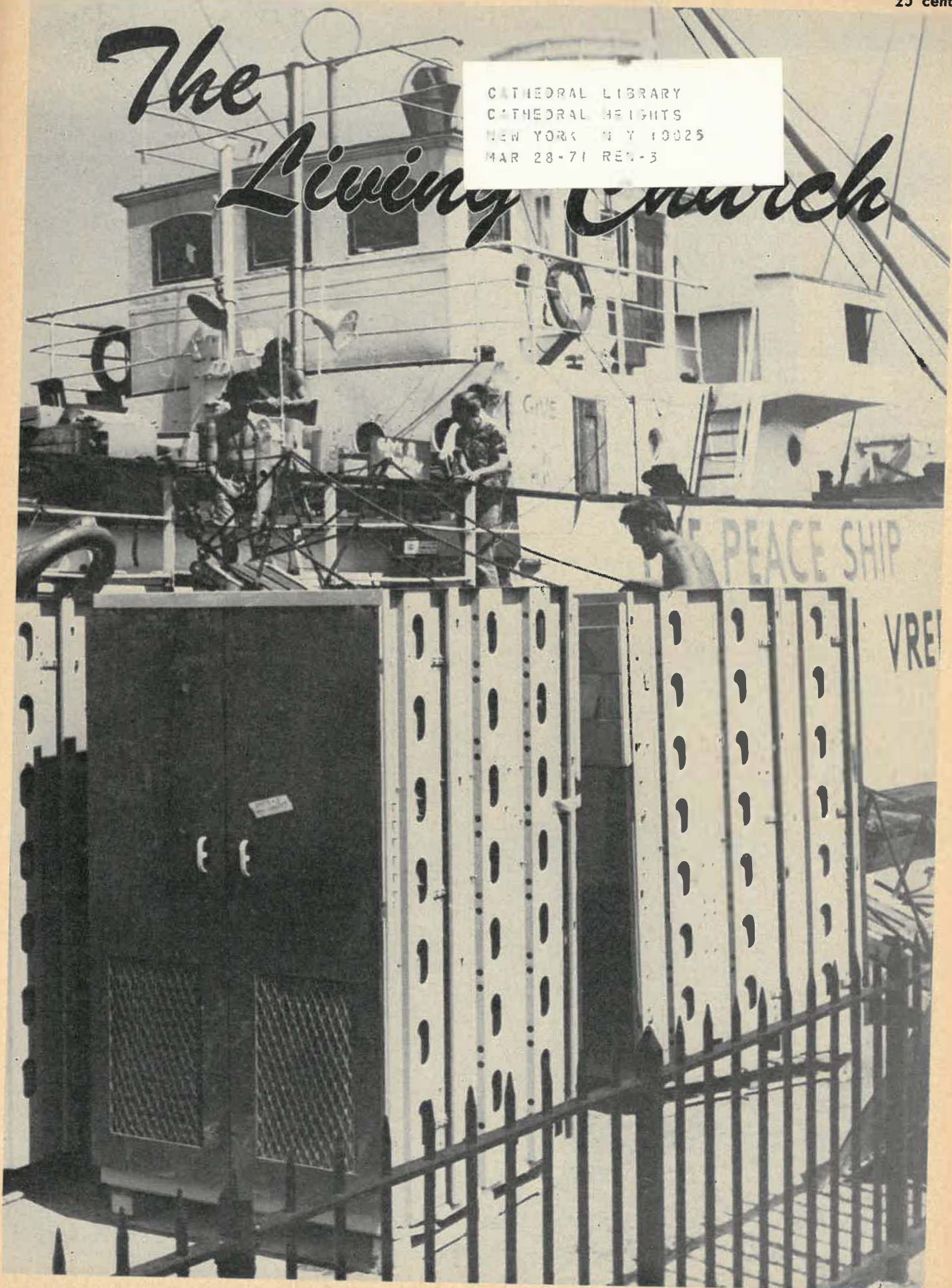
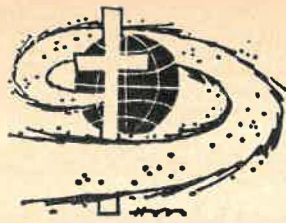


The Living Church

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Around



& About

— With the Editor —

For months I have been tearing encyclopedias apart and badgering my learned friends about Parkinson's Law. Many of my favorite contemporary writers have been invoking it coyly, alluding to it in passing as if anybody bright enough to be reading them would know his Parkinson from infancy, of course. I didn't. There was a clear and present conspiracy between the encyclopedists and my friends to keep this information from me. I don't know why. When such conspiracies occur, as they constantly do in my experience, one's only hope is for a revelation, an unsolicited break-through from the Other Side. I got mine a moment ago. I had picked up a book of assorted essays containing one by **C. Northcote Parkinson** (1909-). An editorial note informs us that Mr. Parkinson is an eminent English historian, "best known for his 'Law' which humorously states that administrators make work for each other and that work expands according to the time available for its completion." This night I shall go to my rest in peace, having said my prayers according to Parkinson's Law (Section II).

I cannot believe that you, gentle reader, need this information about Parkinson's Law. Being bright, you have known it along with the rest of the literate world except me. You were probably in on the conspiracy, but I hold no malice. Somehow I am in a strangely forgiving mood, exalted, *makarios*, now that I too know my Parkinson and am no longer, like the lesser breeds, without the Law.

Frankly, I am appalled by some of the opinions expressed by the clergy of Southern Ohio about what they hope for in their next bishop. (Story in news section.) Ordinarily when a diocese is getting ready to elect a bishop one prays that it will be guided to choose the right man. In this case I have to pray first for the conversion of the clergy of Southern Ohio to a more authentic Christianity.

In the opinion poll, the laity said that the first thing they want to find in their next bishop is a strong personal faith. This would seem axiomatic. But the clergy rate the gift of faith only third. The first thing their bishop must have, if he is to please them, is "Concern for problems of the community and the world." There's no paramount reason why their bishop must be a Christian at all, to provide this prerequisite. If Christianity is not a way of salvation by faith but is

a way of world redemption by politics they are of course right.

The clergy rated second among the episcopal desiderata "the development of an attitude of openness to change." I don't suppose they would relish Bernard Shaw's observation that some minds are so open there's nothing in them but a draught.

Those polled were asked how they would rank "responsible interpretation and communication of the faith." The laity rated it second, the clergy *seventh*. They can think of at least six other things more important in a bishop than that of being a defender, custodian, teacher, and proclaimer of the Faith Once Delivered.

The Southern Ohio clergy seem to want bureaucratic and centralized control of church life, along with a de-sacralized episcopate. Participation of clergy and laity in diocesan planning and program implementation they ranked ninth in importance—even lower than "responsible interpretation and communication of the faith." May the Lord have mercy upon the laity of Southern Ohio and give them spine.

There's something very strange about the iconology of those people who wash the American flag to express their feeling that the American nation needs cleansing. We were all brought up to consider the flag a symbol of the America of God's purpose—the land of the free, under God, with liberty and justice for all. Surely that is what the flag is, symbolically. And we are a sinful people who show ourselves derelict in this high calling; we are not, as we ought to be, truly under God in our dealings with one another and with other peoples. *Peccavimus*. "Judge of the nations, spare us yet—lest we forget."

These two premises granted, the question follows: Who needs cleansing—the flag, or the people? Why shouldn't the flag washers rather wash themselves in the presence of the flag? This would make real symbolic sense. As it is, when people take it upon themselves to cleanse other people from their sins—or to wash the flag, as a surrogate for those dirty other people, they seem to be suggesting that they themselves are immaculate.

Now, of course, those Beautiful People who rally 'round the flag either to wash it or to spit on it couldn't really be like that in their hearts. Let us just say then that their iconology lacks grace of congruity.

The Living Church

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THE CALENDAR

September

- 20. Trinity XVII
John Coleridge Patteson, B.M.
- 21. St. Matthew, Ap.Ev.
- 25. Sergius, Ab.
- 26. Lancelot Andrewes, B.
- 27. Trinity XVIII

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

The Blue Pencil

I read TLC from cover to cover, one reason being that I trust the editorial policy of the editor. You open the magazine to expressions of both sides of a controversial issue. You are also "not beholden" to the power structure in the church, with the resultant freedom of expression. Sometimes I wonder, however, why you do not use "the blue pencil" more often, not on matters of opinion, but on statements of fact. Here are two recent examples:

First, in an otherwise excellent article [TLC, Aug. 9], the author affirms that: "It is the protestant theology of ordination that a man is 'commissioned' to serve in a particular cure. Should he remove to another cure, he must be 're-commissioned' by the same procedure." This statement is simply not true, and is an affront to most of our protestant brethren. It may be the theology of a small group of Protestants, but it is certainly *not* the theology of ordination of the overwhelming majority of Protestant Christians.

Second, in a letter to the editor [TLC, Aug. 16], the writer states: "Europeans massacred 16th-century Christian Africans because they couldn't accept drums and dancing at Mass." I am willing to admit that Europeans did all kinds of things, some good, some bad, but I ask for some evidence to justify the above statement.

