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Some Thoughts for Whitsunday

By ROBERT B. HALL

I DISLIKE being negative about things but I have a complaint: God's people do not believe what God is plainly telling them. More than this, God's people do not believe what they are actually seeing happen with their own eyes.

I suppose it wouldn't bother anyone too much if I talked about Doubting Thomas. You know the story, how Thomas refused to believe that the Lord was risen until he saw him and until he put his hands into the wounds on the Lord's body. Jesus appeared to Thomas and Thomas believed. And Jesus said, "blessed are those who have not seen and yet believe." In the epistle for Easter I, John writes: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his son."

My complaint is that God's people have seen and yet not believed. They have been told and yet not accepted the word of God. They have, in effect, called God a liar by refusing to accept the witness that he has provided. Take the thing out of the realm of ancient history and bring it right down to the here and now. Here is the United States, and specifically the Episcopal Church in the United States. Now is today, this minute. God is at work, his power is being shown in the lives of men and women and children right here in our country. There are those who will put this article down at this very point. They are tired of hearing about miracles, about God's power supposedly at work. Such talk is for fanatics. Is there anything more fanatical than to claim that your rabbi, your teacher has been raised from

the dead? We might allow this for the disciples of Jesus because it happened long ago, back in the time of simpler people and much superstition.

But what would be our reaction to someone who claimed to have seen the dead raised today? We would not believe, would we? And yet there are people whom I have seen die, and a Christian doctor raised them from the dead as others prayed. Not with fine words, not with social theory, but by the power of God is the evidence placed before us. God is at work in the world, God is at work in this country, God is at work in our lives—right now. God says this is so, to doubt it is to call God a liar.

THE greatest concerns of the Episcopal Church today are race relations, poverty, interchurch relations, and liturgical reform. I say that unless the central interest of the church is in calling men back to God, these other programs are fated to continue in exactly the kind of trouble in which they now find themselves. Perhaps my feelings are hurt because I wrote a book on evangelism and couldn't get it published. I really don't mind that so much. But what I mind is that the two major publishers for the Episcopal Church both liked the book but said there was not enough interest in evangelism in the Episcopal Church to warrant printing a book on it.

I see the church laboring to produce a new liturgy which will express the worship of God's people in a changing time. And I see an unregenerate people who want only to be left alone, who want everything to remain just as it always has been. Where there is life and spiritual power, people are glad to worship God in many ways; where there is unbelief and apathy, all change is resisted.

I see the church in great trouble because of her position on race relations. Those who are filled with the Spirit of God are color-blind. In seeking progress in

race relations, I believe the church is making assumptions about the spiritual state of her members that are not justified. A living faith is ready to grow; those who have refused the witness of God want only to preserve the status quo.

The church is concerned in the field of poverty. Anyone who knows anything about American social structure knows that the Episcopal Church has a very high percentage of top leadership in industry among its membership. I ask this: Is it too much to suggest that the church's proper function is to work for a change in the hearts of these men rather than to turn her clergy into amateur social workers?

The church press is full of reports on COCU—the Consultation on Church Union. Except for newspaper reports of some kind of a super-church being planned, our church members couldn't care less about this activity. Ecumenical conferences are being carried on almost entirely by professionals or by those lay leaders who are so far removed from the man in the pew that they might as well be professionals. Church unity does not begin in the head office in New York; it begins in the hearts of men. If we pray together or share together what we are seeing God do in the lives of our families, it matters not that our neighbor is Roman Catholic or Southern Baptist or whatever. I meet every week with dozens of people from other churches; our union is one in Christ. But we begin with our experience of him and his power—not with conferences between professionals.

I may be a prophet crying in the wilderness but I say that the church is full of doubting Thomases today. And the difference between the disciple of old who saw Jesus's wounds and exclaimed, "my Lord and my God," and the church member of today is that today's churchman doesn't really want his doubts resolved, since wounded bodies are too messy, and miracles embarrass him. It doesn't matter

The Rev. Robert B. Hall is rector of the Church of the Holy Comforter in Miami, Fla.

“Our choice is simple:

We can ignore the fabulous display of power that we have seen and continue to go through life as we always have, content to be as we are rather than as God has created us to be. Or we can rise up and shout alleluia, Christ is risen! And as God’s power came upon the dead body of Jesus, so his power can come upon us in a new and ever-growing way.”

a great deal whether one attacks the works of God or simply ignores them. Jesus said that those who are not with him are against him.

WE have come through the great lessons of Lent, Good Friday, and Easter. We rejoice at the birth of the Christ child on Christmas Day and we rejoice at the Resurrection of the crucified Christ on Easter Day. But the underlying message of all of this is salvation and power—salvation through the power of God for weak human beings who cannot achieve salvation by themselves. Are we ready to accept this? And power for the body of Christ through the indwelling Spirit of God. It is the Spirit that beareth witness because the Spirit is truth. Are we ready to accept this witness?

There are places in the world, there are places in the Episcopal Church, where the power of the Spirit of the risen Christ is turning old patterns upside down, where lives are being made new and joyful, where the body of the ascended Christ is being replaced by hundreds of willing bodies, eager to be filled and empowered by Christ’s Spirit. Such an empowering can happen, such an empowering can happen in all our lives. If we are not to call God a liar after all we have seen at Easter, it *must* happen in our lives. I proclaim this truth; I call on all to receive it, to accept the fact that God is at work in the world here as he was in Jerusalem.

Our choice is simple; We can ignore the fabulous display of power that we have seen and continue to go through life as we always have, content to be as we are rather than as God has created us to be. Or we can rise up and shout alleluia, Christ is risen! And as God’s power came upon the dead body of Jesus, so his power can come upon us in a new and ever-growing way. As Jesus was transformed, so we can be transformed. And if we are transformed, then our world will begin to be also.

The Gospel for Whitsunday

JESUS said unto his disciples, *If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*



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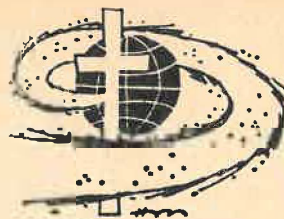
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Around



& About

— With the Editor —

English churchmen seem to be generally more exercised than Americans about infant baptism as a questionable and not always defensible procedure; over here there is more *malaise* about confirmation as traditionally administered in the Episcopal Church at a time years after infant baptism. Dr. R. P. Williams, Bishop of Leicester, writing in *Theology* (March), makes a comment which seems thoughtful on either issue: "I hope it is not too late to alert churchmen to the very far-reaching results that might accompany a radical departure from the church's teaching about infant baptism. 'Theology,' said Forsyth, 'means thinking in centuries.' Contemporary churchmen are too prone to rush to panic stations when some new pastoral problem arises, and to abandon too casually practices which embody an age-old wisdom."

"Theology means thinking in centuries." Wouldn't that be a grand inscription over the main portal of a seminary?

More Lacerated Latin, courtesy of G. P. M.:

In loco parentis — "My parents are crazy."

De gustibus non disputandum — "All these arguments disgust me."

When author Isaac Bashevis Singer accepted the National Book award in children's literature for his book, *A Day of Pleasure*, he made the following acceptance speech which seems worthy of quotation in full:

"There are 500 reasons why I began to write for children but to save time I will mention only ten of them.

"1. Children read books, not reviews: They don't give a hoot about the critics;

"2. They don't read to find their identity;

"3. They don't read to free themselves of guilt, to quench the thirst for rebellion, or to get rid of alienation;

"4. They have no use for psychology;

"5. They detest sociology;

"6. They don't try to understand Kafka or *Finnegan's Wake*;

"7. They still believe in God, the family, angels, devils, witches, goblins, logic, clarity, punctuation, and other such obsolete stuff;

"8. They love interesting stories, not commentary, guides, or footnotes;

"9. When a book is boring, they yawn openly without any shame or fear of authority;

"10. They don't expect their beloved writer to redeem humanity. Young as they are, they know that it is not in his power. Only the adults have such childish illusions.

"Thank you very much for bestowing this honor upon me, a mere beginner in juvenile literature."

I am hardly a Sam Keen fan, and I have been arguing with him on page after page of *To a Dancing God* (Harper & Row); but I keep on reading, which means that he wins one big argument, and in some spots he scores heavily, as in this paragraph:

"Carson McCullers once wrote a short story which suggests the proper place for a course in loving to begin. She tells about a young paperboy who encounters a drunk in an all-night diner. The drunk insists upon showing the boy a picture of his wife who 15 years previously ran away with another man. He goes on to explain that in those days he did not know how to love but he has subsequently developed a science of love that will allow him to win his wife's love. The mistake he originally made was to begin with the hardest object of love—a woman. His new science establishes a hierarchy: first love a rock, then a cloud, then a tree, and gradually your powers will grow until it will be possible to love a woman. There is wisdom in this story which the Greek philosophers would have understood. Plato also insisted that love had a ladder of ascent whose lowest rung was a simple object. *Eros* is first directed toward modest objects, and only afterward may it reach the good, the beautiful, and the true. Practice in loving best begins with objects, things—rocks and trees or beautiful machines." (*op. cit.* 58.)

Ever feel guilty about loving somebody's garden or dog or library or wine before you could manage (if you ever did) to love him? Don't flagellate yourself about it. These things were easier to love than he, and you had to love your way up to him. That's how I've always had to do it with some people, in the manner prescribed by the potted sage in Carson McCullers' story. Now I won't feel guilty about it any longer, and don't you either. It gives me special pleasure to welcome Plato to our corner. Blimey, we aren't arf bad.

"Man, while he loves, is never quite depraved." Charles Lamb.

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THE KALENDAR

May

- 17. Whitsunday
- 18. Whit Monday
- 19. Whit Tuesday
Dunstan, Abp.
- 20. Ember Day
Alcuin, Dn.Ab.
- 21. Whit Thursday
- 22. Ember Day
- 23. Ember Day
- 24. Trinity Sunday
Jackson Kemper, B.

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

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Letters to the Editor

Middle America

I am moved to comment on *The Church and Middle America*, by the Rev. Frederick M. Morris [TLC, Mar. 15], in particular his descriptions of the qualities of Middle America and what he calls "Middle Church."

