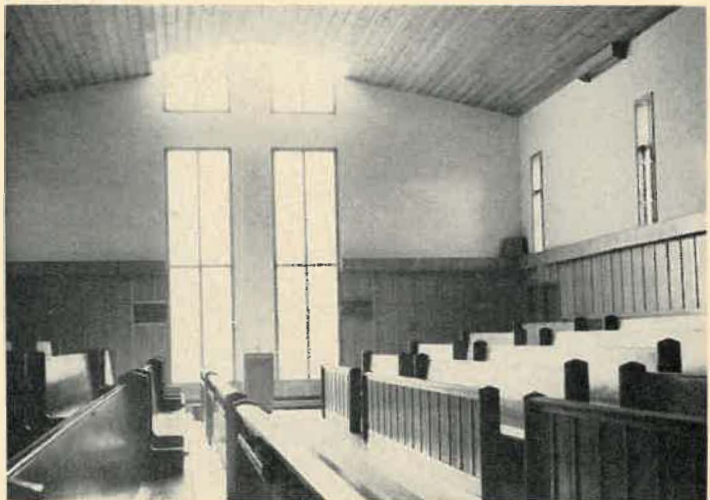
spoke at a three-day national meeting held at Howard University, Washington, D.C., of students, faculty, and administrators from 71 Roman Catholic and non-Roman seminaries. Sponsored by the American Association of Theological Schools, the meeting was called to inform seminary officials about the "absence of the black experience of oppression" in the theology and ethics taught at the seminaries. About 150 of the 250 participants were black.

Dr. Cone said that white theologians and ethicists define Christianity according to their own social interests and "see no correlation between Jesus Christ and the slave ships, the insurrections, the auction block, and the black ghetto. . . . That is why black theology questions whether white theology is Christian in any sense."

As taught in most seminaries, he held, theology and ethics "focus on 'love' and 'brotherhood' as the most desirable way of dealing with black-white confrontations; but black power and black theology say that these concepts are alien to the black community's definition of its liberation. The love and brotherhood emphases are enslavement ideas designed chiefly by white oppressors whose primary purpose is to render black people defenseless against white brutality committed against them," he said.

Church bodies are the same as seminaries, he said. "With their pious 'love ethic' and their frequent appeals to the man Jesus who died on the cross, they, too, invite us to reason and pray with them. Of course we know how it all turns out in the end: they still have the power and blacks are dependent on them for change. They dish out their 'goodies' and expect us to smile and verbalize white love to them." Any Christian theology is not authentic unless it becomes "the theology of the helpless and the weak, disclosing what is involved in the liberation of man. . . ."

Black theology must be a thoroughly black thing, from formulation through the living out, Dr. Cone said. Explaining



The chapel at the University School for Boys, Vancouver

why whites could not participate in that formulation, he said that in the "position of power, whites cannot understand what blacks mean by dignity. . . . Black theologians cannot debate with white theologians and ethicists with this perspective."

The professor rejected the idea of choosing from among abstract principles of "right and wrong" the ways of pursuing dignity for his people.

NEW YORK

C of C Upholds Parental Responsibility

The New York State Council of Churches is supporting a bill which would establish parental responsibility in acts of vandalism committed by young people. For several years, according to the Rev. T. L. Conklin, associate general secretary, the council has endorsed such legislation. Last year's bill, he noted, did not include service to the community "as a possible alternative adjudication." The bill currently before the N.Y. legislature has this provision.

Mr. Conklin said: "Our basic concern is that vandalism be restrained and that the parents or guardians be bracketed with the child in facing up to their common responsibility to their neighbors and to society."

SEMINARIES

Union Rejects Bail Request

Directors of Union Seminary, New York City, turned down a student-faculty assembly request that about \$400,000 be provided as bail collateral for a group of Black Panthers held in the city on charges of conspiring to bomb public buildings. Chairman John S. Erwin II, said the board rejected the proposal by a vote of 30-2 after a meeting at which Panther defense lawyer Gerald Lefcourt endorsed the students' plea.

The vote came during an executive

session. The official statement from Mr. Erwin did not directly mention the Panthers. It said, in effect, that while the directors shared a common concern for the defense of civil liberties, it was not felt seminary funds should be used in the manner requested.

By a vote of 29-11 with two abstentions, the assembly, which is a functional governing unity for seminary life, had asked the directors to pledge 4% of "unrestricted quasi-endowment securities" to bail the Panthers out of jail.

Thirteen members of the Panther Party are due to be tried on early 1969 charges of plotting to bomb department stores, police stations, and public places. Pre-trial hearings have been suspended until the defendants promise to maintain order in the court. The fact that 13 of the accused were held in jail for a year for failure to post bonds averaging \$100,000 has brought considerable protest. The only Panther freed is Mrs. Afein Shukur, whose bail was put up by several Presbyterian and Episcopal churches.

REVENOOERS (INTERNAL)

Watch that Decimal Point!

The cost of living may be rising by leaps and bounds but \$450 for a "clerical collar" seemed a little out of line to Internal Revenue officials, according to a story in *The Wall Street Journal*. The story was told in an article pointing out that tax evasion is growing and in some instances is being regarded as "becoming socially acceptable."