(The Rev.) WALTER G. HARDS, Th.D.
Rector of St. David's Church

Baltimore

In both these cases the blue pencil slumbered in our hand; Bonus Homerus dormitat. Ed.

Prayer Book and Change

Thank you! Thank you very much, for printing [TLC, Aug. 30] the guest editorial by Dr. Bowie. It explains so well what many of us feel about our beloved Book of Common Prayer and have had trouble expressing adequately, perhaps because we didn't realize fully just exactly what was keeping us bound to it.

So many times people who love the Prayer Book and are reluctant to have it changed are accused of being themselves resistant to change of any kind. This is not true at all, for often these are the very people arguing constantly for change in other directions. In my own life, the Prayer Book and the full meaning of "the community of saints" became something very real

The Cover

Large radio transmitters were loaded onto Abie Nathan's "Peace Ship" at a municipal pier in New York City. Mr. Nathan, a 42-year-old Israeli who for several years has been a one-man crusade for Mid-East peace, plans to sail the ship to the Mediterranean and broadcast peace messages to both Israel and the Arab nations. (Photo from RNS)

to me after the deaths of loved members of my family, binding me the closer to them even though they were physically gone from my presence. These things were something precious that we had shared and in some mysterious way are still able to share.

This is not intended to be concerned with the trial liturgy one way or another, but simply to comment on the editorial and say I know how these people felt.

FLORENCE MARQUARDT

Whitefish Bay, Wis.

Clarification

Certain clarification needs to be made in reference to the report of action taken by the executive council of the Diocese of Connecticut in reference to the special voluntary offering recommended by the national Executive Council to be taken on the third Sunday in September 1970, for the support of student strike activities [TLC, Aug. 9].

The Connecticut council, at its meeting June 9, voted to go on record "as recommending that parishes and missions in the dioceses not participate in the offering." Such action was taken primarily because it was believed that participation in such an offering might seriously jeopardize the tax status of parishes. The chancellor wrote the treasurer of the national Executive Council expressing concern over this aspect. Under date of July 14, the following letter was received:

Dear Bishop:

This is to notify you of an action taken by the Executive Council's Executive and Finance Committee on June 24, 1970, which in effect suspends any further action on a proposed voluntary offering throughout the Church on the 3rd Sunday in September "for the support of student strike activities, including their political educational campaigns." The quotes are from the Executive Council's resolution, passed at its May meeting, dealing with "The Crisis in American Life." The vote of the Executive and Finance Committee was unanimous. The committee also voted to refer the matter back to the Council for reconsideration at its next meeting in October. The committee's action was taken after receiving an opinion from attorneys of the Domestic and Foreign Missionary Society that donors to such a fund or funds would not be allowed to claim their gifts as tax-exempt and the attorney's judgment that the administration of such an offering "with political implications" would be "inappropriate" for members of the staff of the Executive Council, which is a tax-exempt organization.

(The Rev. Canon) CHARLES M. GUILBERT
Secretary, Executive Council

The action of the rector, wardens, and vestry of Trinity Church, Thomaston, Conn., was taken subsequently to that of the Diocesan Council rather than prior to it.

(The Rev.) RALPH D. READ, S.T.D.
Executive Secretary

The Diocese of Connecticut

Hartford, Conn.

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The Living Church

September 20, 1970
Trinity XVII

For 91 Years,
Its Worship, Witness, and Welfare

RHODE ISLAND

Decentralization, Sale of "815" Urged

Reduction of the regional provinces of the Episcopal Church in the USA from nine to six, and heading each with an archbishop, is proposed by *The Rhode Island Churchman*, monthly diocesan publication, as a means of decentralizing and revitalizing the church's life.

An editorial in the August issue calls for sale of the national church center at 815 Second Ave., New York City, and greater autonomy for the provinces. The Diocese of Rhode Island had made this proposal, in substance, at its annual convention in May. The editorial notes that "many dioceses" in addition to Rhode Island "have urged serious consideration of decentralization. The cry is heard over and over: 'Sell 815—get out of New York'."

Written by the Rev. Edwin K. Packard, editor, *The Churchman* editorial says that "most of the work of the national headquarters and of the Executive Council can be better and more effectively done on a provincial basis." *The Churchman* does not suggest an alternative location for national headquarters, and it would make the senior archbishop in point of consecration the presiding bishop of the entire church. It rejects suggestions that headquarters be moved to Washington, D. C. and to Florida. Such moves, it says, would trade the image of the church "as deeply involved with the financial world of New York for the image of the church as deeply involved with the political world of Washington," or link it "in the public mind with recreation, resorts, and retirement. Already the church is too often considered the part-time hobby of its membership, rather than as the vital, central concern of all life."

The Churchman's proposal would have each province largely autonomous "with effective jurisdiction and authority, both for its archbishop and for its legislative synod." It would leave only matters which cannot be handled on the provincial level to the presiding bishop and a small national staff. Such matters would include the church's Pension Fund for its clergy, its liturgy, and its overseas missions, although the editorial sees even the missions as a responsibility of the provinces.

The Churchman sees provincial synods meeting annually or more often as need arises, without undue expense or undue disruption of the life schedule of par-

ticipants. It sees many matters affecting the whole church being settled "by fairly frequent meetings of the House of Archbishops, or the semi-occasional sessions of the House of Bishops." It would convert the General Convention into a small body consisting of the House of Archbishops, House of Bishops, and clerical and lay deputies elected by the provinces rather than by more than 90 dioceses as at present.

In calling for decentralization and sale of the New York headquarters, the Rhode Island diocesan convention supported suggestions made by its bishop, the Rt. Rev. John S. Higgins, and asked its deputies to the next General Convention to "take such action as they may deem appropriate to carry out the suggestions."

SOUTHERN OHIO

Questionnaires on Now and Future

Among recent questionnaires sent out to clergymen and laity in the Diocese of Southern Ohio in preparation for the election of a successor to the Rt. Rev. Roger Blanchard, who has resigned to join the Executive Council, was a survey on "directions" for the coming 10-20 years.

Laymen polled were in two groups—delegates and alternates to the diocesan convention which will elect a new bishop, and wardens and vestrymen of parishes. The following items were listed in the survey with clerical and lay ranking of importance indicated by 1 as first place, etc.:

(✓) A strong personal faith—clerical, 3; lay 1.

(✓) Concern for problems of community and world—clerical, 1; delegates, 5; parish officials, 6.

(✓) Development of an attitude of openness to change—clerical, 2; lay, 13. There were 20 numerical changes in the survey.

(✓) Responsible interpretation and communication of the faith—clerical, 7; lay, 2.

(✓) Participation of the clergy and laity in diocesan planning and program implementation—clerical, 9; lay, 3.

(✓) Development of a working communication process throughout the diocese in order to enhance trust and confidence—clergy and laity agreed as they ranked this item fourth place.

Lowest priorities for all had to do with statements and positions on diocesan con-

cerns and carrying out diocesan administration and programs. The very bottom for clergy was "programs to fulfill diocesan goals." For laity, it was "regional and clustered ministries."

A second part of the survey dealt with diocesan program spending, exactly what most clergy and laymen said they were least concerned about in the years ahead. Responses on spending the nearly \$1 million annual budget, most of which goes into programs, were widely mixed. Clergy ranked training and education in first place; convention delegates chose youth, and wardens, congregational development. Both groups of laymen put experimental ministries at the bottom while clergymen placed "services to congregations" last.

Six possibilities were given for traits judged important for a new bishop. The description which every group placed first, might be that of a virtual saint. In effect, he is:

(✓) Basically sympathetic to change and is a good listener who can establish credibility while pushing in practical directions; a man who also pushes more conservative members toward constant renewal while recognizing their need for order and continuity; and rolls with the punches from all sides.

(✓) Also: the bishop should be a man who leaves his office to help others but is at his desk when he is needed; be decisive while freeing others to take the initiative; be a teacher who balances his views with those with whom he disagrees.

(✓) Also: he is open in his friendship and support and has a "contagious" enthusiasm about programs; is open to new ideas, has confidence in his own insights, is eager for results, and values independent conclusions.

Questionnaire for Clergy Only

Southern Ohio clergymen agree on the poverty of their collective financial position as the results of a questionnaire to them were tallied. Seventy-nine of the 103 full-time priests replied to the survey on remuneration, listing first, second, and third choices in answering 5 questions.

What should the clergyman be paid? Suggestions ranged from \$8,000-\$30,000 with the average at \$14,000. In 1969, the average diocesan salary was \$10,528, the median, \$7,816. The 1970 survey showed that there is widespread feeling that the minimum salary is too low and is not keeping up with the cost of living. The minimum is less than \$7,800.

Cost of living was seen by those re-

sponding as the most important criteria in determining minimum starting salary. Next came income comparable with other professions, and third was personal qualifications.

Replies to questions on benefits showed an average car allowance of \$1,355 annually. Most of the men preferred a housing allowance instead of a church-owned rectory.