Dr. Morris says, "Middle Americans are people of good will, conservative, decent, home-loving, patriotic, and respectable." I suggest that they are people of good will as long as their own position and prerogative is not threatened by the exercise of someone else's rights. If they are people of gen-

uinely good will, how does Dr. Morris explain the bitter resistance to school integration in both south and north, the restrictive racial clauses in suburban (one might almost say Middle American) leases which are nearly universal throughout the country, the acceptance of the *story* of My-Lai (whether or not the incident really happened) as just something which overwrought boys are likely to do, and which ought to have been covered up? I suggest also that conservatism in its usual definition — a reliance on the beliefs and solutions of the past and a strong resistance to rapid change

Is it possible that sex technique is not the answer?

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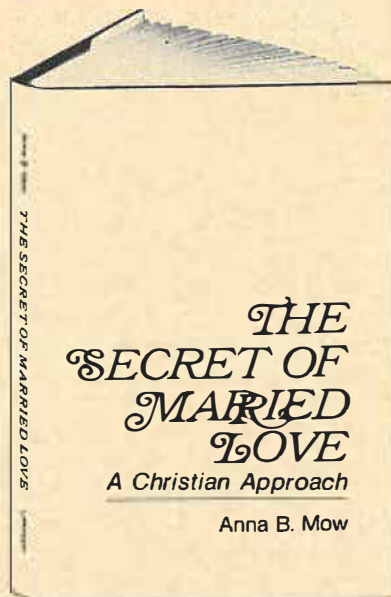
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— is not just deplorable under present conditions; it will be fatal. I suggest that patriotism in the sense of supporting one's country and government rather uncritically (which is what many Middle Americans in fact do) is unchristian, and that respectability, that greatest of all Pharisaic virtues, is equally so.

Dr. Morris says that "[Middle Americans] believe in rather puritanical morals even though not always living up to what they believe." If so, they find themselves in a position in which they cannot be right. For a puritanical ethical system cannot be defended in a free society apart from freely accepted religious codes, and if one accepts such a code and then fails to live by it, one is by definition a hypocrite; especially if, as many Middle Americans would like to do, one tries to impose his code by force or social pressure on other people.

Dr. Morris says that "[Middle Americans] profess adherence to the ideal of equality of opportunity for all men even though often seeming indifferent to the abuses of that ideal..." They do not simply seem indifferent, they express their indifference clearly in their actions.

Dr. Morris says that Middle Americans are "by and large resistant to change." But unless humanity changes its social and political attitudes radically it is almost certain to cease to exist within 25 years.

Dr. Morris says that Middle Church knows the meaning of sin and guilt and shame. He should have said it has its own meanings. In general, it is ashamed of its daughters who live with their men outside marriage, but not of its sons when they willingly "do their part" or "get their hitch

out of the way" by enthusiastically or methodically killing Vietnamese. It is ashamed of its children who smoke pot, but not of itself when it drinks alcohol or smokes cigarettes. It is guilty and ashamed if its sons and daughters protest what they sincerely believe to be social abuses by sit-ins and marches and confrontations, but not if they support arms races and environmental poisoning by diligent and well-rewarded services to the various corporate giants of the land. Indeed, they are likely to brag about the executive job their son has just been offered with Dow, or Chevron Oil, or IBM.

In fact, what Dr. Morris really says, by his own description, is that his Middle Americans are hypocritical, rigid, insensitive, and blind. It is a harsh accusation; it may even be somewhat exaggerated; but in general it appears to be true. I only wish Dr. Morris recognized that fact.

ROBERT V. LANCASTER

Hamilton, N. Y.

Armed Forces Budget

I should like to raise a point concerning the appropriation of national church money to organizations either advocating or using violence to achieve their goals. So far this restriction has been applied only to black and other minority groups seeking financial assistance. I would like to suggest that we apply it to everybody.

Therefore, I would recommend that the national Episcopal Church stop giving money to the United States Armed Forces through its chaplaincy program. Our Armed Forces are not noted for their commitment to nonviolence, and yet we budget over a

quarter of a million dollars each year from our church to this agency. This is not to say that there should be no chaplains in the Armed Forces, but rather that if the need exists the US government ought to pick up the tab.

NATHANIEL W. PIERCE

Co-director of

The Episcopal Peace Fellowship
New York City

A Truly Episcopal Church

While I agree in principle with the priest whom you quote in your editorial "Pecusa's Authority Crisis" [TLC, Mar. 15], I think that he is misinterpreting the church's conciliar doctrine. General councils, convened to determine major issues of church life, certainly have an authority far beyond any individual participating in that council. There is a Gestalt effect in such councils.

It is not true, though, that the presence of the Holy Spirit in other gatherings of the faithful guarantees that the pronouncements thereof have the authority of the Holy Spirit. There are many gifts of the Spirit — he does not give authority indiscriminately. I would hope that my vestry, for example, is granted the gifts of wisdom and charity (and patience!). But it hardly ranks with the Council of Nicea. To different bodies, as to different individuals, are granted different gifts of the Spirit.

I suggest that the gift of authority, that is, the overseeing of the church of God, be recognized more fully in the "overseers," our bishops. In their consecrations and installations they are strengthened with the Holy Spirit for the office and work of a bishop.

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Here is where the authority of the Spirit rests, upon those given the responsibility for the welfare of the souls in a diocese. What council, what convention, what meeting of the Executive Council, is held responsible for the consequences of its decisions? At what point in their deliberations do they acknowledge themselves accountable before God for what they do or fail to do? Our bishops publicly promise to carry out their duties to the best of their ability, with the help of God. And they receive the Holy Spirit by the laying-on of hands to enable them to do this. We should be more faithful to our apostolic traditions in recognizing the authority of the bishop.

If we recognize the authority of the diocesan, how can we justify stripping the Presiding Bishop of his authority? We are so afraid of absolute power that we grant none at all. This, too, seems to be a denial of the grace and authority of the Spirit. If this man is recognized as having an extra measure of that which makes a bishop, then the authority of his office should reflect this recognition. In matters pertaining to the church as a whole, the Presiding Bishop should have authority equal to that of a bishop within his own diocese. Both should be accountable to their conventions and standing (executive) committees, but the authority should rest with the bishops. In such a way we might, in time, live up to our name, and be in fact the *Episcopal Church*.

(The Rev.) BENBOW P. CHEESMAN, JR.
Vicar of St. James Church

Charleston, W. Va.

Agenda Committee

The agenda committee of the Houston convention is very kindly keeping us all informed of what they are planning for us.

Lately they tell us that in spite of letters running three to one against the use of "special representatives" at the convention, it has been decided that we will have them anyway.

It is nice to know that our wilful disregard of our own good is so charitably overlooked by those in power.

(The Rev.) EDGAR M. TANTON, JR.
Vicar of St. Thomas' Mission

Eugene, Ore.

TL Improvements

From time to time I have read bitter criticisms of the trial liturgy. I am amazed that none has realized that two excellent and important corrections have been made in it.

Evidently, most people do not seem aware that the Apostles' Creed reads: "The Holy Catholic Church." The Nicene Creed

The Cover

On this week's cover is the 1970 Pentecost bulletin produced by the World Council of Churches' New York office. It symbolizes the many signs around us pointing to conditions that could either enhance or destroy mankind in our time. Although the sky is somber at the moment, there is a hint of dawn and hope. "To Know and Not To Know" is the theme of the 1970 Whitsunday message of the WCC's five presidents. (Photo from RNS.)

has it: "One Catholic and Apostolic Church," leaving out the word "Holy." I looked it up in my English Prayer Book. The error is the same except the spelling is changed to "catholick and apostolick."

The second improvement is in the Prayer of Consecration. Most priests read it: "Drink ye-all-of-this." My rector reads it as if "all" is enclosed in commas. The new liturgy changes it to: "Drink this, all of you."

I hope that whatever happens, and if we keep the old Prayer Book, those two errors will be changed.

A COMMUNICANT

Reparations

For those (and I include myself) who do not accept the concept of "reparations" as an abstract theory, but are desirous of understanding the thinking of those who are willing to use the term in practice, the following quotation may be helpful. It is taken from Richard Luecke's book, *Violent Sleep*, which was published in January of 1969 and hence written well before the publication of the Black Manifesto in April of that year:

"There are many uncrowned heads which need to know their power and authority as men. As the powerful need to learn an appropriate 'humiliation' or limitation, the humiliated need to learn their proper power. Both of these actions are sung in the *Magnificat*: 'He has put down the mighty from their thrones, and exalted those of low degree' (Lk. 1:53). Helping those of low degree to claim their crowns requires something more than gifts of charity or welfare. To give charity is still to exercise lordship; it is still not helping men to 'reign.' 'The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors,' Jesus says for the benefit of all would-be benefactors, 'but I am among you as one who serves' (Lk. 22:25-27). To give aid to the previously exploited as an act of justice, and to allow the use of such 'reparations' for the establishment of new seats of power and function, may help to raise men up. Those who serve the kingship of other men in these ways may expect to bear humiliation and mockery from others who wish only to give charity, and perhaps even from those who wish only to receive it" (pp. 120-21).

(The Rev.) LAWRENCE N. CRUMB
Assistant Librarian
Nashotah House

Nashotah, Wis.

Sacrilege?

I wonder how many people had their sense of delicacy, decency, and respect offended by the picture [TLC, Mar. 22] showing the Very Rev. John Clarke Sanders chatting with his bishop, the Rt. Rev. William H. Mead, and the Rev. G. H. Jack Woodard, of the staff of the Executive Council, in the sacristy preparing for the installation of the new dean of the Cathedral Church of St. John in Wilmington.

It seems disrespectful if not sacrilegious for a man in the position of the Rev. Jack Woodard to be smoking a pipe in the sacristy of the cathedral, whether he be vested or not. I for one was deeply offended and trust that such sacrilege does not occur in the sacristies of our churches.