Called into account for the \$450 deduction attending the purchase of a clerical collar, the clergyman said he had made an innocent mistake—\$450 should have been \$4.50. IRS officials were understanding and the clergyman paid the additional tax plus 6% interest.

One Internal Revenue auditor had a second guess. He went over the minister's past income tax returns. Sure enough, he found, the clergyman had rather consistent trouble in figuring out the decimal



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system. For three straight years things like \$4.50 had been translated into \$450 in the deduction column. Thus the minister paid added taxes for four years, plus 6% interest, plus a 50% penalty for fraud.

The story of the cost-cutting cleric was used among many others to point up the growing popularity of tax evasion. The American seems to be following the reputed European taxpayer's policy—one set of books for himself, another set for the tax collector, and a third set for his wife!

CIVIL DISOBEDIENCE

"14" Member Seen as "Saint"

The Most Rev. Charles A. Buswell, Roman Catholic Bishop of Pueblo, Colo., testifying in a Milwaukee federal court on behalf of Michael Cullen, a member of the "Milwaukee 14," said that Mr. Cullen had the reputation of a saint. "That's spelled s-a-i-n-t," the bishop said. His remark appeared to startle some of the spectators jammed into the courtroom of Judge Myron T. Gordon.

Mr. Cullen is the last member of the 14 defendants to be tried on charges growing out of their part in burning draft records in Milwaukee, Sept. 24, 1968. The 13 other defendants were tried last year and sentenced.

Bp. Buswell said he met Mr. Cullen in the early 1960s when Mr. Cullen went to Colorado from Ireland to study for the priesthood. The bishop said he saw Mr. Cullen again last August when he went to Milwaukee for a conference. Mr. Cullen impressed him, the bishop said, by his "care for the poor in a very loving way." His remark was a reference to the work carried on by Mr. Cullen, a former seminarian, at Casa Maria House of Hospitality, Milwaukee, where Mr. Cullen operated a program to feed the poor.

CHURCH OF ENGLAND

Oxford's Bishop to Retire

The bishop, who a decade ago headed the Anglican team of representatives who held the original conversations on unity with the Methodist Church, will resign as Bishop of Oxford at the end of the year. The Rt. Rev. Harry James Carpenter will be 69.

Dr. Carpenter continued as a member on what eventually became the Anglican-Methodist Unity Commission. Unity proposals were turned down last year by an insufficient majority of Church of England votes.

The Diocese of Oxford has been recommended for division into three as it has at present 682 parishes, the largest number of any of the church's dioceses. Bp. Carpenter has been diocesan since 1955. He was educated at Queen's Col-

lege, Oxford, and the Theological College at Cuddleston. For some time he served as canon theologian of Leicester Cathedral.

EPISCOPATE

Scottish Priest Named Bishop

A Scottish priest once nominated to head the World Council of Churches has been named Bishop of Manchester, one of the 43 dioceses in the Church of England. The Very Rev. Patrick C. Rodger, provost of St. Mary's Cathedral, Edinburgh, since 1967, has been named to succeed the Rt. Rev. William Greer who is retiring after 23 years as diocesan.

Provost Rodger was on the WCC staff in Geneva from 1961 through 66, as executive secretary of the faith and order department. In 1964 he was nominated to be general secretary of the council, succeeding Dr. W. A. Visser't Hooft, but no decision was reached on the appointment and his nomination was withdrawn. The appointment later went to Dr. Eugene C. Blake, a Presbyterian.

At present, the provost is secretary of the interchurch relations committee of the Episcopal Church in Scotland and a member of the Episcopal Church panel engaged in unity discussions with the national (Presbyterian) Church of Scotland.

MISSIONS

Missionaries Must "Qualify"

Western missionaries "will need better qualification in medicine, education, and theology if they are to justify their presence in Asia from now on," said the Rt. Rev. Arthur J. Dain, Bishop Coadjutor of Sydney. He was speaking in Sydney following his return from a meeting of the International Council of the Bible and Missionary Fellowship, in New Delhi.

He said that the policy of allowing outsiders to work in a country only if they can do a job which no native can do is now applicable to missionaries in most Asian nations. "Of course the church must be supra-national and the western section must have representatives in Asia," he said, "but they should leave actual proclamations of faith to the Asians."

Bp. Dain said white missionaries once demonstrated an "unconscious arrogance" toward Asians and were sometimes unwise in what they said. "Such an attitude now would justifiably provoke an Asian government to ask a western missionary to leave the country." He also said, "The Anglican Church in Asia is really alive while sections of the Australian Church are a bit tired. So leaders of the Asian church are coming to Australia in the coming months to wake up the Australian church."

Book Reviews

THE IMAGE OF MAN IN C. S. LEWIS. By William Luther White. Abingdon Press. Pp. 239. \$5.95.

When C. S. Lewis died in 1963 he had, by his own admission, done all he had ever wanted to do. Prof. William White is persuaded that Lewis's achievement is likely to be enduring. Lewis deliberately avoided technical theological jargon (the real test is the vernacular, he said) and he remained aloof from religious quarrels — a posture which freed him to reinterpret in both theological and imaginative writings the main features of the orthodox Christian vision.