ORGANIZATIONS

Students Approve Non-Violent Disobedience

The National Student Association voted in St. Paul to approve a non-violent civil disobedience campaign next spring if U.S. involvement in Indochina does not end by May 1. The campaign, approved by a 215-50 vote at Macalester College, will be directed at local, regional, and national levels of government. Earlier the delegates rejected a proposal by Rennie Davis, for a massive anti-war demonstration that would shut down Washington, D. C.

David M. Ifshin, 21, immediate past president of the student body at Syracuse University and a backer of Davis's plan, was elected new president of the association. Mr. Ifshin said he is "not committed to non-violence totally myself" but has never used violence himself in an anti-war demonstration. He said he feels violence has brought "some very important changes" in history—in the labor movement and in some wars, for example. He said that more violence may occur on the nation's campuses this fall.

At the NSA conference, attended by some 900 student leaders from 300 colleges and universities, many of them church-related, federal legislation considered repressive was condemned. A pending amendment to the U.S. Internal Securities Act of 1950 could be used against "anyone who takes a stand in opposition to any established presidential policy," the conference stated. Also condemned was the U.S. omnibus act for the District of Columbia.

The Rev. Jesse Jackson, head of Operation Breadbasket of the Southern Christian Leadership Conference, told the congress that the only "salvation" for the nation is a coalition of young blacks and whites working for change. "We've got to take over some cities this year. We've got to take over some states this year. We've got to lock up some tyrants," he said. While espousing a coalition of whites and blacks, Mr. Jackson at the same time called for unity of black and minority peoples. "We must unite around color for protection against racism and around ideas for protection against tyranny." He said black students must have their own student association because "we have our own peculiar problems—we are struggling to survive."

Following his speech, representatives

of the National Association of Black Students asked the NSA delegates to pay off some \$35,000 in reparations NSA had voted last summer. So far, the black group has been paid about \$15,000 of the original \$50,000 NSA agreed to pay.

A former Roman Catholic priest, Ivan Illich, who heads a research center of social change in Cuernavaca, Mexico, told the congress that society does not really need students or schools. "Most students like their privileged position," he said, "therefore I have great reservations about what's going on in student politics." He also said that school has very little to do with education. "I question the legitimacy of schools. And I question the legitimacy of the status of students."

Tom Hayden, a Chicago conspiracy trial defendant, told the congress there will be more kidnapping attempts like the one in early August during the attempted escape of three San Quentin inmates from a courtroom in California. "We've had our first kidnapping attempt," he said. "There will be a second, there will be a third." He called the attempt, in which a judge and three men involved in the escape were killed, "a very, very important thing. It's changed the entire relationships between the courts and political prisoners, between the oppressors and oppressed people."

MINNESOTA

Parolee on Effectiveness of Burning Draft Records

A member of the Milwaukee 14, paroled from prison after serving half of a two-year sentence, said he would plead guilty if his trial were repeated, rather than innocent as he did before. "The guilty plea is the honest one," Alfred J. Janicke, a former archdiocesan priest, in Minneapolis, said in an interview. He has also changed his mind about viewing the trial as "a forum for political views." He now believes "that's not true, and very understandably not true in a court of law." Mr. Janicke was convicted and sentenced in May 1969, after he and others of the group known as the Milwaukee 14 took records from a U.S. Selective Service office in Milwaukee and burned them.

Janicke disagreed with the stand taken by the Rev. Daniel Berrigan, S.J., who had refused to surrender to authorities after being convicted for destroying draft records in Maryland. Fr. Berrigan was arrested by the FBI Aug. 11, on Block Island, R.I.

Looking back, Mr. Janicke saw his year of confinement as "a good year for me in many ways." It enabled him "to think much more and learn much more about non-violence," he found. Since his release, Mr. Janicke married his fiancée, a former member of the School Sisters of

Notre Dame. Despite his marriage he wishes to remain a priest. "There's no provision for it in canon law," he said. "But the law is going to have to change. When the screws are tightened by necessity, a change will be made."

MASSACHUSETTS

Activist Churches Rated High Insurance Risk

Churches involved in controversial social action programs in urban areas are being reclassified by many insurance companies as "high risks" and in some cases policies are being abruptly cancelled, dropped upon expiration, or put into a "pool" where many companies share the risk.

Churches active in social problems or located in volatile urban neighborhoods are encountering difficulty with insurance companies that issue policies to churches in "safe" sections or stay with traditional religious functions. As a result, some congregations are discouraged from attempting new types of urban ministries.

The problem first came to light in Boston in May, when the Arlington Street Unitarian-Universalist Church lost its policy shortly after granting shelter to hippies and sanctuary to anti-war servicemen. Once insured for \$1.5 million, the church can now get protection for only half that figure. Another Unitarian-Universalist Church, described as being "knee-deep" in controversial activities, such as Black Panther free breakfast programs, also lost its coverage.

The Union Methodist Church in Roxbury had part of its insurance cancelled without explanation and can get no other company to write a new policy. The church, worth \$1 million, now has only \$50,000 of insurance. Its minister, the Rev. Bobby McClain, says that the situation is similar in almost every black church in the area.

According to the Rev. William Alberts, pastor of Old West Methodist Church in Boston's West End, whose policies were cancelled, basic issues are at stake. "The attitude of some insurance companies is that a church should be a nice place where a nice man tells nice people how nice it is to be nice," he said. He objected to the theory that socially "involved" parishes are high risks, observing that "more churches are burned down because they are empty and unresponsive to the community's needs than because they are full. A lot of churches are dying of self-preservation."

Mr. Alberts charged that policies are written on the basis of "value judgments, racial biases, and political sentiments" of the underwriter, not on appraisal of physical hazards. Insisting that religious institutions are at least partly responsible for community well-being, he accused some insurance companies of "preoccupation

with profit to the neglect of social duty.”

A Boston insurance executive, denying charges of political and social bias, said that firms are being squeezed between rising inflation and the refusal of insurance commissioners to grant rate increases.

WASHINGTON

Historic St. Thomas Church Burns

St. Thomas Church, where President Franklin D. Roosevelt and his family worshiped, was completely destroyed by fire. Fire officials said that arson was suspected. The first alarm was turned in at 3:26 A.M. on Aug. 24, and firemen worked the rest of the night trying to control the blaze. The building was 71 years old. The hull and the spire were ordered demolished after the fire gutted the entire interior.

President Roosevelt was a vestryman of St. Thomas Church. He and his family attended there from 1913 to 1920 when he was assistant secretary of the Navy and from 1933 to 1945 when he was President. It became quite a tourist attraction and, staff members said, lost some of its members because they could not get in. Many of the 600 communicants now live outside the Dupont Circle section where it was located.

A number of successful efforts to bring in the people of the surrounding community have been launched by the 46-year-old rector, the Rev. Henry Breul. Services will continue in the parish hall.

Witnesses reported seeing persons running away from the scene and a ceremonial cross and Bible were found near the parish hall. Fire department spokesmen said they felt a robbery had been committed and a fire set to cover it.

RHODESIA

Government Changes Policy Toward Churches

In a conciliatory move, Rhodesia's Prime Minister Ian Smith announced that the country's Christian churches will not be required to apply for permits to carry on their present work in territory formerly classified as "mission land." Mr. Smith also said that the Legislative Assembly would be asked to extend the deadline for the churches' registering as "voluntary associations" for another six months.

A major bone of contention between the Smith regime and the churches has been the Land Tenure Act. This act prohibits Africans from worshipping with whites without a permit, requires white missionaries to get permission to work with Africans, and requires churches to register as "voluntary associations." The act also divides the country into two racially exclusive areas — one for the

country's 250,000 whites, the other for the nearly 5 million Africans—and prohibits "occupation" of one area by members of the other race.

The government announcement did not indicate whether the term "mission land" was understood as corresponding to black areas, nor was there any explanation of what this meant for blacks who previously were involved with church programs in regions now designated as white.

The churches have protested the provisions of the act as "irreconcilable with the Christian faith," and thus far have refused to register as "voluntary associations." As a voluntary agency, a church would have permission to function in both white and black areas. However, it would be subject to conditions set by the Minister of Lands, who can revoke the authorization at any time.

ENGLAND

Jewish Couple Present "Lindisfarne Bible"

An American Jewish couple are presenting to the people of Lindisfarne—a tiny island off the northern coast of England—a copy of the first English translation of the four gospels, written there nearly 1,100 years ago. The "Lindisfarne Bible" was written early in the eighth century by monks of Lindisfarne, also known as the Holy Island. The original manuscript is now in the British Museum, the Anglo-Saxon translation of each line penned in beneath the Latin.

The idea of presenting a copy of the treasured document to the people of Lindisfarne originated with Mrs. Bay Kaufman, an art teacher at Rockford College in Rockford, Ill., when she learned that the islanders had no copy of their own. Mrs. Kaufman and her husband, who are Jewish, learned of this when they visited England last year. The original manuscript, generally accepted as the first English translation of the four gospels, was carried from the island by Lindisfarne monks fleeing from the Danish invaders in the ninth century.