(The Rev.) OLIVER D. CARBERRY
Rector of St. Paul's Church

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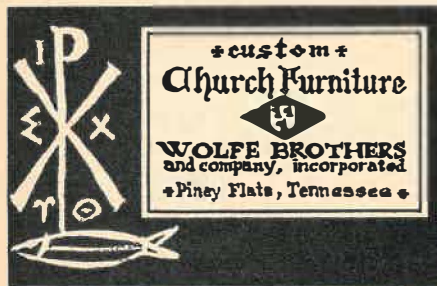
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Booknotes

Karl G. Layer

STRUGGLE FOR INTEGRITY. By Walker L. Knight. Word Books. Pp. 182. \$4.95. The story of how one church—Oakhurst Baptist in Decatur, Ga.—struggled to become, and succeeded in achieving its goal, a true church of God, ministering in the name of God to the people of God.

IN SEARCH OF BALANCE. By Virginia R. Mollenkott. Word Books. Pp. 151. \$3.95. Decision and choice—practical ethics—is the area Dr. Mollenkott explores in this volume. Believing that there are practical guidelines for action she turns to the Bible, "the only rule of faith and practice." She does, however, recognize the situational aspects of ethical decisions, pointing out that the Bible contains paradoxes, moral principles that are seemingly contradictory. She also looks at some contemporary writers who illustrate or dramatize the need for balance in thinking and acting.

PSALMS 70. By Mary Perkins Ryan. Pflaum Press. Pp. 109. \$2.75 paper. An interesting little booklet which presents selected psalms in a contemporary context and application. Good for personal meditation. The illustrating photographs are unusual and excellent.

WALKING WITH THE WIND. By Sallie Chesham. Word Books. Pp. 132. \$3.95. Open to the wind / On the face, / And the soul, / Whole, / Daring to stand / Both for and against, / Loath to indulge in / Self-pity, / False pride, / Snide stammerings / Of falsehood. / Open wide / To life and love. This is just one selection in this book of poems by a career Salvation Army officer.

GOD IS TOO MUCH. By Joel Nederhood. Tyndale House. Pp. 159. No \$ given, paper. A series of powerful, evangelical radio addresses first given by the author on the Christian Reformed Church's "Back to God Hour." Pastor Nederhood holds an earned doctorate.

DREAMS IN THE LIFE OF PRAYER: The Approach of Edgar Cayce. By Harmon H. Bro. Harper & Row. Pp. 156. \$4.95. Over 700 case materials from the files of the famous American clairvoyant and counselor Edgar Cayce form the basis of this book. The author shows how Cayce's insights into the relationship between dreams and meditation may be applied to the reader's own life. Dr. Bro explains why Cayce insisted that meditation, regularly practiced in a specific way, would open a clear channel to dream interpretation, and he gives detailed instructions for doing so.

THE FATHERS OF THE CHURCH: Iberian Fathers. Trans. by Claude W. Barlow. Catholic University of America Press. Pp. 261. \$8.60. The Iberian Fathers whose writings appear in this, volume 62 of the series, are Martin of Braga, Paschasius of Dumium, and Leander of Seville, all of the 6th century. The works of all three are here presented completely, some pieces appearing in English for the first time. They cover a wide range of subjects, most notably ethics and pastoral and ascetical theology.

THE AUTONOMOUS MAN. By Dean Turner. Bethany Press. Pp. 206. \$4.95. This book advances an ethic of autonomy whereby the individual may affirm his identity and integrity. Prof. Turner offers a philosophy based on six principles to be used in guiding one's daily life in his relationships with himself, others, and God. As background for his thesis the author attempts to "expose the fallacies of modern nihilism, which isolates man from his context with the infinite and the eternal."

CHRIST CHURCH, Lancaster County, Va., 1732, and the Life Around It. By Louise Belote Dawe. Illustrated with photos. Pp. 48. \$1.50 paper. Published by the Foundation for Historic Christ Church, Inc., Irvington, Va. 22480. This most interesting, small, and yet thoroughly comprehensive study is of the only surviving, unaltered colonial church in America. The edifice is widely considered an architectural jewel, and is quite possibly from the drafting board of Sir Christopher Wren. The study is also of the Northern Neck, Va., community—through its sad days of neglect and through its past ten years of restoration, at which time it was designated a Registered National Historic Landmark. Included are photos of this Greek Cross-type church, original font, pulpit, altar, and communion silver. This reasonably-priced volume, first of all, is esthetically pleasing both from a visual and from a literary point of view. And secondly, provides an excellent way for the average churchman who has either forgotten—or never knew—his colonial church history, to widen his knowledge of his church's past, during a most important era. We are indebted to Mrs. Dawe.

THE SEED OF THE NEW AGE. By Sue Sicking. Doubleday. Pp. 117. \$3.95. An inspirational book by the minister of Unity-by-the-Sea, Santa Monica, Calif., which seeks to show the reader "how to find serenity in a changing world."

The Living Church

May 17, 1970
Whitsunday

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SOUTH DAKOTA

Dean Elected Diocesan

The Very Rev. Walter Heath Jones, 41, dean of Calvary Cathedral, Sioux Falls, S.D., was elected bishop of the Missionary District of South Dakota, Apr. 18. The election was reached on the 13th ballot of the convocation held in Trinity Church, Pierre. Dean Jones received an affirmative vote of 67% from delegates in both clerical and lay orders as specified by the convocation.

There were 15 nominations for the election and 155 lay delegates and 41 clerical delegates present for the voting. The Rt. Rev. Lyman C. Ogilby, Bishop in Charge of South Dakota, presided. This was the first time that the District of South Dakota had the opportunity to elect its own bishop under the provisions of the canons as amended in 1969.

Bishop-elect Jones, a native of Canada, was ordained to the priesthood in 1952 by the Bishop of Brandon and received into the Episcopal Church in 1958. Except for his service in the Anglican Church of Canada, 1951-58, and the rectorship of St. George's Church, Bismarck, N.D., Dean Jones has spent his entire ministry in South Dakota. He has been at Calvary Cathedral since the fall of 1968. He and his wife, Marilyn, have four children.



BISHOP-ELECT JONES
Elected directly by his district

be carried out through on-the-spot interviews at the national headquarters in New York, and in a number of representative dioceses. Church members in other parts of the country will be interviewed individually. The scope of the study will include:

(✓) Intra-diocesan relationships between clergy, lay leaders, and diocesan staffs, with minority groups, youth, and church women included;

(✓) A determination of structural changes already made or under consideration, both in the national church and in the dioceses;

(✓) The nature of the office of the bishop in the modern church;

(✓) Inter-diocesan relationships in contiguous areas, including the provinces;

(✓) The staff structure at the church's national headquarters and its relationships with dioceses and the parishes.

A report on the progress of the study will be in the hands of the Structure Commission well before the Houston convention, Dean Leffler said.

MINNESOTA

Labor and "Social Conscience"

The labor movement will be "as dead as a dodo" if it doesn't recover its social conscience, the Rt. Rev. Edward Crowther stated in Minneapolis. He has been hired by the newly-formed Alliance for Labor Action, which is seeking to build coalitions with other groups like the student movement and the churches that

would work for radical but peaceful social changes. Among the "quality of life" issues the coalitions would tackle, he said, would be pollution, tax reform, universal medical care for the aging and poor, more equitable sharing of wealth, and an end to war.

Bp. Crowther said labor has a radical tradition but today seems to have forgotten that its reason for existence goes beyond "bigger and better wage packages." Much of the labor movement, he charges, is part of the problem rather than the solution. The bishop said that George Meany, president of the AFL-CIO, "outdoes" President Nixon as a "hawk" in supporting the "obscene" war in Vietnam.

The Alliance for Labor Action, of which Bp. Crowther is director of church, campus, and community relations, was formed by the Teamsters, United Automobile Workers, and Chemical Workers' Unions.

The bishop urges that the electoral college be abolished, that safeguards be instituted that would make it impossible for wars like Vietnam to happen again, and that selective conscientious objection to specific wars be initiated. He also expressed concern that the ceiling for dissent is lowering in this country and said that "repression" is one of the dominant themes that is beginning to emerge in American society.

SOUTHEAST FLORIDA

At Investiture, Bishop Scores Inflation

Inflation, symptomatic of the "degeneration of society," is currently a more pressing problem than race, according to the Rt. Rev. James L. Duncan, Bishop of the new Diocese of Southeast Florida. He said there is still much to do in race relations, work which may take a generation to complete, but he feels that inflation is the most critical issue facing society and the church.

Inflation, he stated, represents "selfishness in an organized fashion" and has created urban troubles and the de-humanizing of society. He also said the church is grappling with the issues of life and he expressed delight with the activity among the laity. He is optimistic on the future of the church and endorses "shared leadership" in which the laity see their role as people of God responding to the needs they themselves see.

Officiating at the service of Bp. Duncan's investiture was the Presiding Bishop,

NATIONAL CHURCH

Consultant Firm Studies Structures

A "study in depth" of the organization of the Episcopal Church is now being conducted by the management consultant firm of Booz-Allen and Hamilton under the direction of the Joint Commission on the Structure of the Church. The study, which will be reported on at the 63rd General Convention in Houston, is being financed by interested Episcopal laymen and by a grant from the Episcopal Church Foundation.

In order to carry out the study, an executive committee has been appointed by the Rt. Rev. John P. Craine, Bishop of Indianapolis and commission chairman, which will work directly with Booz-Allen and Hamilton. Chairman of this committee is K. Wade Bennett, executive vice president of Macy's in New York City. Liaison officer for the project is the Very Rev. John C. Leffler of Seattle.

Dean Leffler said that the study will

with the Roman Catholic Archbishop C. F. Carroll of Miami, Rabbi Joseph Narot of the Greater Miami Rabbinical Association, and Greek Orthodox, United Methodist, and United Presbyterian clergymen taking part.

Celebrant of the Eucharist was the Rt. Rev. A. E. Swift, assistant bishop of the diocese and rector of St. Gregory's, Boca Raton. The Rt. Rev. Henry I. Louttit, last Bishop of the Diocese of South Florida before it was divided into three parts, who is now retired, preached. Other Episcopal dignitaries included 20 bishops from the southeastern states and the Caribbean area.

The Diocese of Southeast Florida became an official jurisdiction Jan. 1, with 31,000 communicants in 38 parishes and 37 missions.

WASHINGTON

Church Invests in Urban Rehabilitation

St. John's Church, Lafayette Square, Washington, D.C., one of Washington's oldest churches, will invest \$50,000 in mortgages on rehabilitated houses through Urban Rehabilitation Corp., a non-profit low-cost housing organization of the Roman Catholic Archdiocese of Washington. The Rev. John C. Harper, rector of St. John's, described the investment as a "major step in using the material resources of the church as instruments of its urban mission."