In *The Image of Man* White brings under review Lewis's ideas on Creation, Fall, Redemption, and Eschatology, and considers them in the light of Lewis's critical theories of language, religious mythology, and fantastic literature. In the process White rescues Lewis from some of his one-sided critics. Because Lewis understood so well the function of myth and metaphor in religious writing, he dared to turn his own imagination to "last things" in a way few writers have attempted. Concludes White: "C. S. Lewis was a Christian remythologizer par excellence."

(The Rev.) ROGER MARXSEN
Christ Church, Macon, Ga.

HOUSE GROUPS. By Michael Skinner. SPCK. Pp. 119. 15s.

I can highly recommend *House Groups* to all those engaged in small groups. There's no doubt in the world that a small-group movement is growing within the body of Christ in all of our communities and Michael Skinner gives it splendid theological and philosophical legs to stand on. Let us hope shortly that this book will be printed in the United States so that it will be available to all of us.

Mr. Skinner proposes that Christian faith means trust in Christ and the end of trust in ourselves, and this leads to fellowship. First, there is *extensive* fellowship which is the fellowship in which one engages when one joins the church and participates in public worship with other Christians. Then there is *intensive* fellowship in which there is inter-action between people in small groups in which the members are giving and receiving ministry from their fellow believers both in their local church and in their neighborhoods. Intensive fellowship is a necessity for modern-day Christians.

In his chapter on "Regionalized House Groups," Mr. Skinner suggests that, in order to develop the intensive fellowship of the church, the congregation should be divided into regions and neighborhoods where they can meet as Christian cells in

that neighborhood and consequently make clear that a Christian cell or house group is not just another church meeting, but a community of Christians sharing in the Christian giving of life with one another and seeking to extend Christ's Lordship in the neighborhood by trying to let men see redemption. Consequently, ministry to one another in the neighborhood house groups must go hand in hand with joint ministry, because joint ministry provides some kind of body for the Word.

Mr. Skinner gives a short specimen-study outline of the way in which house groups might be conducted, and then a splendid bibliography of books for study.

HELEN SMITH SHOEMAKER
The Anglican Fellowship of Prayer

CONTEMPORARY PASTORAL COUNSELING. Edit. by Eugene J. Weitzel. Bruce Publishing Co. Pp. 299. \$8.50.

The Rev. Eugene Weitzel, the participating editor of *Contemporary Pastoral Counseling*, has been long active in the field of pastoral theology. He has edited one of the finest books of its kind, and has stated that it is the purpose of this book to come to the assistance of those clergymen who are striving to learn more in the field of pastoral counseling, and to use the aids which the disciplines of pedagogy, psychology, and sociology can provide, according to correct methodology and the norms of ecclesiastical authority, by probing deeply into one ancillary area of pastoral theology, namely, pastoral psychology.

Pope Paul VI, speaking to a group of newly-ordained American priests who were studying at Rome's North American College, stated recently, "These are challenging days for your ministry. The world has changed and you will have to bring the message of Christ to a troubled, searching, and seemingly confused society." Fr. Weitzel has discovered that it is estimated that 75% of the people who seek psychiatric help see a clergyman before seeking more specifically professional advice. And if this is even partly true, it places on the seminary a heavy obliga-

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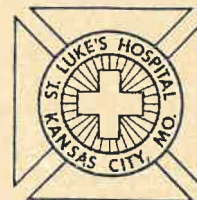
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tion to see that the clergy of the future are adequately prepared to recognize symptoms of mental disorder, and that they are skilled enough to assist their people and to guide them into the proper medical channels.

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This book is prepared for all who are seeking to know more about man's needs and their answers; and it will serve as a splendid reference book to be kept at hand for constant use by all who are engaged in counseling, and especially those in the religious field.

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

◆
THE CELEBRATION OF LIFE: Our Changing Liturgy By David E. Babin. Morehouse-Barlow. Pp. 112. \$4.50.

In *The Celebration of Life: Our Changing Liturgy*, David Babin talks more about renewal than worship as such. He is dead right. A new liturgy, even a very excellent one, would mean very little without renewal. Christians are to be "Eucharistic Men." The Christian religion has Eucharist at its center. Gathering all of life to itself, the Christian community, in the celebration of the Eucharist, becomes the continuation of the Incarnation. Everything that Christ did for the world and man in his earthly ministry is continued in the Eucharist. Because Fr. Babin sees this so clearly, many points of difficulty fall away. Many old controversies find their solution. In this context, the sacrifice of the mass, the real presence, the respective rolls of the clergy and laity, become more than subjects of argument. They take on new meaning.

Likewise the reader finds a new and helpful point of view in the clear distinctions between symbol, form, formula, and use. Within the pattern, the author feels that the worshipping community should exercise a great deal of freedom. A great deal could be extemporary. The author almost suggests a loose-leaf notebook instead of a *Book of Common Prayer*. He reveals himself as very enthusiastic about liturgical change.