Mr. and Mrs. Kaufman launched a campaign on the Rockford campus to secure a copy for the islanders. Urs Graf Publishing Company of Lucerne, Switzerland, publishers of the copy, said that the books were out of print, but they agreed to sell the one remaining copy they had.

CHURCH PRESS

Change Noted in Religious Reading

Clergy and laity are reading, and church publishers printing, a different kind of religion book. Volumes exploring the breadth of human experience in the modern world have generally replaced the once basic devotional material and

text books. This is the situation reflected by protestant book houses in the Philadelphia area, where their concentration is high.

A number of factors involved in the changing scene were pointed out by executives of Fortress Press (Lutheran Church in America), Westminster Press (United Presbyterian), Judson Press (American Baptist Convention), and Pilgrim Press (United Church of Christ).

The emphasis has shifted in recent years from titles such as *A Devotional Guide to Serenity and Purity* to those such as *Atrocities in Vietnam* and *The Radical Suburb*. Dr. Helmut Lehmann of Fortress attributes some of the trend to a growing appreciation for what the martyred German theologian Dietrich Bonhoeffer called "the worldly interpretation" of Christianity, that is, not seeing Christianity as separate from the rest of life.

The worldly nature of the market is also involved in what is happening to religion books. Donald Widmayer, sales manager for Pilgrim, pointed out: "Religious bookstores, through which church presses sold traditionally, are closing, more each year. So," he added, "we have to try to place our books in department stores and regular bookshops. A book of wide contemporary interest gives us an entree in that sort of place. On the strength of one of our new books, *The Military Industrial Complex* by Sidney Lens, we've opened 200 new accounts."

The closing of bookstores has hit denominational presses and Roman Catholic publishers harder than it has the independent, evangelical houses, such as Zondervan and Moody. According to data available at the early August meeting of the Christian Bookseller Association in Minneapolis, the evangelical presses are generally doing better business than the denominational houses. The evangelicals too are undergoing changes, however, moving more to a "life-situation" type of book.

Frank Hoadley of Judson Press noted that "what you might call 'private reading for the pious' is down. You can hardly sell books of sermons or collections of prayers anymore." Some of this type of material is still printed, often in a new form featuring bright graphics and contemporary poetry. And some of the established devotional books continue to sell well. The all-time best seller for Fortress is called *Prayers*. Published 30 years ago, it has sold 125,000 copies. The price is now \$1.25; once it was three for a dollar.

On sales, Stanley Heath, marketing manager for Westminster, said "there are certain facts we must face." These facts include: "Church and Sunday school attendance are (*sic*) declining. Clergymen are reading less and less." So, asked Mr. Heath, where's the market? He said studies have shown that college students

buy 20 books per year, 12 of which are not related to course assignments. They like non-fiction and volumes of social significance. The church presses are getting more into the college market, Mr. Heath said.

The Westminster sales' chief was especially excited about *The Magnificent Frolic* by a young author named Barry Wood, a Stanford graduate student. The book is a "synthesis of physics, philosophy, Eastern religion—particularly Zen—linguistics, mysticism and radical theology."

Fortress also has its eye on the youth market. Its best seller in the past year was *For Mature Adults Only*. Written by a Midwestern clergyman, it is a sort of mixed-media presentation dealing with issues such as hating parents, feeling ugly, wanting love, and fearing honesty.

The Lutheran publishers are experimenting in fields other than books. "If pastors aren't reading, then maybe they'll listen," said Frank G. Moody, the head of Fortress. "Next year we mean to bring out a monthly cassette service. Pastors can listen to book digests and comments by experts on new developments as they drive along making their visits."

ROMAN CATHOLICS

Theologian Denounces Homosexual "Weddings"

A Vatican theologian has denounced homosexual "weddings" as "moral aberrations." Writing in the Vatican City daily, *L'Osservatore Romano*, the Rev. Gino Concetti said that all attempts to consecrate the union between two persons of the same sex, through a formal marriage ceremony, "are simply moral aberrations that cannot be approved by human conscience, much less Christian conscience." He said that the growth of such "marriages"—though still "small and limited"—should be resisted as a "totally and radically revolutionary concept outside all laws, all social systems, and all ethical customs."

Last June the Dutch Roman Catholic bishops declared that blessings for homosexual "weddings" would be "undesirable from the pastoral point of view and contrary to the interests of homosexuals themselves and of the community."

Meanwhile, in the U.S., the constitutional right of men to "marry" each other is being advocated in a lawsuit brought by Jack Baker, a law student at the University of Minnesota, and librarian James McConnell. The would-be spouses are both 28. Mr. Baker is past president of FREE (Fight Repression of Erotic Expression).

In January, at a conference in Minneapolis, a United Church of Christ minister said that on two occasions he had performed marriage ceremonies for lesbian couples.

NEWS in BRIEF

■ Anglicans and Roman Catholics moved closer together in the sphere of music when an RC choir sang for the first time at the Royal School of Church Music in London. The Royal School was founded in 1927 to further the study and practice of music and singing in connection with the services of the Church of England and churches in communion with it, but recently its facilities have been extended to musicians of other churches.

■ The Rev. Denys Whiteley, chaplain of Jesus College, Oxford University, speaking before the Modern Churchmen's Union Congress meeting in Abingdon, England, said physicians and nurses should work under the motto, "Always save life" but that some lives would best not be continued. "You do not want to bring back someone from the dead if he is going to be a cabbage. . . . As long as life is recognized as human it should be saved."

■ The Archbishop-elect of Brisbane, Australia, Canon Frank Coldrake, suffered a heart attack and died at the age of 58. Canon Coldrake was elected 11 days earlier to succeed the retiring archbishop, the Most Rev. Philip N. W. Strong of Brisbane, Metropolitan of Queensland and Primate of Australia.

■ Dr. Eric Hutchings, a British evangelist, attributes his country's increasing suicide rate to witchcraft and other occult practices. Speaking in Toronto, he said Britain had been invaded by demons. "Your craze here is drugs. In Britain it's demons. How it has all happened, or why I don't know. Perhaps we turned God out of England. Only 7 out of every 100 people still go to church." He also said that all the churches in England "have failed" but had no explanation as to why. He claimed to have converted only one witch to Christianity, though he said many "demon possessed" people come to his crusades.

■ Speaking at the annual conference of the Australian Council of Churches held in Sydney, the Rev. Frank Engle, general secretary of the council, denounced "the pretense" that "no race problem exists in Australia." He feels that there is a real basis to the Asian allegation that Australia is a nation of "white racists." "We deny entrance to Australian citizens who are Papuans. We refuse residency to Americans who are black, but not to those who are white, or even those who are white and racist," he said. He then warned the delegates: "Unless we learn to think in Asian, rather than in western colonial terms—unless we act as residents of this part of the world, rather than as nostalgic Europeans or American puppets, we shall

never be welcomed into an Asian fellowship that seeks to free itself from western dominance, and achieve the dignity of self determination."

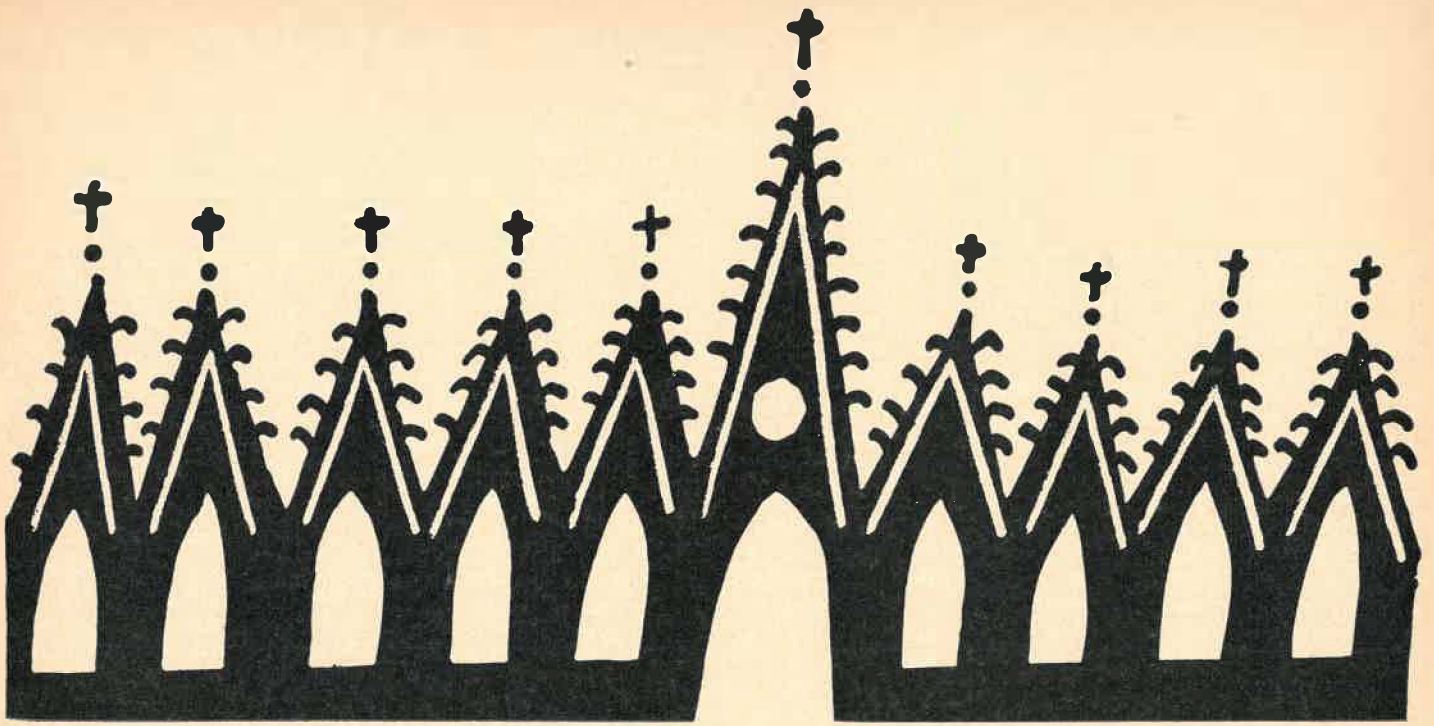
■ An Israeli Muslim broadcaster, Nure-Din Dirini, better known as Abu Jarir, has received the Cross of the Knights of Galilee, an award for his services to all Christian communities in Israel. Making the presentation was Abp. Joseph M. Raya, Melkite Rite prelate of Akka in Galilee. Abu Jarir is a Muslim who for years has introduced and explained rites of various Christian churches to his listeners.