The mortgages, fully guaranteed by the federal government, will help low-income families purchase rehabilitated houses at subsidized interest rates. Urban Rehabilitation Corp. operates through provisions of the National Housing Act designed to increase home ownership among inner-city families. Its work has been delayed in recent months because of lack of available mortgage money in the District of Columbia.

St. John's Church investment is seen by the parish as a breakthrough in providing new sources of investment in mortgages for the inner city. Last year St. John's invested over \$20,000 in a black-operated inner-city Savings and Loan Association and this year there are other investment possibilities under consideration.

CHURCH WOMEN

Christians Must Be Active

Christians must become active in "partisan politics" if the U.S. is to survive, Sen. Walter F. Mondale of Minnesota told a seminar of Church Women United meeting in Washington, D.C. His view was seconded by Dr. Cynthia Wedel, Episcopalian and president of the National Council of Churches.

The Minnesota legislator spoke on the "Gospel in Political Action," listing nu-

merous problems facing "this affluent nation" and said many of them should have been handled earlier—urban troubles, hunger, and restrictions in education. Society is beset by anomalies, contrasts, and discriminations, said Sen. Mondale, and many citizens do not know how it looks to millions whose lives are marked by hopelessness, hatred, and insults. He gave some specifics:

(*) Thousands of Navaho Indian children are taken from their homes and sent to boarding schools rather than being provided with local educational facilities. The government, he said, pays \$1,400 per high school student for the boarding school education.

(*) In Alaska, 1,300 Eskimo youths were flown to Oklahoma for schooling for which the government paid \$1 million and which meant the students were away from their families nine months.

(*) "Congress passes laws on military expenditures with whoops and hollers but doesn't hear the hungry children in the street."

The senator chided church people for, so far, failure to take "earnest action" in behalf of ghetto residents and minorities and for not having "looked behind the front page." He said anxiety levels are extremely high among Indians and Eskimos, accounting for high suicide rates. The senator begged the churches to go beyond policy statements in concern for people.

In a response, Dr. Wedel said that if "the world could be saved by statements, it would be already." She agreed that Christians must take sides in political matters in carrying out their responsibilities as citizens.

Theme of the seminar held by Church Women United was "Methods of Citizen Political Action."

CANADA

Bishop Scores Union Plan

A high-ranking Anglican bishop has suggested a halt to negotiations in merger involving the Anglican Church and the United Church in Canada, holding that current conversations are becoming "more divisive than unifying."

The Rt. Rev. Barry Valentine, Bishop of Rupert's Land in western Canada, said in an interview that he believes, however, that the church should be concerned with renewal of itself and its people. He added that the 1970s should be concerned with dimensions appropriate to this decade, not those of the last century.

The Most Rev. Howard H. Clark, primate of the Anglican Church of Canada, declined to comment directly on Bp. Valentine's statement, but said there would be obvious serious difficulties in implementing union.

Bp. Valentine said that some Christians seem to believe that the unity of the church is an end in itself, thus confusing

ends and means. The real aim of the church is to love God and serve his people, he said.

Conversations between the United and Anglican Churches have been going on since joint publication in 1965 of a document called *The Principles of Union*.

In his interview, Abp. Clark said that his church is "doing a little dying these days, so that it will shed certain concepts no longer appropriate to the present decade and the emerging generation." In the church's future, he forecast, "trouble, more trouble and lots of opportunities."

OHIO

Toledo Clergy Mediate

Representatives of two clergy groups in Toledo, one black and one white, have established lines of communication between the city government and the Black Panthers. Tension between Mayor William Ensign and the black group escalated when Toledo's mayor described the Panthers as the Ku Klux Klan of the black community. He made particular reference to a night before Easter when Panthers patrolled streets with unconcealed rifles. The mayor proposed a municipal law banning the carrying of any weapon, concealed or unconcealed.

In attempting to get the mayor to retract his statement comparing the Panthers to the Klan, the black organization sought support from the Interdenominational Ministerial Alliance, a Negro group. The alliance, in turn, met with the predominantly-white Toledo Area Clergy Fellowship. The Rev. John Meyer, minister of St. Paul's American Lutheran Church, was selected chairman of the panel of six clergymen who met with Panthers and city officials.

Following the session, Mayor Ensign said he was not justified in making the comparison. He stressed that he does not approve of the Panther movement, but said, "we are going to capitalize on those areas where there is agreement and continue meeting to seek solutions."

Among the incidents which led to the tension was the shooting of a black convict by a white parole officer. The coroner ruled the officer had shot in self-defense and the Panthers were reportedly angered. In late March, Panthers appeared at six black churches, causing some disruption and distributing Panther literature. Some black worshippers expressed dismay and fright.

RHODESIA

Prime Minister Willing to Talk with Churchmen

In the face of the Rhodesian Churches' defiant challenge to the country's Land Tenure Act, Prime Minister Ian D. Smith said at a post-election news conference that his government is always prepared

"to have discussions on these matters with the bishops." He said that talks with the churches had been held before legislation on the Land Act was promulgated and that the government had moved to meet the wishes of the church leaders.

The Land Tenure Act, which the government will bring into full effect in September, divides the nation into two "equal" parts — one for the 230,000 whites, and the other for the 4,500,000 blacks. It gives such wide administrative power to cabinet ministers that it could be used, observers say, to restrict or prohibit continued interracial worship and education. In essence, it forbids "occupation" of land by members of one race in areas of another race.

In a 56-page booklet issued last month, the country's five Roman Catholic bishops declared: "The Roman Catholic Church cannot in principle and will not in practice divide itself racially for the administrative convenience of any state anywhere in the world."

Earlier, the Rt. Rev. Kenneth Skelton, Bishop of Matabeleland, had asserted: "If our nation's rulers pursue a policy which is at variance with our belief in God, we have no choice but to resist."

The government, decisively returned to power in a recent election, seems determined to press ahead with a plan to reduce spending on primary education for

black Africans. The plan, which would reduce government salary payments to teachers in African primary schools 5% by next Jan. 1, will probably force the closing of most Christian missionary schools, according to some observers. About 400,000 of 700,000 African primary school students attend mission schools.

ENGLAND

Dr. Ramsey Opposes Church Advertising

The Most Rev. Michael Ramsey, Archbishop of Canterbury, has expressed opposition to church advertising of the faith like cosmetics or tobacco. At the same time he voiced disapproval of church-controlled television programs.

There have been numerous suggestions recently that the Church of England should go in for advertising, but Dr. Ramsey said: "Whenever the church has employed what might be called low means of persuasion, it has rather corrupted itself." On the other hand, he firmly supported advertising for the humanist aspect of Christianity, for charities like Christian Aid and Oxfam, the British relief organization, because "that is not advertising so much as just telling the truth."

Advertising on television, he declared, means that society faces a very dangerous power of persuasion. Of the trend to use sex to sell all kinds of products, he commented, "Selling an article which has nothing to do with sex at all by presenting it through a sexual medium is very distasteful."

The archbishop also made clear he would never favor television programs totally controlled by the church because it does not have the necessary technical knowledge and expertise. "I think the professionals have to be in charge," he said. "The ideal is to have more professionals within the television companies who are people of Christian religious conviction and understanding and are in touch with churchmen for the building up of their ideas. I am sure the church must, in every department of life, work through professionals in the field and not think a kind of holy amateurism can do instead," said the primate.

Church Press

Dr. Ramsey had this to say about the church press: "The church papers give good accounts of what goes on in the church and independent judgments about it. I should be sorry if one of the church papers ever became the official church paper—*The Lambeth Gazette* or something like that. Independence is very important."

1970 Living Church Essay Contest Winners



MISS TIETJEN



MISS OSHIRO



MISS DICK

FIRST PLACE: PAULA JEAN TIETJEN. Miss Tietjen is a junior at St. John Baptist School in Mendham, N.J. She lives in Rutherford, N.J., where she and her family are members of Grace Church. She has been a high honor student, and also has a perfect record in conduct. She is head of the student altar guild.

SECOND PLACE: CHERI OSHIRO. Miss Oshiro is a 15-year-old, tenth-grade student at St. Andrew's Priory School in Honolulu. She is an active member of the Forensic Society, Camera Club, *Ke Kukui* (school newspaper), and Quill and Scroll. She also takes piano lessons.

THIRD PLACE: LISA HELENE DICK. Miss Dick is the daughter of Mr. and Mrs. William R. Dick, Jr., of San Diego, Calif., where her family belongs to St. Paul's Church. A member of the class of 1974 at the Bishop's School, La Jolla, she is an excellent student and a faithful Episcopalian. Her mother and aunt are alumnae of her school and her mother is a trustee.

THE WINNING ESSAYS, on the topic, "The Creed for People of Today," appeared in TLC, Apr. 19.



An outdoor Mass for Peace in New York City (RNS)

Francis P. Foote

A Lament with Some Thanks

Dear Under-Thirties:

This is a word of lament with hope, a word of appreciation with caution. It is a message from one in your parents' generation who is yet foolish enough to try to leap the gaps we hear so much about . . .

NOT so long ago there would have been only a lament, but now I begin to see cause for thankfulness. The lament is for the forms your rebellion has taken, with a note of "If only. . . ." If only you had not copied so slavishly from us older people, when you might have pushed out in radically different directions; but more of that soon.

The thankfulness and appreciation, altho cautious, are for your devotion to the cause of peace. I do not mean just your peace emblems and your flowers, but for your serious work at peace-making in recent months. You protested, you marched, you dissented in all kinds of ways (some good, some hurtful, in my opinion). But finally much of adult America was impressed and joined you. I believe a majority of us joined you, some openly, some silently. Yes, this is the new thing, the hopeful thing of our time—the thing we oldsters did not have the vision and courage to initiate, or the vitality to continue, as you have done. The peace cause has already altered the politics of presidents and changed the strategy of this nation. For this, a resounding "thanks and well done!"