This is where many readers will disagree. Having sat through many varieties of protestant worship, the predictability and order of the Prayer Book has been

regarded by many as a great treasure. Further, it might be wondered how the laity can play a significant roll if the services differ from Sunday to Sunday? Would either priests or people have the liturgical gifts for liturgical improvisation?

Regardless to what one would answer to these questions, the average reader, theologically trained or not, will find much that is helpful in *The Celebration of Life*.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church, La Grange, Ill.

◆
FAITH FOR TOMORROW. By Daniel O. Dugan. Pflaum Press. Pp. x, 202. \$2.95 paper.

"Obviously," says Daniel Dugan, sometime instructor at the University of Santa Clara, "obviously, no Christian can presume to claim that he possesses absolute certainty and truth in his faith. Faith is an acceptance of a person as well as an understanding of the world." Faith is discussed here in relation to love, to magisterial authority, to the teachings of the Old and New Testaments, to revelation, to scientific reason, and to theology. Ways are shown for its enrichment and integration; and then comes a "world view" of faith.

Though the precision of older theological methods is lacking, the author, nevertheless, covers a vast field, helpfully suggesting ways of meeting today's problems, stressing and over-stressing certain thoughts as "meaningful." Faith deals with this world, now, in our own communities and circles. While many Roman Catholics are frustrated and wonder what difference Christian faith does make, anyway, Dugan helps one to see faith in a large light, removed from the narrowness that is solely God-centered, for the "old apologetic" is "too narrowly rationalistic and lifeless." One may not properly separate faith from daily life; one must not side-step the problem of "faith and reason."

Being enriched by lively illustrations, written in a non-technical manner, and with a good index, *Faith for Tomorrow* is not a dry book for the clergy or laity.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

◆
STRANGERS AND EXILES: A History of Religious Refugees. By Frederick A. Norwood. Abingdon Press. V1. I, pp. 496; V1. II, pp. 529. \$25.

Prof. Frederick Norwood, who teaches church history at the Garrett Theological Seminary, has attempted an immensely ambitious work: "a straightforward and comprehensive history of religious refugees," in the words of Prof. Roland Bainton, who contributes a foreword to *Strangers and Exiles*. Dr. Norwood first became interested in his subject while working with refugees at Yale in the late 1930s, and it is obvious from the organi-

zation of his very large book that his heart is really with the problem in the present century; nearly a quarter of his thousand-odd pages are devoted to the period since 1914. This section seems very thorough, as does indeed the whole of the second volume (from 1685 to the present).

Some of the earlier periods, however, Dr. Norwood gives the impression of having "gotten up" for the sake of completeness. It is in the first volume, also, that imperfectly clear definition of the author's subject counts the most: is his work to be a history of religious refugees (and would this in any case include forced exiles) or an account of those persecuted for their religious beliefs? The Israelites in the Babylonian Captivity cannot be considered primarily as religious refugees; Athanasius was exiled as an individual, and there was no sign of mass persecution of his supporters; the persecution of the Donatists involved no question of turning them into exiles or refugees, and they kicked up trouble in the same place for at least two centuries. Yet these are all considered as "religious refugees."

This unsteadiness of theme and a certain, probably inevitable, unevenness of treatment do not, however, seriously diminish the value of these volumes for reference. While it is hard to imagine anyone reading straight through them (despite a pleasant and almost colloquial style), they will be welcome tools for students of the whole range of church history.

(The Rev.) RICHARD W. PFAFF, Ph.D.
University of North Carolina

CHRISTIAN COUNTER-ATTACK. By Arnold Lunn and Garth Lean. Arlington House. Pp. 176. \$5.

Sir Arnold Lunn is a Roman Catholic, Garth Lean an Anglican layman. More importantly, they are Christian believers unapologetic and unashamed. In 1964 they collaborated in a volume of aggressive counter-attack, called *The New Morality*, upon the modern cult of situation ethics and moral relativism. Now, in *Christian Counter-Attack*, they train their artillery upon the dogmas and dogmatists of present-day anti-supernaturalism. Christianity as they see it is a supernatural faith, and whatever is anti-supernatural is anti-Christian. Supernaturalism is philosophical suprarationalism; he who believes that there are more things in heaven and earth than are dreamt of in his philosophy, or than can be accounted for by his science, is a supernaturalist. Christianity is supernaturalistic because its God, although the Within, is also the Beyond.

"Dogmatic atheism has had its day," Messrs. Lunn and Lean believe. "Its successor is nihilism, and nihilism is news." However, "Orthodoxy is not news." For this reason, orthodox Christians need to carry the fight to the nihilists and chal-

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lunge everybody whose mind has been shackled by nihilism to come forth with the reasons for the unfaith that is in him.

Lunn and Lean believe that the Christian can have the better of the argument with any unbeliever if only he will quit apologizing for his faith and become in the true sense an apologist for it—*i.e.*, a loving but aggressive counter-attacker. And they provide some very good ammunition. One example: Modern scientific research in such fields as Extra-Sensory Perception has proved that human life has a dimension which cannot be accounted for on purely materialistic premises. The Christian should know what to do with this fact. He cannot prove by it that his own Christian doctrine of man is right, but he can prove by it that his opponent's doctrine of man is wrong.