■ The Rev. Alexander Chalmers Neil, 69, a Presbyterian minister and former moderator of the Free Church Federal Council that represents all major free churches in England and Wales, died in Manchester, England, following a long illness. A noted Presbyterian leader and statesman, Mr. Neil warned in an address in 1969, that the "sin of schism" which began with the Reformation more than 400 years ago is still "right with us, here and now."

■ The Archbishop of Canterbury logged another first when he spent a weekend visiting parishes on Jersey, one of the British Channel islands. It was the first time in history that a primate of the Church of England had visited the island which is in the Diocese of Winchester. While there, Dr. Ramsey preached in the 12 parishes and held an open-air service of Holy Communion that was attended by some 2,000 persons. Some of the services were attended by Roman Catholic and Methodist clergy. The archbishop stressed the value of Christian unity.

■ Greek Catholic Archbishop Mikhail Assaf of Petra and Philadelphia, Jordan, died in Amman, Aug. 10. He was 83. Following his consecration in 1948, he was named archbishop of the Melkite Exarchate of Transjordan by Pope Pius XII. In 1959, as emissary for King Hussein of Jordan, Abp. Assaf came to the U.S. to present Jordan's top decoration to Francis Cardinal Spellman. The award was given in recognition of the cardinal's work as president of the Roman Catholic Near East Welfare Association.

■ The Diocese of Rochester has announced that it has received official notice that it will receive a gift of several million dollars from the Margaret Woodbury Strong trust. It is believed that this gift of the late Mrs. Horner Strong, who was a member of St. Paul's Church in Rochester, is one of the largest ever received by an Episcopal diocese in the United States. Its value is in the neighborhood of eight to ten million dollars.



Issues for Houston: *PBS 18*

By ERMINIE LANTERO

NO doubt it was a sign of my approaching eligibility for the Golden Age Club, but it seemed to me that in our parish the children being confirmed were younger every year. On consulting a few contemporaries, I found that others shared my disaffection. "We weren't confirmed till we were old enough to have it mean something. I was 14. How can a child of 10 know what it's all about or have any feeling for it? Pretty soon they'll be confirming them at nine, or at six like the Roman Catholics. Because they're afraid the children won't stay in church school even till they're 10, that's why." At this point one woman remembered that possibly I was prejudiced, having come into the Anglican Communion from one of the other breeds who are not confirmed but "join the church." I admitted I had joined the church at 12, not without parental approval but still by my own choice, and felt this was the minimum age of discretion. "In other words," she pursued, "you think confirmation ought to be a puberty rite?"

"Why not? According to the ancient wisdom of the race, puberty rites were a good idea. Christianity has developed one

that it did not originally have, quite possibly under divine guidance. It's not just 'protestant,' surely. Anglicans who were high church from infancy tell me they were confirmed at 14. Besides, don't you think our young people could use a good awe-inspiring puberty rite to put the fear of God in them?" (I did not actually say all this, merely wished later that I had thought of it.)

It is doubtful whether our rector knew of these particular stirrings of rebellion, but with the curious perspicacity he sometimes shows, the minute he found an article in *The Anglican*, Winter 1969-70, entitled *What Shall We Do About Baptism and Confirmation?* by the Rev. Lionel L. Mitchell, he said within himself, "This ought to fix her."

DR. Mitchell delivered his address to the Anglican Society, an association of clergy and laity with English and American branches, in connection with his work on the new liturgy. He finds that historically the belief that children—having been baptized in infancy, should be instructed and then confirmed in early adolescence, and that this was how it was done in the primitive church—began about the time of John Calvin or not much before. "In early times," said Calvin, "those who had been baptized as infants, because they had not then made confession of their faith before the church, were at the end of their childhood or at the beginning of adolescence

again presented by their parents, and were examined by the bishop according to the form of catechism, which was then in definite form and common use. . . . The ceremony of the laying on of hands was also added" (*Institutes*, 4.19.4.). Undoubtedly Calvin believed this or he would not have said it. By the 14th century it had indeed become customary in the Roman Church not to confirm children younger than *seven*, and first to give them suitable instruction. But the puberty rite as attributed to the early church seems to have been an inspiration of Calvin's, perhaps derived from the Protestant Principle. In any case, those of us who are tarred with the protestant brush are inclined to cherish it, even if not over fond of Calvin.

Actually in New Testament times, confirmation either was part of baptism or followed it as soon as an apostle could be present. It was, and is, by baptism that one "joins the church," or rather, is received into it; this is clear also in the Book of Common Prayer. In his Pentecost sermon, St. Peter called upon his hearers to be baptized, adding, "and you shall receive the gift of the Holy Spirit" (Acts 2:38). When Philip evangelized and baptized in Samaria, Peter and John had to go down from Jerusalem to pray over the converts and lay on hands; only then did they receive the Holy Spirit (Acts 8:14-17). Later in Ephesus, St. Paul re-baptized some disciples of John the Baptist in the name of Jesus, then laid on

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hands, and the Holy Spirit came on them (Acts 19:6). In apostolic times, in the nature of the case, those who were baptized were normally adults making a great decision, with conscious dedication and "knowing what they were doing"; and when the Holy Spirit came on them they knew it. But even then, we read, there were also people being baptized along with their families and households (Acts 16:15, 33), which would include adolescents and children. There was a distinction between baptism and what we call confirmation, but the former was not complete without the latter. It took both to initiate converts into the full Christian experience and fellowship. Since only an apostle could confirm, in the next generation and thereafter only a bishop could confirm.

In the second and third centuries the moot question was not when one should be confirmed but when one should be baptized. Any sort of sin committed after baptism was a serious matter, "for if we sin deliberately after receiving knowledge of the truth, there no longer remains a sacrifice for sin, but a fearful prospect of judgment" (Heb. 10:26). The instruction of catechumens in this knowledge culminated in baptism, mentioned a few verses before. The particular sin a baptized Christian might realistically fear he would commit, through weakness of the flesh, was apostasy in the next persecution. It therefore seemed prudent to postpone baptism as late as possible, even to receiving it on one's deathbed. Even Constantine, who with his co-ruler ended persecutions by an Edict of Toleration in 313 A.D. and later established Christianity as the state religion, accepted baptism only when he was dying.

The catch in this was that death might overtake anyone without warning, from infancy on. The long-range conclusion was that baptism should be administered at the earliest possible moment, not the latest. And especially before 313, it must have seemed important that baptism be promptly sealed by confirmation. Anyone who undertook to be a Christian was well aware of how necessary the fortifying gift of the Holy Spirit (the *Comforter*) might prove to be.

Dr. Mitchell cites Hippolytus (170-236 A.D.) regarding the standard practice in his time, designed for adults but including children. First the bishop blessed the water and the oil. The candidates renounced the devil, received the oil of exorcism, and were then led *into* the water. A presbyter (priest) laid his hand on the head of each, asking, "Do you believe in God the Father Almighty?" As each replied, "I believe," water was poured on him. This was done a second and a third time, with affirmations of belief in the Son and the Holy Spirit. As candidates emerged from the water they were anointed again; having resumed their clothing they were led before the

bishop, who laid on hands, poured oil on their heads, and signed them with the cross. The new Christians then joined in prayer with the congregation, exchanged the kiss of peace, took part in the offertory, and received communion.