The rest of my story must be in the form of "If only . . .," of "What if" What might have happened in America, and to America, if this generation of the intelligent young had reversed the evil

ways of its parents! What if there had been a modern swing to austerity, to a discipline dedicated to making a messed-up world fairer for all people and all races? With regret I say that it seems abundantly clear that you are too much the children of former generations for such a miracle to happen. You who hate so many of our old ways, and denounce our values, have actually gone along in those old ways instead of radically departing from them. Consider now some of the old mistakes being made over again.

FIRST, you profess to despise "conformism," the many ways in which society and business adopt the "gray-flannel" mind-set. But we see in you a phenomenon that can only be called "neo-conformity," or more precisely "conformity to the new." You too must follow a pattern, often in such trivia as hair style and clothing; more seriously in attitudes and thought-patterns. Those who are not "with it," whatever "it" may be for the moment, are brushed aside as ready for the junk heap or even death. You describe those who differ, especially if older or of another race, as "closed minds" or having a "hang-up." But I say that nothing could be more closed than the minds of some of your extremists, some of the advocates of a "democratic society." Here is a closed business for real. Here are manifestoes, non-negotiable demands, utter disregard of and contempt for the rights of other people. Here are angry men with rigid, hard, fixed propositions, sure of their own infallibility. So I ask seriously,

why must "change" in our national structures be planned with this set and unalterable "conformity"? Here is not progress; here is a throwback; here is the ultimate in retrogression!

The answer to the last "why" reveals how basic is this "hang-up" of yours, dear rebels. It lies in the very old belief in the right-to-power of the group to which a man belongs. And this, of course, you learned from us. In fact, this may be the oldest fallacy known to recorded history. "Our race" can do it better; "our class" knows how to defeat corruption by seizing power; "our age group" is the one to demand justice by making the revolution. See how many times men have been brought down by their fascination with this fallacy. Hitler made the "racial" mistake in the name of Aryans against Jews. The American white-supremacist commits this fallacy against the black man, so now the black says that only his race can bring justice. The French revolutionaries made the "class" mistake, for just as there was evil in the royalty of the time, so injustice came with the guillotine also. The Marxist made, and holds to, his "class" fallacy.

In cold fact there is no race, white or black or yellow, that is qualified to rule the rest of us in fairness and equity. Likewise there is no class, labor or management, socialist or capitalist, which is pure or just enough to have all power in its hands. This ought to be elemental truth, and yet men, lacking a sense of history and knowing little about the continuity of human struggles, go on preach-

The Rev. Canon Francis P. Foote, D.D., is a retired priest of the church who makes his home in Burlingame, Calif.

ing the falsehoods of race and class. This may have been the basic fallacy as narrated in the folk-epic of Genesis: there earliest man was said to want to "be as gods." There was the original human scheme to run the whole show, man thinking of himself as entitled to seize all power and proceed to "do his own thing," whatever the consequences to man, beast, or environment.

And why is no race or class or generation fit to have absolute power? Because of the fact of human sin. Yes, sin—not a word we hear from today's rebels but still devastatingly real. It is the universal tendency towards corruption which our forefathers recognized as requiring the balancing of the powers of government. When any power-demanding element (race, class, or age-group) takes over by smashing the "establishment," this element soon becomes the new "establishment," and then has to defend its prerogatives against new "rebels." (The prize irony in present world politics is the attitude of the Russian establishment. The fiction of a people's movement must still be preserved, so it is necessary to label any move for larger freedom, whether at home or in a satellite nation, as "counter revolutionary.")

Now for a third example, and a sad one: Many of you have taken lessons from older generations in letting emotion replace reason. So this is now happening right in the places where reason once reigned or was given the appearance of sovereignty, in our colleges and universities. You once scorned, and rightly, the anti-intellectualism of so much in American life, the emotional nature of some religion, the blatant appeals to prejudice and racism in many areas, north as well as south, the sheer ignorance of the voting public. But now, behold the popularity of the cult of feeling, the visceral approach of so-called "progressives."

Dr. Robert Lifton of Yale, writing in *The Atlantic* for October 1969, says: ". . . A number of thoughtful European-born intellectuals tell, with some anxiety, how the tone and atmosphere now emanating from young American rebels is reminiscent of that of the German youth movement of the late Weimar Republic (and the Hitler Youth, into which it was so readily converted). What they find common to both is a cult of feeling and a disdain for restraint and reason. While I would emphasize the differences between the two groups much more than the similarities, there is a current in contemporary youth movements that is more Nietzschean than Marxist-Leninist. It consists of a stress upon what I call experiential transcendence, upon the cultivation of states of feeling so intense and so absorbing that time and death cease to exist . . . ; and a danger signal is the absolute denial of the principle of historical continuity."

The chances are strong that some of



Protest—at the Capitol

you, thus described, will never see these words, or would not take them seriously if you did read them. It is a desperate situation when young men and women who claim to be students cannot engage in meaningful dialogue with those who disagree, but can only shout epithets and go on mindless rampages against institutions, courts, laws, and people.

UNTIL now I have not mentioned the items we hear most about when my generation gets to talking on today's problems, namely the personal and physical manifestations of rebellion. This was a deliberate choice of sequence, because I believe, dear rebels, that the interior matters are basic, that outward actions follow on attitudes and beliefs. But it is time now to mention sex and drugs.

You have many spokesmen who have said true words about the "hypocrisy" of my generation in sexual relations. You have professed disgust and disillusionment at our carryings-on: multiple divorce, adulteries, and other lies we have lived. So, what is the reverse of all that? Your generation, in claiming to be more "honest," has made sex more casual and venereal disease more widespread, even affecting many teenagers. What kind of improvement is this? Perhaps your generation knew no other way to go but the old way we had shown you, only more so, just a lot more of the same. This is now a tragedy for which all of us are to blame. We are at fault for setting you no better example, and you for being unable to see what "honesty" in sexual relations means. Honesty does not have to be promiscuous, or exhibitionist, or crude; it does not have to mean a rejection of all tradition because of new achievements in conception control. "Honesty" can also be virtuous, high-minded, disciplined, considerate of every facet of another's life and character. There are those in

every generation, even yours and mine, who know this kind of honesty as a precious fact, who know the kind of living that makes life joyous and hopeful year after year, and that leaves no regret or bitterness.

Then the whole business of drugs, of "pot" and "acid," is the way many of you have taken. This is your alternative to our long years of stupid gluttony in hard liquor and cigarettes. We have all heard the claims, by you and your defenders, that these new drugs are no worse than the older ones. I am not qualified to debate that on either medical, chemical, or legal grounds. But of one thing I am sure; that the use of these things is a new twist to an old folly, radical enough to make us angry but not radical enough to shake us out of our ways. I for one regret that there was not a young leadership with the genius to set a wholly new pattern, a pattern of sobriety, of abstemiousness, which might have shamed a whole generation of your elders, our so-called "adults"!

Perhaps "shamed" is not the right word. Human nature is more likely to be angered than shamed. It is angered either by a mocking of its evil ways, by the kind of imitation which you have made, or by being shown a higher way. We know that the Good is sometimes crucified when it has appeared. Darkness fights against light, for darkness cannot easily endure being exposed in its shabbiness and meanness. We do know that the present scene with its half-way rebellion, its frequent copying of old and corrupt folk-ways, has brought anger and black rage. This has been, and is, a rage by many elements in our national life, by the average man-in-the-street, by the hardened conservative, and by the half-literate men, the rednecks of country and small town.

AFTER all that has been said I insist that there is now hope. The peace issue has caught on with a large part of America. Something great and good has been glimpsed, and while intemperate response has come (even from high places!) there has been something better than either shame or anger. There has been a desire to follow the example of countless youths, an inspiration and a lifting up of the minds and hearts of a great multitude. Who can prophesy what else may be done when those of all ages, those on both sides of all the gaps, will sit down together and listen rather than scream?

The Lord of life, whom Christians profess to serve, is your Lord too, whether you acknowledge him or not. He it is who gives every generation new hope and new dreams. Far from being out-dated, this Lord is far ahead of our present situation, the place where we are now. So, these laments end with a note of faith, of hope for future good things. To that end may we all strive!

Peace and Peacemakers

By HENRY A. WAY, JR.

IN one of his comedy routines, Tom Lehrer says: "There are people in the world who do not love their fellow human beings, and I *hate* people like that!"

Virtue, like truth and love, is fugitive. The moment you reach out for it to make it your particular property, it vanishes. Virtues, of course, go in and out of style, like clothes. In another generation, chastity and church-going were virtuous. Today, one has to apologize if he numbers either of these among his habits. It appears that our generation has, at least subconsciously, heard the words of the Nazarene, "Blessed are the peacemakers." And pacifism has become the "in" virtue. Jesus of Nazareth dared to speak to "some people who prided themselves on being

virtuous." I wish to speak to some of those well-meaning souls—the campuses are apparently crawling with them—whose claim to favor with God and man is the fact that they are, and I quote, "for peace"—by which they mean that they are opposed to military activity in general and the war in Vietnam in particular.

I am not going to comment about the recent "Moratorium"—although I find myself wondering just how many months that fatuous effort *added* to the span of time between us and an equitable settlement of the war. I wish, rather, to speak quite openly about the use of the natural distaste for death, violence, and war as a pretext for moral arrogance—self-righteousness. But do not misunderstand. Although I say some rather uncomplimentary things, I am not trying to characterize everybody in the peace movement. I want only to sound some warnings. In another era, someone is supposed to have said, "Beware a Calvinist who thinks he's doing the will of God." It is still true. It should be extended to our

Henry Alson Way, Jr., is assistant professor of history at Cedar Crest College, Allentown, Pa. A former Presbyterian clergyman, he is working for his doctorate in medieval church history at Princeton, and is a member of the Church of the Mediator in Allentown.

secular Puritans. "Righteousness" is not only elusive—sometimes it is downright dangerous.

"I thank you, God," I hear people saying, "that I am not chauvinistic, imperialistic, violent, like the rest of mankind, and particularly that I am not like this member of the military-industrial establishment here. I go on a hunger strike once a year; I contribute to all the righteous and fashionable candidates; and I participate in every protest movement that I know about." On the other hand, I know people, caught in the ambiguities of contemporary life—participants, if you will, in some of the brutal and disastrous things that transpire in our society—whose every thought cries out, "God, be merciful to me, a sinner." I say that the latter are "at rights with God"; the others are not. Because the essence of evil is moral arrogance—pride.