The truth is that much of modern unbelief's real thinking is about 70 years behind the times. The great Thomas Huxley, in his Romanes Lectures in 1893, expressed confidence that man can scientifically change the nature of man himself, and all for the better. This seemed a reasonable belief in his day. It's sorry nonsense today.

Christianity makes sense. Arnold Lunn and Garth Lean believe this. They want all Christians not only to believe it but to be able, ready, and eager to convince the world of it. Their book is a lively and helpful "how-to" piece.

C. E. S.

THE CHILDREN'S NEW TESTAMENT. Trans. by Gleason H. Ledyard. Word Books. Pp. 628. \$6.95.

The Children's New Testament grew out of the translator's missionary work with the Eskimos in the Canadian Central Arctic and with Indians both in the United States and Canada, where he struggled with the problem of presenting God's word in the most understandable way. The translation uses a basic vocabulary of approximately 850 words and is phrased in short sentences and a simple paragraph structure which fourth and fifth graders can read and understand. Younger children will also enjoy having it read to them. The original chapter and verse divisions are preserved, references to Old Testament passages are identified, and those events mentioned in two or more of the gospels are cross-referenced. The work also includes appropriate maps, a chronological listing of "Things That Happened While Jesus Was on Earth," and a word list showing the equivalent used here for terms used in the King James and other translations. These latter features would make *The Children's New Testament* useful to older students and to beginning teachers working with young children. Young readers seem most impressed with the clarity of presentation of the epistles.

The flaw in *The Children's New Testament* is that inherent in all translations

designed to simplify—the tendency to avoid one word by using seven. In addition, some terms which seem basic to a good Christian and literary vocabulary have been translated completely out of existence. Isn't it just as easy to explain the word "Pharisee" to the young student as to try to tell him what "proud religious Lawkeepers" were, or to use the traditional "Pentecost" rather than "fifty days after the special religious gathering to remember how the Jews left Egypt"? The substitution of "missionaries" for "apostles" seems an unnecessary loss to those dedicated to training children in the Episcopal tradition.

Used in conjunction with other translations, *The Children's New Testament* can be a valuable aid in introducing young students to the holy scriptures. However, it cannot be seized upon as "the answer" in making Christian education "relevant" for today's children.

ROBERTA G. COSTIN
St. Andrew's, La Mesa, Calif.

THE CONTEMPORARY PREACHER AND HIS TASK. By David Waite Yohn. Eerdmans. Pp. 159. \$2.95.

The title, *The Contemporary Preacher and His Task*, is in itself enough to make the reader wonder what awaits him: Is it a call from one of our more activist brethren to become "involved" with quasi-prophetic zeal in every issue that clamors for our attention in this confused age, regardless of our degree of expertise on that subject? Or, more hopefully, does it offer us some beam of light to help us apply the eternal truths of holy scripture and historic Christianity to bind up the gaping wounds which we find everywhere about us? The farther we read this book, the more we question what the Rev. David Waite Yohn, senior pastor of the United Church of Christ (Congregational) at Dartmouth College, has really offered as an answer to his implied question. This paperback is in fact a strong appeal for the "contemporary preacher" to return to the venerable and (in itself) honorable art of expository preaching. Yet the author does not stop there. Not only should the preacher *not* be content to expound a verse or so (or, it would seem, even a pericope) of scripture, no matter how faithful he is to its legitimate context; he should take a whole section or chapter, or even a *book* of scripture, elaborating on it in its original setting (and, in fairness, applying it to Christ, whether the passage be from the OT or the NT), and then "letting the chips fall where they may" so far as contemporary applications are concerned. But *how* can such a procedure be considered at all realistic, when viewed in the light of our restless, hurried, "contemporary" congregations?

Still worse, this reviewer cannot escape the feeling that the underlying presuppositions of various parts of this book vacillate and contradict each other. At times,

the author decries "fundamentalism" and "biblical idolatry," and he also admits in places the basic interdependence of the authority of holy scripture and the historic church. But most of the time, he at least implies the fundamentalist premises, such as that the "Bible" (*i.e.*, our accepted canon) is the word of God *because it is* the word of God (*etc.*, *ad infn.*), that it is in its own right self-authenticating, and that the preacher has an obligation to treat *all* the "Bible" with equal weight, even Ruth and the Song of Solomon, and even the epistle of Judah and Tamar! He also decries too much preaching about historic Christian doctrines (using the Holy Trinity and the Atonement as examples) for fear that that will "tend to place the source of authority in the church rather than in 'scripture'." This leads us to wonder whether the author, in spite of his emphasis on scripture, really believes the promises of our Lord regarding his church as *recorded* in canonical scripture!

By far the most interesting and useful parts of this book are the surveys it provides of the concepts of preaching through the history of the church, and also of the various concepts of scriptural unity and scriptural authority. These are admittedly taken from secondary, rather than primary, sources. But they are still reasonably objective, and could be particularly helpful, particularly for the parson who hasn't the time to delve into more ponderous authorities.