It was all done at one time. As Dr. Mitchell comments, "There is obvious liturgical and theological sense here. The individual is grafted into the Body of Christ through participation in his death and resurrection (cf. Rom. 6:4: 'We were buried with him by baptism into death'), freed from the tyranny of sin, and born anew into the People of God, the community of the Holy Spirit, within which he at once begins to perform his liturgy as a layman in the Eucharist." There should not be an interval of years before he is accepted as a full Christian and after a period of instruction is given "a ticket of admission to the Lord's Table." Holy Communion is a gift of grace, not something to be earned either by moral worthiness or a diploma.

In the Roman Church the tendency to separate confirmation from baptism increased as dioceses grew larger and bishops were less often available on the local scene. But in modern times there have been efforts to diminish the gap and children are admitted to first communion before they are confirmed. In Eastern Orthodoxy, on the other hand, the function of administering confirmation was delegated to the presbyters. The bishop still consecrated the oil and distributed it, but priests both baptized and confirmed, as they still do, normally in infancy.

OUR new liturgists have accordingly worked out a tentative liturgy in which the sacrament of Christian Initiation is re-integrated. Baptism and confirmation are performed in succession, either by bishop or priest, with the congregation present, followed by the Eucharist to which the newly baptized are admitted. (One supposes that those entering the Episcopal Church from communions in which they have already been baptized might receive confirmation only, but otherwise there would be no separation into two sacraments.) On the other hand, the desirability of conscious reaffirmation of baptismal vows is recognized, since these were made *for* most of us at a tender age. Some feel there should be a rite for lay adults even as there is ordination

for the clergy, to solemnize their particular work in the church. It has therefore been suggested that confirmation be deferred even to the age of 18 or 21. There is a place, certainly, for the initiation of *any* period of life by some sort of ritual; but confirmation ought not to be preempted for this purpose as its essential meaning is irrelevant to age.

Adult or adolescent rededication to baptismal vows, Dr. Mitchell points out, can and should take place at any such liturgy which welcomes new initiants into the household of faith. Besides this, it seems to me that on occasion—not always or automatically—the liturgy should include a brief additional ceremony of rededication at the altar rail for a class of adolescents who have finished a course of instruction preparing them to become "mature" Christians, or for young married couples, or parents, or a group of adults entering upon some particular task for the church.

I honestly do not think that our reintegrating confirmation with baptism matters much to the Lord; but it could well matter to the ecumenical movement, which we believe does matter to the Lord. Uniformity of practice may never be entirely achieved. I hope that it will not be, and whatever happens I am glad that some of us had a chance to "join the church" and/or be confirmed by our own choice rather than by subtle or open family duress. But a certain amount of broader unity, and surely mutual charity, can be achieved by agreeing to follow, in principle, what was done in the early church. On this basis there is an equally good case for total immersion, but perhaps we can't have everything. There is a still better case for attracting—somehow—significant numbers of adult and adolescent converts from among our unbaptized contemporaries, thereby restoring to Christian initiation something of the dramatic quality it has lost. In any case, there is some point in confirming *either* newly baptized infants *or* teenagers *or* young adults, but none at all in confirming 10-year-olds.

Confirmation

DEFEND, O Lord, this thy Child with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

The Book of Common Prayer, 297.

PECUSA's Deficit: Financial or Theological?

By R. N. USHER-WILSON

WHAT bothers the church? The Presiding Bishop, as reported in *The Episcopal New Yorker*, wrote all the bishops a letter on Dec. 1, 1969, in which he declared that the church's financial woes were related to "conservative reaction to the church's increasing social involvement." He was similarly reported in *The New York Times*.

The Rev. Dr. John Macquarrie, on the other hand, assessing the strengths and weaknesses of American theology as he left to take up his new post as Lady Margaret Professor of Divinity at Oxford University said he had been surprised, when he first came to this country, by the high level of church attendance and, according to an RNS report, attributed the subsequent decline to "the theological uncertainty that characterized the 1960s, not the churches' involvement in controversial social issues."

True, one man is talking about finances and the other about church attendance, but there is enough of a contradiction in these statements to compel a choice between the two. Is it social involvement or theological confusion that bothers the Episcopal Church? The truth, as I see it, is that social involvement and theology are not two separate entities. One follows naturally from the other and what bothers the church is the *type* of social involvement that has predictably followed the *type* of theology preached during the 1960s.

About the middle of that decade, two books were published. One was *The Secular City* by Dr. Harvey Cox; the other, *The Christian Mind* by Harry Blamires. The very titles themselves set the two books apart, indicating the fundamental

choice confronting Christians—a society with or without God.

It is true that Dr. Cox, whose teaching has widely infected the church, does not call specifically for an atheistic society. Rather, he calls for the secularization of man who, because he has come of age, will, henceforth, bypass God and proceed without him. Reality is limited to *this* world and *this* existence. Dr. Cox talks about secular man's "wholly terrestrial horizon" and "the disappearance of any extra-mundane reality in defining his life." God is not denied, he is just excluded. Man, under these circumstances, is unable to cooperate as naturally he should with the supernatural. He is compelled to turn to purely human situations unenlightened by the Christian Mind. Secularization, as it has developed, has not only denied man the faith and hope of looking to God for direction but has laid the burden of world salvation upon two tools of human pragmatism, namely, political and economic revolution, violent if necessary and, often mistakenly, depicted as ushering in "the Kingdom of God on earth."

Harry Blamires sorrowfully acknowledges the unqualified success of secularization. In the opening paragraph of his book, he stresses the Christian Mind by the calamitous assertion that it no longer exists. "It is commonplace," he writes, "that the mind of modern man has been secularized. It has succumbed to the secu-

lar drift with a degree of weakness and nervelessness unmatched in Christian history." When the Christian Mind—that mind which was in Christ Jesus—disappears, what then happens to Christian revolution? Blamires answers that question in a subsequent book called *The Tyranny of Time*. He writes: "An important psychological factor which has affected recent theological controversy is the thirst for revolution. . . . The Christian is lured to satisfy the revolutionary hunger which the faith inevitably plants in him by aligning himself with some sort of secular radicalism and investing the radical principles with a false Christian garb on the grounds that those principles (like the church) challenge the secular establishment. The secular establishment is (quite *properly* up to a point) identified with 'the world.' The radical secular program is (quite *improperly* for the most part) identified with Christianity."

I suggest that Blamires has here put his finger on what bothers the church. Radical secular programs are being mistaken for Christianity. A secular revolution, uninstructed by the Christian Mind, is being mistaken for the Cross. It is easy to lay the blame for the financial trouble that has ensued upon conservatism. Conservatives suffer from an easy assumption on the part of some that because they are labeled right they must necessarily be wrong. It is not, however, because they are conservative that they oppose the type of social involvement being promoted by the church today, but because these programs appear to them to be theologically unsound.

Christian social involvement is frequently discussed today as if it were something new. This is not so. When I was in India, nearly 40 years ago, the breadth and length of that country was dotted with mission hospitals, many of them the best in the land. The influence of mission schools throughout the British Empire played a very significant part in the dissolution of British colonial rule—a dissolution, incidentally, which was remarkably bloodless. Conservatives are not behind anybody else in responding whole-heartedly and in practical ways to the application of the Christian Mind to problems of human need. They do, however, object to the *type* of social involvement which is emerging from a secularized theology. With instinctive theological insight, laymen are rejecting Marxist rhetoric dressed up in the language of the Kingdom of God. They refuse to recognize artificially contrived eschatology as the Second Coming. It is for these reasons that they will not finance such activities as the Black Panthers, Alianza, BEDC, and the rest.

Let us get back to good theology and we will have good social involvement. Let us get back to the Mind of Christ and then we will, once more, be able to engage in Christian revolution.



The Rev. Rodney N. Usher-Wilson is a priest of the Episcopal Church and a freelance writer who resides in Bronxville, N.Y.

EDITORIALS

Fr. Berrigan, Non-Martyr

THE behavior of the Rev. Dan Berrigan, S.J., after his conviction of a crime against the nation, will be praised by some and censured by others. That he acted from conscience seems quite unquestionable. All Christians agree with St. Peter that one ought to obey God rather than man; and Fr. Berrigan believes that he is obeying God.

It is heartening to see any man take a brave stand for conscience' sake, but in one respect Fr. Berrigan's behavior has been deeply disappointing to us. In this one respect he does not follow in the steps of the world's two supreme martyrs to truth — Socrates and Jesus. Neither of those two men ran away from the law of man. Socrates could have made his escape from prison after his condemnation. Jesus need never have gone up to Jerusalem for that fatal showdown with the authorities. Socrates spoke with a tender and loving gratitude, for innumerable benefits received, about the Athens whose machinery of "justice" had condemned him to death. Jesus wept over Jerusalem — not for what it was doing to him but for what it was doing to itself in rejecting him.