OUR problem is, first of all, a misunderstanding of the concept of peace. Some of us who remember the Nazi horrors are a little disturbed with the idea of "peace at any price" and the neo-isolationism of this generation's "America First" enthusiasts. "Blessed are the peacemakers," our Lord said. But what does "peace" mean in the Greek and Hebrew of the scriptures? In Greek: *health, harmony*, and (you should pardon the expression) *order*. In Hebrew: *completeness, soundness, welfare, safety, security*, and (you should pardon the expression) *prosperity*. Very seldom in the literature is either word for peace used primarily to mean absence of military conflict, although it is obvious that military conflict is not always conducive to safety, security, order, and prosperity—to say nothing of health. On the other hand, for Jews in Germany, our participation in World War II was decidedly conducive to *their* welfare, security, and health. As a matter of fact, it would have been more so, had we had the courage to enter the war sooner! I hear very little these days about the welfare, security, and health—the peace, if you will—of those of our own time who suffer under Soviet, Chinese, and other forms of communist domination. It isn't fashionable.

Another of our problems is the inability to distinguish short-term "peace" from long-term "peace." There are those, apparently, who would be pleased to see an immediate, unilateral withdrawal of United States military forces from southeast Asia. Ironically, these "peacemakers" have no time for other equally concerned "peacemakers" who are convinced that this proposal is likely to lead ultimately to a larger war.

I am troubled most of all by an attitude: the Pharisaical attitude. We all know that, a generation or two ago, there were people who prided themselves on being virtuous and who despised everyone else. These well-meaning people were



Protest—A liturgy for peace at the National Cathedral



Protest—Reading the war dead at New York's Cathedral of St. John the Divine

troubled about drinking, smoking, gambling, theatre attendance, and such additional vices as kissing your girlfriend before you had asked her to marry you. They went regularly to revival meetings and got saved, and we called them “fundamentalists” or “holy rollers.” And our disapproval of their self-righteousness and moral tyranny was justified. They were the early 20th-century counterparts to the first-century Pharisees. Happily, there aren't as many of them around as there used to be.

But the landscape is smothered with their successors—and they are to be found in the peace movement and in the civil rights movement. As much as I am

repelled by war and by racism—both Caucasian and Negro—I have to say, in all honesty, that I am equally repelled by the latest form of ethical orthodoxy. This secularized revivalism has all the earmarks of the intolerance of another era: zeal without knowledge, exclusion from your circle of associates of all but those with whom you agree *in detail*, action on the basis of emotion rather than thought. I see the signs and symbols of peace, I see the slogans and ponder the incredible oversimplifications (“Push button to end war”). I hear the sentimental appeals. And I close my eyes and see—with very little difference—the sawdust trail and the ranting revivalist and the banners

(“Jesus Saves”) and the sick souls that believe life is really all that simple. And I hear the sentiment which has stood for so many centuries under the searing condemnation of the Prince of Peace—“I thank you, God, that I am not like the rest of mankind”; “I thank you, God, that I am not like this warmonger”; “God, there are people in the world who do not love their fellow human beings, and I *hate* people like that!” *Peace* movement? With friends like these, peace doesn't need enemies.

There are, I would suggest, men and women of intelligence and good will who do *not* oppose American involvement in southeast Asia—for reasons which have something to do with peace and freedom *in the long run*. They may be wrong; they may be right. That is not the issue. War bothers these people too; and for their involvement in its horrors, they have to say, “God, be merciful to me, a sinner.” These people have no claim to virtuosity, and many of them are clearly not as much fun at a cocktail party as good, conventional liberals, of course. But isn't there something written somewhere about how easy it is to love those with whom you agree? Which, it seems to me, suggests that if you really want to cultivate the virtues of peace and good will, you will, if you are a liberal of some sort, examine your feelings about Strom Thurmond, Richard Nixon, Bill Buckley, Spiro Agnew, and Barry Goldwater. And if you are of another persuasion, you may want to inquire if you think yourself morally superior to Ted Kennedy, Ken Galbraith, Shirley Chisholm, and Julian Bond. If you are a Christian, you have, of course, the distasteful fact that, if you don't come to God's altar in the company of such as *all* of these people, you don't come at all.

So you see what is wrong with the cause. It consumes you; and the *cause*—however noble—becomes more important than *persons*, whom causes are supposed to serve. In another context, Edmund Burke put his finger on the deficiency of all those who give themselves to righteous causes to enhance their own virtue: “By hating vices too much, they come to love men too little.”

Peace is wonderful. It may be that we shall have it one day. But not before individuals—of all opinions—cease thinking that *they* have an exclusive claim on truth and virtue. For, when you come down to the basics, Dow Chemical, with all its napalm, is a tame sinner, indeed, compared to the morally arrogant, self-righteous advocate of “peace” who would dearly love to watch all those capitalist warmongers die!

God the all-provident! Earth by thy chastening, yet shall to freedom and truth be restored. Through the thick darkness thy kingdom is hastening. Thou wilt give peace in thy time, O Lord.

For Our Country

ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

The Book of Common Prayer, 36

EDITORIALS

Should Service Chaplains Exist?

AN official of the Episcopal Peace Fellowship raises the question of whether national church money should be allotted to the United States Armed Forces "through its chaplaincy program." (See Nathaniel W. Pierce's letter to the editor.) It's a nice question.

Let's consider first the facts of the case. The Episcopal Church's Executive Council has authorized a budget of \$223,300 for the Office of the Bishop for the Armed Forces for 1970 — a reduction of \$42,000 from the 1969 budget. Mr. Pierce is more than \$25,000 off the mark in saying that the church budgets over a quarter of a million dollars each year to this agency. It did last year; it doesn't today. Some of the larger items in this budget are: Salaries (\$64,000); pension premiums—chaplains (\$95,000); travel—staff (\$12,500); supplies and services—Armed Forces personnel (\$11,500); retreats and conferences (\$5,000).

The Episcopal Peace Fellowship and other pacifist groups seem bent upon discrediting the Episcopal Church's ministry to the Armed Forces. There are now about 3,500,000 people wearing the uniform of the United States in various kinds of military duty, and many of these have families who also need the church's ministrations. An effort was made at the Episcopal Church Center when the budget for 1970 was being considered to take a share of the Armed Forces budget and use it for a counseling service for young men about to be drafted. As pacifists normally use or misuse this word, "counseling" means finding some way of evading military duty.

Mr. Pierce's argument as set forth in his letter strikes us as more ingenious than ingenuous: Since some people are squeamish about giving church money to groups advocating or practicing violence, how can they tolerate giving church money to the Armed Forces of the U.S. which are "not noted for their commitment to non-violence"? The truth is that millions of American troops are at any given moment, including the present one, on distinctly nonviolent duty and on peacekeeping missions. A man could make a whole life career out of service in the Armed Forces, as for example did Dwight D. Eisenhower, precisely with the intent of serving the cause of peace. The reasoning of such people may be debatable; their intention is not. We very much doubt that the cadets at West Point, Annapolis, and Colorado Springs are taught that the chief end of man is to make war and to kill people. It would be well if some people's devotion to truth and fairness in controversy equalled their devotion to nonviolence.

We have inquired at headquarters about how some of this Episcopal Church money for the Armed Forces is spent. The Rt. Rev. Arnold M. Lewis, Bishop for the Armed Forces, explains about pensions: "We operate on a one pension system for chaplains — military or church. The man with 20 years in the military gets a government pension for those years but not a church pension. The one who leaves the service with less than 20 years has his pension assessments paid for his years

in the military. Thus he returns to the civilian ministry fully covered by the Pension Fund." Does anybody object to that? Or, say, to the printing and distributing of the Armed Forces Prayer Book?

Mr. Pierce suggests that if there is a need for chaplains in the Armed Services (and he seems less than certain) the U.S. government should pick up the tab. But what would Mrs. Madalyn Murray O'Hair say to that? Besides, the U.S. government already picks up most of the tab. We cannot see any merit in his proposal.

Investments In Freedom

BECAUSE we have been critical of some church-owned and operated programs for aid to the urban poor, we are often challenged to declare what kind of action we *do* endorse. Fair enough. We always like to be specific, and so here: We heartily endorse what St. John's Church, Lafayette Square, Washington, D.C. is doing to help low-income families to purchase rehabilitated houses at subsidized interest rates. The story is told on page 10. The parish is investing \$50,000 in an organization of the Roman Catholic Archdiocese of Washington which exists to help people to help themselves by buying their own homes and financing them on terms they can afford. Last year St. John's Church invested some \$20,000 in a black-operated inner-city savings and loan association. It is considering other such investments. They might well be called investments in freedom.

This is by no means the only way to help poor people in the inner city, of course, for their need for low-cost housing is not their only need. But this is one way of helping people to be free, and it's no degrading giveaway program or expiating penance program.

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How far I am
From how near You are —
You who beyond
The farthest star

Come to me
In leisured haste
When I stray
In desert waste.

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Where there is no day.

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Has just begun!

- George Edward Hoffman

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Book Reviews

THE GOD SQUAD. By Alice G. Miller. Morehouse-Barlow Co. Pp. 139. \$4.50.

Why is it that the Episcopal Church almost always seems to be the "lastest with the leastest"? I couldn't help feeling that way as I read *The God Squad*. I know there are Episcopal churches that have variations on this theme; I know there are churches of ours where there is fantastic work done for young people. And yet, as I read this account of the birth and travail and joy of a coffee house in a Washington, D.C., suburb, I couldn't help wishing it had been the story of an Episcopal church rather than a Presbyterian one. Call it sectarian pride if you will, the thought lingers.

The book? Wow, what a neat book it is! It's simply written, grinds no axes, spouts little erudition but much common sense, offers few solutions, pat or otherwise. What it does do is to give a really exciting account of the trauma that went into the idea and ultimate reality of a swinging, church-sponsored coffee house named, very appropriately, Coffee and Confusion.