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

NEW MORALITY OR NO MORALITY. Edit. by Robert Campbell. Bruce. Pp. 248. \$6.95.

Robert Campbell is editor of *Spectrum of Protestant Beliefs* and *Spectrum of Catholic Attitudes*. He is professor of ethics and theology at DePaul University in Chicago. Prof. Campbell has collected a potpourri of opinionated writings of opposing American views on pressing moral questions.

There are two sections to the book: (1) Public Morality and (2) Private Morality. In the first section we have race relations, campus revolts, biological revolution, and abortion. In the second section you find drugs, sex, contraception, and sensitivity seminars. Authors run the gamut from Daniel P. Moynihan and Eunice Kennedy Shriver to Billy Graham and Paul D. Zimmerman.

The chapters have been excerpted from such popular media as *Life*, *Time*, *Newsweek*, *The Saturday Evening Post*, *The Atlantic Monthly*, *The New York Times Magazine*, *McCalls*, *The Christian Century*, *The Chicago Tribune*, and *America*. Such a cross-section of the publication field immediately stamps the subject matter as newsworthy. That it is. Opposing presentations may help you to make up your own mind on pertinent issues or

confirm your thinking if it is already set.

Of sensitivity seminars, one of the newest subjects treated, the writer believes some of the experimentation is good. "Some," he says, "might vastly expand our capacities to learn, to love, to feel deeply, and to create. Some might make our lives less fragmented and staccato and more reflective."

We must read and read widely—especially on controversial subjects. A good conservative needs to know what the opposition is up to. The writer of this book should be commended for the versatility of his subject matter, presented I am sure, with faith that the reader can separate the wheat from the chaff. *New Morality or No Morality* is well worth your perusal.

(The Rev.) F. R. ISACKSEN, D.D.
St. Luke & the Epiphany, Philadelphia

THE SINGING CHURCH. By C. Henry Phillips. Edit. by Arthur Hutchings. Shoe String Press. Pp. 288. \$10.

This delightful study encompasses the field of public worship and related subjects from the perspective of English church history, with an emphasis upon the music. The subtitle "an outline . . ." is somewhat misleading since the coverage is most complete and detailed for a volume of this size.

Every musician serving the Episcopal Church would do well to search the pages of *The Singing Church* for descriptions of choral gems of practical value. A few chapters are highly technical and intended for the well-trained professional. Biographical sketches of composers appear in footnotes. Lists of recommended books and valuable chronological charts for further study are provided. Every cleric, as well, would benefit greatly from a careful reading of the book and especially of "An Essay on Principles and Practice" which concludes the work.

The outlook of this volume is most refreshing and reassuring amidst the chaotic conditions in the church today.

(The Rev.) RICHARD A. ISAAC
Christ Church, Berwick, Pa.

CREATIVE SUFFERING: The Ripple of Hope. By Alan Paton. Pilgrim Press. Pp. 122. \$2.25.

Alan Paton, John Howard Griffin, Frederick Franck, Glen T. Seaborg, Charles Davis, John L. McKenzie, S.J., Frank J. Sheed, and Herbert Richardson contribute essays to this anthology entitled *Creative Suffering*. The book is interesting. It provides one with diverse approaches to the problem of suffering, but leaves the one who is suffering with only the academic or intellectualized answer. At times this, perhaps, is the best that can be done!

"Why Suffering?"—Alan Paton tackles this perennial. "The Terrain of Physical Pain"—John Howard Griffin (of *Black Like Me* fame) writes with the sound of



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authority. "Victories and Defeats on Paper"—Frederick Franck writes from the experience of a multi-media artist. "The Pain of Unused Answers"—The cry of a top-notch scientist. "My Radical Decision of Conscience"—by Charles Davis, who left the Roman priesthood. "The Suffering of Staying In"—sharp needles specifically aimed by John L. McKenzie, S.J. "The Tragedy of Contemporary Theology"—Frank J. Sheed displays a commonly felt dismay. "Varieties of Suffering"—Herbert Richard's summary of the other writers' essays.

The book will no doubt be more helpful to the student of suffering than to him who suffers.

(The Rt. Rev.) JACKSON E. GILLIAM, D.D.
The Bishop of Montana

Booknotes

By Karl G. Layer

CAPTIVES OF THE WORD. By Louis Cochran and Bess White Cochran. Doubleday. Pp. xi, 274. A well-composed, thorough, yet popularly written narrative history of the Christian Church (Disciples of Christ), the Christian Churches (Independent), and the Churches of Christ.

A CHRISTIAN'S DICTIONARY. By James S. Kerr and Charles Lutz. Fortress Press. Pp. viii, 178. \$4.50. A handy dictionary containing adequate if not exhaustive definitions. Aimed primarily at the non-specialist.