There has been something flip and japhish in the manner of Dan Berrigan which ill becomes a martyr of God's truth, if that is what he aspires to be. A man who genuinely loves his country ought not to make a game of running away from its laws or even its injustices, real or supposed. Muhammed Ali comes off much more creditably on this score. He has said that he could easily flee this country and live abroad on his present capital for the rest of his life, but he will not do it because, says he, this is my country and I shall live and die in it fighting to make it better. He sounds like Socrates when he so speaks. Fr. Berrigan doesn't sound like anybody worth sounding like when he says such things as this: "Let us do the one thing which in principle and by common and cowardly agreement is forbidden to Americans today — let us be men!" Translated, that means: You can be a man if you agree, and cut and run with Fr. Berrigan.

We find no pleasure in criticizing a man who is suffering for conscience' sake, but on this evidence we don't think he should be venerated with the noble army of martyrs.

Too Many Pronouncements

AT least one church leader in all Christendom (there may be others we haven't heard about) has come to have some doubts that the world will be saved by ecclesiastical pronouncements. He is John Cardinal Heenan, Archbishop of Westminster in England. He made his statement in a pastoral letter explaining why the bishops of the Roman Catholic Church do not make public pronouncements more often, as many of their faithful ask them to do. His Eminence replied that if bishops make too many pronouncements people pay no attention to them. A Daniel come to judgment! Said he:

"Bishops are urged to denounce white cricketers, red

choristers, anarchists, humanists, and even liturgists and catechists; to condemn pornography, nudity on the stage, and violence on television; to make declarations on Vietnam, the Middle East, Rhodesia, Northern Ireland, and any country from Cambodia to Kenya coming into the news. A public statement can sometimes be an act of self-indulgence. It may attract applause but sometimes more good is done by a private approach. If bishops were to keep making pronouncements their voices would soon have no effect."

What the good cardinal might have added is some helpful exposition of the important distinction between a pronouncement and a pastoral-personal expression of a Christian viewpoint. The distinction lies in the spirit of the two kinds of utterance. A pronouncement is a dogmatic declaration that the truth about such-and-such is so-and-so, and if you want to get with the truth you had better agree. A pastoral-personal expression of a Christian viewpoint says, in effect: "I know we are all troubled, as Christians, by this problem we face. As I pray about it and try to see it with the mind of Christ it seems to me that. . . ."

Pronouncements, and also demonstrations, speak both for and to people who are fed up with the complexity of most reality; they demand simple answers and single solutions to all problems, and are in no mood to listen to counsel that recognizes the ambiguity and complexity of the problem, be it war, or poverty, or population control, or sexuality, or whatever. John Cardinal Heenan does not think that the church should cater to the popular clamor for pronouncements in a time of pandemic hysteria. We hope his skepticism about the salvific potency of prelatial and conciliar *ipse dixit* will leap across the Atlantic and take this country by storm.

"For Our Enemies"

A READER has sent us a copy of the prayer book for American servicemen in World War I, published in 1918 by the Bishop White Prayer Book Society. It contains some very fine prayers, and one in particular which is the best prayer "For Our Enemies" which we have seen. We nominate it for inclusion in the next edition of the Book of Common Prayer.

As long as Christians remain sinners living in a fallen world they will have—and be—enemies; and as long as the Lord's commandment to pray for one's enemies remains unrepealed, as it probably will, such prayer is in order. The 1918 prayer reads:

LORD JESUS CHRIST, *who hast commanded us not to return evil for evil, but to pray for those who hate us; Enable us by thy blessed example and thy loving Spirit to offer a true prayer for all our enemies (and especially for those persons known to thee who have wrought us harm). If in anything we have given just cause of offense, teach us to feel, and to confess, and to amend our fault, that a way of reconciliation may be found. Deliver them and us from the power of hatred, and may the peace of God rule in all our hearts, both now and evermore. Amen.*

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

SONOMA STATE COLLEGE Rohnert Park
SANTA ROSA JR. COLLEGE Santa Rosa
INCARNATION, 550 Mendocino Ave. Santa Rosa
 The Rev. William L. Porter, r & chap.
 Sun Eu 7:30, 9, 11

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Telson
 The Rev. James A. Mills, chap. & assoc r
 Thurs 5:15 HC Shove Chapel. Canterbury activities

COLORADO STATE UNIV. Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
 The Rev. William Bacon, v & chap.
 Sun 7, 9, 11, 5:30

TRINIDAD STATE JUNIOR COLLEGE
TRINITY Trinidad
 The Rev. W. Morris Cafky, v
 Sun 11; Tues 7; Wed & Fri 10

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHURCH 2425 Colorado Ave.
BISHOP INGLEBY STUDENT CENTER P.O. Box 970
 The Rev. A. B. Patterson, Jr., r & chap.
 Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 H. Kilworth Maybury, r
 Sun 8, 9:15, 11; Thurs 9:30

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL No. Eagleville Rd.
 The Rev. Michael Wilcox, chap.
 Sun 9 & 11

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Donis Dean Patterson, r
 Sun 7:30, 9, 11

STETSON UNIVERSITY DeLand
ST. BARNABAS 319 W. Wisconsin Ave.
 The Rev. Allen B. Purdom, r & chap.
 Daily MP, HC, EP; Canterbury Program

UNIVERSITY OF FLORIDA Gainesville
INCARNATION CHAPEL 1522 W. University Ave.
 The Rev. John D. Talbird, Jr., chap.
 Sun 11 (Folk Mass 1st & 3rd); Wed HC 5:15

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 Sun 9, 10:30; weekdays as announced

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 The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Sun 6 EP
St. Paul & Redeemer, 50th & Dorchester: Sun 10 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 The Rev. G. A. McElroy, chap.
 Sun 8, 9, 11, 5; 5:45 Canterbury; Daily MP, HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 Rev. Wm. D. White, r; Rev. Harry K. Warren, ass't
 Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
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MEMORIAL CHAPEL
 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
 Sun HC & ser 10; Interdenominational service 11
 Daily HC 12 noon

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL
TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
 Sun 8, 10; Wed 7; Thurs 12:10

TUFTS UNIVERSITY Medford/Somerville
ST. JAMES Teele Sq., W. Somerville
 The Rev. Robert J. McCloskey, Jr., r & chap.
 Sun 8, 10 Eu; 4-7 College Rectory Session; Wed
 & HD 7:30; Campus Office: Newman Center

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
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 Sun 8, 9:30, 11; Wed 7:30; Fri 7

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 Sun HC 7:30, 9 & 11; HD as anno

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 Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

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 Sun 8, 10

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 Sun Eu 10, in Room 400, Crouse College.
 Wed 5:05 HC Chapel House

NORTH CAROLINA

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EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun HC 9:15, 5:15; Thurs 5:15 HC

EAST CAROLINA UNIVERSITY Greenville
CANTERBURY CENTER, ST. PAUL'S CHURCH
 The Rev. William J. Hadden, Jr., chap.
 Sun 7:30, 9:30, 11:15; Wed 5:15 HC—Canterbury

OHIO

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WESTERN COLLEGE Oxford
HOLY TRINITY Walnut at Poplar St.
 Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
 Sun 8, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

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VILLANOVA UNIVERSITY
GOOD SHEPHERD Lancaster Ave., Rosemont
 The Rev. James H. Cupit, Jr., r; the Rev. George
 W. Rutler, c
 Sun 7:30, 10 H Eu; 9:15 instruction; Daily 7:30
 H Eu; Thurs 6 H Eu

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 Sun 7:30, 10

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 Sun 8 HC, 10:45 MP; 1S Cho Eu 10:45

SHIPPENSBURG STATE COLLEGE
ST. ANDREWS Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8 & 10. Canterbury (College Calendar)

WILKES COLLEGE, KING'S COLLEGE,
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ST. STEPHEN'S S. Franklin St.
 The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
 J. Pease, ass't
 Sun 8, 11; Wed 12:05

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

PENNSYLVANIA (Cont'd)

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Sun HC 11, 5, EP 6; weekdays as anno

VANDERBILT UNIVERSITY

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The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

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Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
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Sun 10, 5 H Eu; other services & program as anno

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Eu, MP, EP daily

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Book Reviews

CONCEPTS OF GOD IN AFRICA. By John S. Mbiti. Praeger Publishers. Pp. 313. \$9.

God is. Accepting this, each culture, nation, or individual then proceeds to fashion God in its image, resulting, however, in concepts that are strikingly similar. Perhaps this illustrates the essential unity of mankind, since all of us tend to relate to reality in much the same way. I read Dr. John Mbiti's book with a feeling akin to *déjà vu*, for I found familiar concepts from creation stories to an apocalyptic view of the end of the world.

One wonders just how much influence Christianity may have had on these concepts. There is some, but because the author refers to Africa's "traditional religious and philosophical wisdom," I would assume that these concepts are handed down from a period antedating Christian contacts.

I believe that the book is invaluable for the student of comparative religions and for the reader who wants to be well informed. As a handy reference, it has many footnotes, an extensive bibliography, locations and names of African peoples with their names for God, an index of African peoples, and an index of subjects. I recommend *Concepts of God in Africa* for any good library.