From Bryan, who can never quite live up to his parent's high expectations for him, to Karen, who tried to kill herself and may yet succeed, to Toni, who devoutly claims to be an ardent believer in the New Morality, but through the haze of alcohol and drugs knows otherwise, the name of the game is involvement, and Alice Miller is involved. She speaks of Toni: "Toni just smiles, unwilling to commit herself, and saunters out into the night. But she keeps returning. And that, at least, is a beginning." Maybe that's what we need in the church today—more beginnings.

Read the book. You'll find yourself bubbling with enthusiasm and ideas. And if enough of us bubble perhaps Coffee and Confusion will become a church-wide movement. And weep a little too, for the Tonis and Karens and Bryans who have no place to go nor an Alice Miller who will let herself be involved with them. And then ask yourself what you are doing for the least of "my brethren."

(The Rev.) HEWITT V. JOHNSTON
Christ Church, Charlevoix, Mich.

REVELATION AS HISTORY. Edit. by Wolfhart Pannenberg. Trans. by David Granskou. Macmillan. Pp. 181. \$5.95.

Though for us Anglicans it is often a bitter pill, there is little doubt that in the 20th century a few seminal theologians out of Germany have set before us the theological task of each generation. What Karl Barth was 50 years ago and Rudolf Bultmann (though a contemporary of

Barth) was 25 years ago, Wolfhart Pannenberg may well be in our times. Though he is not without competitors (Jurgen Moltmann and Johannes Metz, Ernst Fuchs and Gerhard Ebeling, and Karl Rahner), present trends seem to indicate that Pannenberg will win the day.

Revelation as History, a book of five essays—two by Pannenberg and three by associates, provides a manageable, if not always easy, introduction to a theology of universal history. The central focus of their discussion is revelation, which they see not as a supernatural disclosure nor an insight emerging in the existential decision, but indirectly given in the totality of history. The "fate of Jesus" (his death and resurrection) is the proleptic proclamation of the end of history, and therefore the unique means of man's knowledge of God in terms of a universal history.

Any priest or layman who is sensitive to contemporary patterns of thought cannot help but be grateful for the promise found in this particular approach. The life of much past theological content is exposed in this fascinating re-structuring of systematic theology in a way that can prove helpful for our Christian mission. A particular example would be the last essay of Trutz Rendtorff on the church. Though Pannenberg's work is certainly not the last word, it would be hard to imagine how a careful reading of this or any of his other books could fail to uncover new and helpful insights for the thinking churchman.

(The Rev.) URBAN T. HOLMES
Nashotah House

LIVING IN THE NOW. By Frederic C. Wood, Jr. Association Press. Pp. 159. \$4.95.

Addressed to fellow pilgrims, those struggling with the meaning and purpose of life, and particularly directed to the campus, *Living in the Now* will provoke much thought and discussion. In six chapters, Dr. Frederic Wood tries honestly to deal with those areas of theological concern most perplexing to man today.

The first chapter deals with living, and in it the author begins with his concept of eternal life. Gone are the old ideas of body and soul, and the resurrection of the body. In their place "spirit" becomes the present, eternal, and only reality. We have no other time than now.

The next three chapters titled, "Deciding," "Believing," and "Being," challenge the traditional theories of decision making, faith as immutable creeds, and any static form of structure that will not give freedom to those who must make response in community. In any of these

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areas to confuse form with spirit is anathema.

Chapter five calls for "critical demolition as a prelude to healthy reconstruction," in the field of doing. Yet, can we unconditionally say that as the "form increases the essence appears to decrease"? Many people in the pew today still hold that sacraments convey grace, not simply exhibit it. For that reason worship and prayer in the new era as interpreted by Wood may be over-subjective. Many are the witnesses of the tremendous objective power of prayer both public and private.

The last chapter lifted the spirit once again. We need hope, we need commitment, we need meaning for life. The author points up the cost and moves toward an expression of life that is joyous, contagious, and as he so aptly states it, "happy in a way that includes the cost of discipleship." Indeed a book to look into and reflect upon.

(The Very Rev.) WALTER H. JONES
Calvary Cathedral, Sioux Falls, S.D.

◆
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Frederick Heider's volume is the answer of what to send to that friend who has been much on your mind, or who has "almost everything he needs," or who needs to be surprised by being remembered by you.

GEORGIANA M. SIMCOX

◆
HEALING MIRACLES. By M. A. H. Melinsky. Morehouse-Barlow. Pp. 194. \$6.95.

Healing Miracles is as rich as pheasant cooked in wine. This reviewer could read but a few pages each day. It is a thorough examination from history and experience of the place of miracle in Christian thought and medical practice.

Miracles in the gospels can hardly be

ignored, if only on account of their bulk. In St. Mark's gospel 31 percent of the whole (209 out of 666 verses) is taken up with miracle stories. M. A. H. Melinsky shows the reader that a miracle is a lot more than something unusual. Not only must the actual event be studied; but the reason for the event, its effect upon the immediate spectators, what it accomplished, the context of the time and place in which it happens.

The book gives a detailed description of the place of miracles in the Bible. Attention is called to the fact: "The notion of nature as wholly self-governing was impossible for a Hebrew." The Jewish faith in Yahweh's sovereignty was weakened by the Exile. Also, it must be noted that the dualism of the Persian religion, the battle against good and evil, entered Jewish thought during the Exile. Demons and the devil became formidable, and must be fought.

The author reviews history and finds at least a dozen different attitudes towards miracles, each of which seems to have some validity. St. Thomas Aquinas is faulted for his narrow, evidentialistic, mechanistic interpretation of miracle, which led to an interpretation of the universe in mathematical terms, without purpose or beauty. The *impression* of the event is neglected. Alas, most of modern thinking is still in this rationalistic vein, to the neglect of faith, communication, purpose, context—personal and moral—in and of the miracle.

Canon Melinsky takes up the "pseudo-conflict," as he calls it, between religion and medicine. There is a relation between body and mind in the cause and cure of disease. Twenty-four miracles are then investigated in some depth. A handy list is provided in this book for preachers who wish to mine sermon material in this rich quarry.

Do miracles happen today? This author believes that not only are miracles possible, they are necessary. If you want to *study* the subject of miracles, read this book.

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

◆
UNDERSTANDING CHRISTIAN EDUCATION. By Wayne P. Rood. Abingdon. Pp. 406. \$8.50.

Understanding Christian Education is an intriguing volume, probably one of the most basic books on Christian education to be published in the last decade. Wayne P. Rood has dared to deal with the development of various "philosophies" of nurture in both a realistic and imaginative manner.

"Christian education may be understood as the product of the creative interpretation of a historical context, a personal process of growth, an educational science and art, and a working theology." With this concept in mind Dr. Rood proceeds to examine the major approaches

which have influenced American Christian education. The basic developments or options skillfully handled are experimentation (process theology-discovery), personalism (nurture through personal relationships with God and persons), and essentialism (instruction in the Word-through encounter).

Finally in the concluding chapters, the author leads the reader to expand his thinking in new directions. He offers a direction which "offers a different concept of the nature of education as a principle for selecting related insights from the three discrete and competing philosophies." It offers a somewhat different approach to subject-object realism — to subject-subject Personalism — suggests a moral imperative for Experimentalism. The "new" direction defines education as the process of bringing the pupil again face to face with God.

Dr. Rood has the ability to digest and capsulize the works of many of the outstanding leaders in the field, past and present. Most helpful to the reader are the marginal notes and the schematics of the major philosophies of education.

While this volume is not for the novice Church school teacher, it should be a welcomed text in college/seminary and a most helpful, thought-provoking book for the professional.

(*The Very Rev.*) A. DONALD DAVIES
Trinity Cathedral, Omaha, Neb.

A PSYCHOLOGIST LOOKS AT MARRIAGE.
By Samuel Tenenbaum, A. S. Barnes, Inc.
Pp. 405. \$6.95.

At the risk of perpetuating what some avant-garde thinkers will label as atavistic myths surrounding marriage, Samuel Tenenbaum insists that "Marriage . . . is fundamental to the human species; it is omnipresent; it will not die out" (p. 378). Moreover, in proving his point, he transcends his training in clinical psychology by drawing on a rich background of humanistic reading. The setting of the book is our whole culture—the ecology of marriage. Although the occasional heaviness of his digressions tends to obscure a main point, the material included is entertaining and enhanced by a richly furnished mind that ranges far beyond the clinical psychology profession for insights and illustrations. *A Psychologist Looks at Marriage* is an altogether human book, burgeoning with food for thought on subjects of deepest concern to those who reflect on the meaning of their lives. The reader is continually aware of the author's common sense, spiritual depth, and wise discrimination. The tone of the writing is largely subjective, based on the author's feelings about married human beings he has known and counseled. This approach adds flavor, honesty, and depth against a background of clinical awareness.

Part three, on the other hand, is an objective discussion of the home and family as an institution. In this part he reiterates

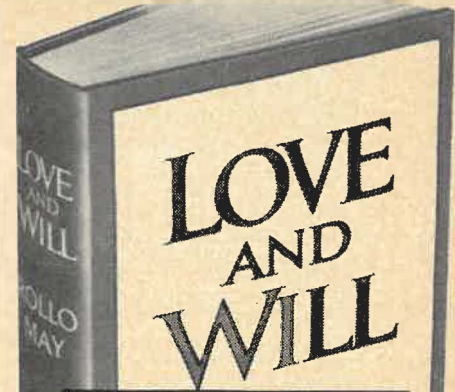
his contention that marriage is fundamental and omnipresent, but that new forms of marriage will emerge and bring about better marriages, serving man better, since they will be more in conformity with the shift from rural-manufacturing style of life to the urban family style.

Chapter four contains extensive material from the thought of psychiatrist Alfred Adler. Elsewhere he frequently uses quotations from the works of William James and Carl Rogers. The author is obviously taken with the present trend toward humanistic psychology.

Although the material in each chapter is not exhaustive, it is adequately suggestive, freeing the reader to pursue the implications in his own way. Dr. Tenenbaum is in many ways a "myth-buster," especially in the chapter on "Ambition, Beauty, and Marriage," and in his treatment of the implications for trial marriage, female equality, and monogamy (p. 46).