THE SILENCE OF GOD. By Arthur Gibson. Harper & Row. Pp. 171. \$5.95. This is an interesting book, aimed at the initiate in the films of Ingmar Bergman. This world-famous Swedish film maker has emerged as a major artist of our time. His God-haunted motion pictures, dealing with questions not often raised on the screen, speak effectively to audiences of many lands. This book examines an important theme in a number of Bergman films, from *The Seventh Seal* to *Persona*—modern man's experience of the silence of God. Gibson offers an intensive analysis of each of the seven films, prefaced in every case by a brief synopsis of plot. Bergman himself has said: "There is really only one problem, relationship between man and God; all other human problems must be resolved in terms of this basic problem."

PSYCHOLOGY IN THE PSALMS. By Morris A. Inch. Word Books. Pp. 202. \$4.95. Can poetry written several thousand years ago tell us anything about ourselves today—modern man, sophisticated, technologically adept, psychologically knowledgeable, scientifically informed, insecure, alienated, afraid? In this volume modern man confronts himself in ancient poetry. Dr. Inch uses the insights of contemporary writers—poets, psychologists, philosophers, theologians, and others—to sharpen the confrontation and clarify understanding, to put man in perspective.

PEOPLE and places

Retirement

Chap. Jesse L. Malone, former chaplain, Veterans' Administration Hospital, Murfreesboro, Tenn., retired last year. Address: 206 E. Clark Blvd. Murfreesboro (37130).

The Very Rev. Joseph L. O'Rillion, dean of St. Stephen's Cathedral, Portland, Ore., resigned from the active ministry because of physical disability. Address: 5334 S.W. Laurelwood Dr., Portland (97225).

New Addresses

The Rev. Victor E. H. Bolle, The Rectory, Blackstonridge, St. Ann, Jamaica.

The Rt. Rev. William Horstick, retired, Shepherd's Patch, 938 N. Griffith Rd., Oconomowoc, Wis. 53066.

Mr. Oscar C. Carr, Jr., Rt. 2, Box 161, Clarksdale, Miss. 38614—co-chairman of the agenda committee, General Convention 1970.

Mrs. A. Travers Ewell, 8400 S.W. 53d Ave., South Miami, Fla. 33143—co-chairman of the agenda committee, General Convention 1970.

The Rev. William J. Youngmann, Office of the chaplain, Vermont State Prison and House of Correction, Box 26, Windsor, Vt. 05089.

Restoration

The Bishop of Arkansas acting in accordance with the provisions of Canon 65, Sections 2, 3, and 4, remitted and terminated the Sentence of Deposition pronounced on George Glenn McCulloch, December 3, 1963, and restored him to the Order of the Priesthood March 1, 1970.

Suspension

The Bishop of Virginia, acting in accordance with the provisions of Canon 64, Section 3 (d) suspended Lorraine Bosch from the active ministry until June 27, 1971. Date of notice—February 19.

Depositions

The Bishop of Southeast Florida, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the Standing Committee, deposed Leigh Burtis Putnam, Jr., February 23, 1970.

The Bishop of Tennessee, acting in accordance with the provisions of Canon 62, and with the advice and consent of the Standing Committee, deposed Richard Douglas Reece, February 27, 1970.

Educational Grants

Fourteen clergymen have received fellowship grants totaling \$63,000 awarded by the Episcopal Church Foundation for advanced theological education study during the 1970-71 academic year. Nine of the grants were made for further work toward doctorates. Five went to first-time recipients. Since 1964, more than \$290,000 has been awarded to 37 scholars, most of whom were assisted throughout the entire period of doctoral work.

Awards

The Rev. Donis Patterson, former rector of St. Mark's, Venice, Fla., and headmaster of St. Mark's Day School, received the George Washington Honor

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Medal and \$100 from the Freedoms Foundation, Valley Forge, for his public address on Memorial Day, 1969. He became rector of All Saints', Winter Park, Fla., Apr. 1.

DEATHS

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

The Rev. Thaddeus Clapp, 63, a member of the board of examining chaplains and the liturgical committee of the Diocese of Western Massachusetts, died Jan. 14, of a heart attack in Worcester Hospital, Worcester, Mass. He was one of the founders of Associated Parishes.

He was rector of St. Mark's Church, Worcester at the time of his retirement in May 1969. He was also vicar of St. Thomas', Auburn, 1944-58. At the time of his death he was teaching at Clark University where he was serving as chaplain to Episcopal students. He also was chaplain to inmates of the county jail and was associated with organizations dealing with the underprivileged needing the services of a priest. Services, including the Burial Office and Requiem High Mass using the trial liturgy, were held in St. Mark's Church. Following cremation, the ashes were interred in Pittsfield, Mass.

The Rev. Walter Griffith Harter, 89, retired priest of the Diocese of New York, died Feb. 18.

He had served in the Dioceses of Chicago, Pennsylvania, South Dakota, Western Massachusetts, Missouri, West Missouri, and New York. Survivors include his widow, Sara. A Requiem Eucharist was celebrated in Trinity Church, New York City.

The Rev. George Burton Hodgson, 63, associate director of administration and director of promotion for the Diocese of Michigan, died Mar. 2, in Detroit Osteopathic Hospital following a long illness.

A former railroad telegrapher, he was ordained to the priesthood in 1950, after attending Seabury-Western (class of '49). He was a trustee of the Michigan Theological Foundation and a director of the Diocesan School of Theology. He also had served in the U.S. Army during WW II. Survivors include his widow, Helen, and two daughters. Services were held in St. Paul's Cathedral, Detroit, with the Bishop of Michigan officiating.