The author is totally, and pragmatically, committed to monogamy and to marriage as the most fulfilling way of life possible. He is devastating in his description of the agony, without ecstasy, of bachelordom. He deplores the extent to which our culture stresses competition, thereby making it almost impossible to find a non-neurotic mate; however, he asserts that a good marriage can provide all that psychotherapy does. He regards

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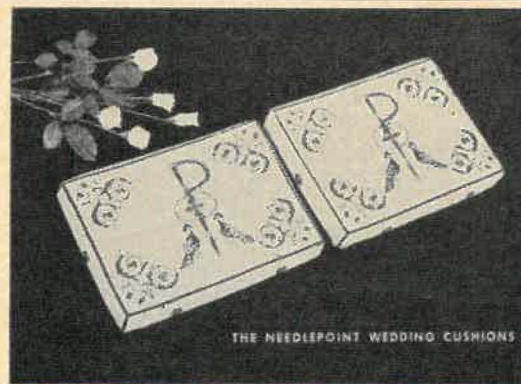
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marriage as a test of character. He exalts the modern, companionable, democratic marriage. He views sex as basically spiritual because it is a form of communication with endless possibilities for growth in depth and creativity.

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(The Rev.) DERALD W. STUMP
Pennsylvania State University

CHURCH POLITICS. By Keith R. Bridston. World Publishing Co. Pp. 173. \$4.95.

The subtitle of *Church Politics*, by a professor of theology at Pacific Lutheran University, is "an analysis of the church as a political institution." Dr. Keith Bridston is concerned not with the role of the church in secular political structures but rather with what might be termed the internal politics of a denomination (the implied acceptance of the denominational theory of the church is a weakness). In an abundance of case studies he shows what unedifying, and often downright dirty, politics they tend to be. Through analysis, historical, structural, and (to an extent) theological, the author both demonstrates how seriously the church must take its own internal politics and pleads for an approach to these politics at once more open and more worthy of the church. For, as he says, "If I were to pinpoint the difference between church and secular politics, I would say the former is less honest."

Dr. Bridston concludes with "Nine-and-five theses," i.e., nine principles and five proposals for the acceptance, renewal, and improvement of church politics. It is a pity to have to say that deputies to the forthcoming General Convention should read this book before they go; but it is a blessing that, thanks to Dr. Bridston, the book is there for them to read.

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

ELY: Too Black, Too White. By Ely Green. University of Massachusetts Press. Pp. 637. \$10.

Ely: Too Black, Too White is the most interesting book I have read in a long while. It reminds one somewhat of an "old three-decker" 18th-century novel, it goes on and on. But it is about a subject vital to the people of the United States today.

Ely (pronounced EE-lee) Green, born near Sewanee, Tenn., Sept. 11, 1893, son

of an aristocratic white father and a black mother, was too black to be reckoned as entirely white and too white to be definitely among the blacks. He hated the word Negro, always contending it was a slave word and that there was no such thing as a Negro race, but only Black or African. Unless he had his hat off he could pass as white, but he chose to be identified with the blacks. Bp. Gailor baptized him Elisha which soon, in regular use, became Ely. He could never forget Bp. Gailor, and who can ever forget Bp. Gailor who ever knew him? And who can ever forget his voice and that he "looked like a bishop"? Ely always admired Bp. Gailor and the bishop always helped to make his life useful and happy on "the mountain."

If everyone were like Ely and Bp. Gailor there would be no "race problem" today. Bp. Gailor's father was a Confederate officer and the bishop kept his sword on the wall, the sword he wore when killed in the Battle of Franklin. Ely was always "Episcopalian."

Ely's book is an autobiography. It was edited by Mr. and Mrs. Arthur Ben Chitty. Mr. Chitty is President of the Association of Episcopal Colleges. The manuscript was fostered by friends and wisely they left it as Ely wrote it, spelling and all, with no changes which would have altered its "flavor." About one-fifth of the original manuscript was published by Seabury Press in 1965. We now have the journal in its entirety.

Ely left Sewanee before the beginning of World War I, in which he served, and went to Texas. He had several ways of making a living: cook, boxer, servant, houseman, chauffeur, masseur, valet. In Waxahachie he met Judge O. E. Dunlap, banker, lawyer, advisor to Woodrow Wilson, and friend of the black man. In the dedication of his book to Judge Dunlap he refers to "his heart which was as big as Texas itself."

However, no review of the book would leave the right impression if one thought Ely were brought up in the mellow light of "the mountain" and afterwards in the graciousness of a patron. Not allowed to buy a cup of coffee in some places, outright bludgeonings in others, scenes of horror on the battlefields, oftentimes derided by his own people, sometimes kicked from "pillar to post," he did not hate. Ely served in the Second World War and his unique autobiography, near its close, recounts his return to Sewanee after an absence of 45 years. "I soon found I had come mostly to visit the graveyard. There wasn't over ten people in the town that remembered me."

It must have been like an autumn sunset. The final curtain for Ely was Apr. 27, 1968. His was a life which could have been dark tragedy but he made of it encouragement and bright victory.

(The Rev.) JERRY WALLACE (ret.)
Grace Church, Tucson, Ariz.

PEOPLE and places

Ordinations

Deacons

Bethlehem—James D. Edwards, deacon in training, Trinity Church, Bethlehem, Pa. address, 826 Delaware Ave., (18015).

Tennessee—Charles Jonas Keene, Ph.D., on the staff of St. Michael's, Cookeville, Tenn., on a non-stipendiary basis. He is also professor of education and dean of the graduate school, Tennessee Polytechnic Institute, Cookeville. Address: 640 E. Washington St. (88501).

Perpetual Deacons

Tennessee—Robert F. Bartusch, on the staff of Calvary Church, Memphis, address, 102 N. 2d St., Memphis (38103).

DEATHS

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

The Rev. Gilbert Gould, 64, rector of Trinity Church, Lansford; St. Philip's, Summit Hill; and Calvary Church, Tam-aqua, Pa., for the past 22 years, died Feb. 15, of a heart attack.

Survivors include one sister and several cousins. The Burial Office was read in St. Andrew's Church, Alden, Pa., with the Bishop of Bethlehem, assisted by the rector of St. Andrew's, officiating.

The Rev. Alfred Eakins Conolly, 43, vicar of St. Clement's Church, Tampa, Fla., since 1956, died Apr. 8.

A native of Northern Ireland, he was ordained to the priesthood in 1950 by the Bishop of Frederickton and received into the Episcopal Church in 1952. He is survived by three sons, his mother, Mrs. Sara Ann Conolly, two sisters, and one brother all of Northern Ireland. The Bishop of Southwest Florida was celebrant of a Requiem Mass held in St. Clement's Church.

The Rev. Frederick A. McMillen, 102, retired priest of the Diocese of Bethlehem, died Mar. 15, in Reading, Pa.

At the time of his retirement in 1946, he had been rector of Christ Church, Reading, since 1911. He had also served as a deputy to eight General Conventions. His wife preceded him in death many years ago and there are no immediate survivors. Services were held in Christ Church with the Bishop of Bethlehem, assisted by the rector of the parish, officiating. Interment was in the Charles Evans Cemetery, Reading.

The Rev. Gregory Mabry, 79, chaplain of the House of the Nativity, Bay Shore, N.Y., since 1954, and retired priest of the Diocese of Long Island, died Apr. 15, after a long illness.

Ordained to the priesthood in 1916, he served as a chaplain in the U.S. Army during WW I, and through the years since then he had been a mem-

ber of numerous church commissions and conferences, and had written many articles and tracts on religion. He was rector of Holy Cross, Kingston, N.Y., 1920-31, and rector of St. Paul's, Brooklyn, 1931-54. There are no immediate survivors. The Bishop of Long Island, assisted by other clergy, officiated at the Requiem celebrated at the House of the Holy Nativity. Interment was in St. Ann's Churchyard, Sayville, Long Island.

Sister Laura, former Mother Superior of the Community of All Saints for 18 years, until her retirement in 1950, died Apr. 10.

During her 57 years of professed life, she had served as novice mistress, bursar, and as sister in charge of St. Anna's Home for Women.

Sister Philippa, SHN, 82, died Apr. 9, in Fond du Lac, Wis.

A native of Magdenburg, Germany, she was life professed to the Sisterhood of the Holy Nativity in 1936, and had served the Community in Providence, Fond du Lac, Santa Barbara, and Oneida, Wis. She is survived by one brother, Rudolph A. Peters, Haverhill, Mass.

Rives Spottswood Brown, Jr., 50, communicant and junior warden of Christ Church, Martinsville, Va., died Mar. 18.

Mr. Brown was also a trustee of the Diocese of Southwestern Virginia, and Boys' Home of Covington, Va. The Burial Office and Requiem were held in Christ Church.

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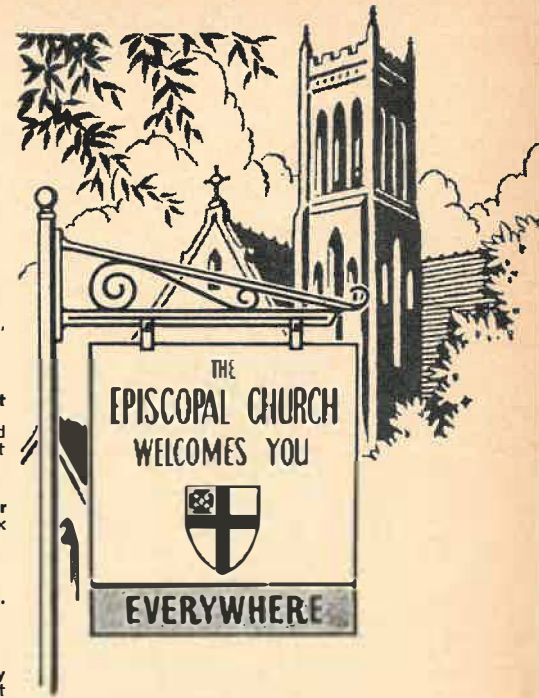
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ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

ST. PAUL'S (Finley) Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Mon,
Tues, Thurs, & Fri 12:10; Wed 8 & 5:15; Saints'
Days 8. EP Mon, Tues, Thurs, & Fri 5:15. Church
open daily 8 to 8

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

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

THE PARISH OF TRINITY CHURCH
TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05, C by appt Organ Recital Wed 12:30

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

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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

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

SANDY, ORE.
ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms 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. Isacksen, 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