The Rev. Robert Bruce Mason, 67, retired secretary to the editor of Forward Movement Publications, died Feb. 20, in Christ Hospital, Cincinnati, Ohio, of a heart attack. He had also served as priest in charge of the Church of the Nativity, Cincinnati.

He began his work with the Forward Movement in 1944, retiring some months ago. Survivors include two half-sisters and one half-brother, Arthur B. Mason, Sr.

The Rev. Rush Richard Sloane, 75, rector emeritus of St. John's Church of Lattingtown, Locust Valley, N.Y., died Jan. 12.

At the time of his retirement in 1954, he had been rector of St. John's for 11 years. Prior to that he had been rector of St. Luke's, Brooklyn, for 17 years. Services were held in St. John's of Lattingtown.

Sr. Mary Joan, R.N., of the Community of St. John Baptist, Mendham, N.J., died Feb. 9, in the convent.

A native of Quebec, she was a graduate of St. Luke's Hospital School of Nursing, New York City, class of 1910, and entered the community in 1912. Most of her active years were spent in St. Andrew's Convalescent Hospital, New York City, with short periods in St. Marguerite's Home for

Children and St. John Baptist School, both in Mendham.

Annette Louise Stith Christian, 91, widow of the Rev. Guy Douglas Christian and communicant of St. Mark's Church, Richmond, Va., died Feb. 10, in a Richmond hospital.

Fr. Christian, who retired in 1948, died in 1960. Before going into the ministry, Fr. Christian had been a newspaperman in Richmond and served as a lay worker in Virginia. Following his ordination, the Christians lived in Nome and then Juneau, (1910-20) and afterwards in Kansas, Wisconsin, Connecticut, and Maryland. Mrs. Christian is survived by one brother, De Sota Stith, and one niece, Elizabeth Barksdale. Services were held in St. Mark's Church and interment was in Oakwood Cemetery.

Dorothy Quincy Turner Hastings, wife of the Rev. A. Abbott Hastings, retired priest of the Diocese of Ohio, and mother of the Rev. Bradford Hastings, and the Rev. Murray Hastings, died Feb. 14, in Greenwich, Conn. Their home was in Greenwich.

She had served on diocesan boards in Wyoming, Massachusetts, and Albany. She is also survived by one daughter, Mrs. Frederick M. Morris, 10 grandchildren, and 14 great-grandchildren. One son, Lt. Abbott Hastings, was killed in WW II. Services were held in Pitman Chapel, Forest Hills Cemetery, and interment was in the Quincy family plot. Memorial gifts may be made to the Presiding Bishop's Fund for World Relief.

Caroline Huie Tsu, 72, wife of the Rt. Rev. Andrew Y. Y. Tsu, retired Bishop of the Holy Catholic Church in China (Anglican), and mother of the Very Rev. Robert Tsu of Jesselton, Malaysia, died Feb. 8, in the Wilmington Medical Center, Wilmington, Del., after a short illness.

She was the daughter of the Rev. Huie Kin, founder of First Chinese Presbyterian Church, New York City. Bp. Tsu was known as the Bishop of the Burma Road during his service to British and American troops in China during WW II. Since his retirement he has been assisting the Bishop of Pennsylvania. Besides her husband and son, Mrs. Tsu is survived by four grandchildren, five sisters, and two brothers. A memorial service was held in Christ Church, Greenville, Del.



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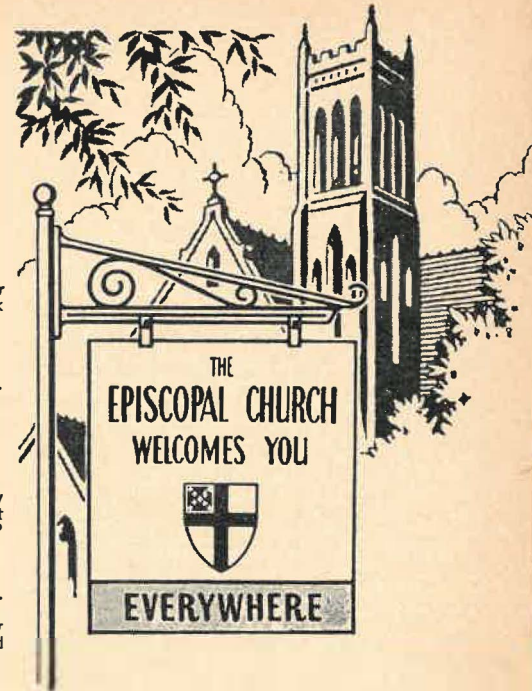
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Wed; Wed 6; C Sat 4:30

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Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

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

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

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

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.

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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.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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The Rev. W. W. S. Hohenschild, S.T.D., r-em
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LAS VEGAS, NEV.

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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

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The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

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NEW YORK, N.Y.

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7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

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

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

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

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

FORT WORTH, TEXAS

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

RICHMOND, VA.

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

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

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