(The Rev.) JAMES H. HALL
St. Andrew's, Polson, Mont.

THE POLITICS OF DOOMSDAY. By Erling Jorstad. Abingdon Press. Pp. 190. \$4.95.

It was a shock to many when recent General Conventions indicated that PECUSA is not necessarily the conservative party at prayer. Some take hope in the notion that the pendulum will swing back in the right direction. They will be dismayed at where that direction may lead. Dr. Erling Jorstad is professor of history at St. Olaf College, and he outlines in *The Politics of Doomsday* the political-religious activity of the fundamentalists of the far right.

The roots of fundamentalist conservatism run deep, but Dr. Jorstad believes that "somewhere between 1958 and 1961, with the inauguration of John F. Kennedy, the radical right was born . . . the religious and political streams of separatism and nationalism merged to become fundamentalism of the far right." It further appears that the more political the emphasis, the more richly endowed the movements of such men as Carl McIntire and Billy James Hargis became as contributors supported their political battles. The primacy of separationist theology had now been displaced by a political shrillness which demanded the election of the Republican ticket in 1964, which was indeed strange inasmuch as the Epis-

copalian Goldwater and the Roman Catholic Miller represented traditions long repudiated by fundamentalists of the far right.

Dr. Jorstad is critical of the politics of McIntire, Hargis, Bundy, and the American Council of Christian Churches, but he is not unfair in his measured presentation of separationist theology and whither it leads. He has studied ultrafundamentalist politics in the 1950s and 60s, and concludes that this religious-political pressure will be with us for a long time yet.

(The Rev.) JAMES ELLIOTT LINDSLEY
St. Paul's & Trinity, Tivoli, N.Y.

PARISH PICNIC. By Jean Reynolds Davis. Harper & Row. Pp. 152. \$4.95.

Anyone who has been close to a rectory family or deeply involved in parish life will recognize many old friends and situations in this delightful story.

It is the new curate who voices two of the problems which the rector and his talented and conscientious young wife must face: "But they [older people] must learn to adjust to change," and "There's a lot being said these days about the American woman being unfulfilled." Mrs. Davis knows well the difficulties which abound when a "progressive" curate tries to shake up a conservative parish. She brings understanding and humor as she analyzes such a situation. Most housewives can identify with the woman who sometimes yearns to achieve success beyond the confines of her own family circle. Mrs. Davis is very wise and comforting as she helps her heroine through a period of such frustration.

Parish Picnic is a good book—full of fun and tenderness. Those who have read *A Hat on the Hall Table* and *To God with Love* will recognize an old friend.

ELINOR M. NORWOOD
All Saints', Worcester, Mass.

JOHN CELEBRATES THE GOSPEL. By Ernest W. Saunders. Abingdon Press. Pp. 187. \$1.95 paper.

William Temple refers to the Gospel according to St. John as "the profoundest of all writings." And in the introduction to his *Readings in St. John's Gospel*, he states his chief concern for what he writes, viz., ". . . with what arises in my mind and spirit as I read." Thus he disclaims any attempt at producing a systematic commentary on the Fourth Gospel, nor does he profess to offer devotional meditations. His "readings" attempt simply to share what he found to be his own thoughts while reading St. John.

In similar vein (and happy thought), Dean Saunders makes much of Clement's adjective about St. John's Gospel, that it's a "spiritual" one. The narrative of

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Christ's life and ministry is subordinated to the presentation of a doctrine of Christ; the earthly *times* are overarched with something *timeless*. Thus the author can flatly state, and rightly so, that the revelation does not consist of a doctrine but a relationship.

Ernest W. Saunders, Dean of Garrett Theological Seminary, is also Professor of New Testament Interpretation. *John Celebrates the Gospel* is an excellent example of good scholarship blended from a living relationship between *this* man and *the Man*. The dean's mind is fertile, and his heart fairly sings the riches of this gospel. He seems to have enjoyed himself greatly in the writing of each page. As a result his chapters are full of joyful surprises such as referring to the Upper Room discourses as "the New Testament Psalter." His "notes" are collected in a section by themselves, and then he adds a glossary, and then he provides a list of books suggested for further reading. All three of these small sections are helpful additions.

To say, "This book is worth reading," sounds too pat. But each hour spent with this book is an hour spent with a scholar, a poet, a pastor-teacher. Each page bears faithful witness to the author's own deep Christian experience. So I insist upon saying it. "This book is worth reading."
(The Rev.) PAUL Z. HOORNSTRA, Th.D.
Grace Church, Madison, Wis.

THE NEW BIBLE COMMENTARY: Revised. Ed. by Guthrie, Motyer, Stibbs, and Wiseman. Eerdmans. Pp. 1310. \$12.95.

The New Bible Commentary Revised is essentially a revision of the 1953 one-volume edition written very much from inside the conservative, evangelical tradition. Although it claims to be a commentary on "the entire Bible" (publisher's description) Anglicans will find that the absence of the Apocrypha makes the claim somewhat less than convincing.

In its article on "The Authority of Scripture" the traditional Evangelical view is strongly maintained as opposed to the catholic concept of the role of tradition and the life of the Mystical Body in the formation and validation of scripture. Likewise, the usual opposition to the validity of any scriptural basis for the sacrament of penance makes its appearance. In brief—a volume of use to those who want a current statement on conservative, evangelical positions, but that's about all.

(The Rev.) ALFRED T. K. ZADIG
Director of Bearings of New England

THE STORY OF THE BIBLE. By Walter Russell Bowie. Abingdon Press. Pp. 557. \$5.95.

In these days of renewed interest in Bible study, this reprint of Dr. Walter Russell Bowie's book, originally published in 1934, may again attract wide attention. The Bible story is told in such a way "that

mature and intelligent people will feel its fascination" yet in "pictures of human language simple enough for every child to follow and grasp." The concentration in the O.T. is upon the historical portions and it is well done. Its dealing with the other literature is brief and except for the story of the Maccabees, the Apocrypha is not included.

This work does not set out to be a doctrinal thesis, but the author's dealing with some portions of the N.T. does raise certain doctrinal questions in the mind of this reviewer. The Pastoral Letters and Revelation are not included.

The Story of the Bible contains several valuable maps and time charts and should continue to serve as a good pedagogical tool.

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

THE SEXUAL PERSON. Edit. by Urban T. Holmes. Seabury Press. Pp. 163. \$2.95 paper.

The purpose of this study is quite good, particularly for these times when there is so much uncertainty and controversy about sex education. However, in spite of containing much good material, it misses its goal as a handbook of study for the "typical concerned adult." It presumes far more on the willingness or ability of such "parochial and interparochial groups" to do extensive reading beyond a provided handbook. My experience with adult education is that few of those with interest will still do much reading in preparation. The bibliographical references cover much of the unanswered subjects, but will they be consulted?

This is particularly true in chapter 2 on "Psychological Factors in Current Sexual Behavior." If one presents this material as a portion for study, it ought to be thorough and simple enough to have meaning. Fundamental psychological factors are brought in with little clarification. For example, Urban Holmes notes without further explanation Ferenczi's "sphincter morality" (p. 34), a term I have seldom heard in the most sophisticated professional circles. I mention this as an example of many statements used in a manner that could be only confusing to those studying, and I doubt even the ability of the average clerical leader to bring meaning to them. The chapter on masturbation quotes from "theological" positions that have been outdated for a long time. He even supports a very broad theoretical premise on the basis of "at least one particular case study of my own" (p. 79).

I find equally misleading the use of Kinsey and other long-since outdated sources to support statements about the present sexual morality of youth. Those in close contact with youth today have stated that during the past five years, any statistics in this area have been blown sky-high and there is no valid way of

The Living Church

evaluating statistically the present ideas or practices of young people.

The purpose of *The Sexual Person* is fine; much of its content is valuable; however, better editing might make it more usable for those "concerned adults" for whom it is intended.

(The Rev.) JUDSON S. LEEMAN, M.D.
Holy Trinity, Philadelphia

Booknotes

By Karl G. Layer

ZEN DIARY. By Paul Wienpahl. Harper & Row. Pp. 244. \$6.95. At the age of 43, Paul Wienpahl, a teacher of philosophy at the University of California, concluded that western philosophic thought had exhausted its potential and seemed to be leading toward the death of values. In search of an alternate form of understanding and hope, he went to Japan, and began a study of Zen Buddhism, and soon took the further step of entering a Japanese monastery for the intensive practice of meditation. This book records the author's experience of Zen as the physical and spiritual training of the whole man. It describes the daily temple routine, the position for meditation, koan work (meditation on paradoxical sentences), and the frequent interviews with the master. Each day's journal entry recounts the author's wrestling toward a deeper understanding of the self and the world. In the West, he says, the way to understanding or wisdom has been through the intellect, and is called philosophy. The way of the mystic, on the other hand, achieves a condition of mind and body, a state of being, in which all philosophical questions are stilled rather than answered. Throughout the book, Wienpahl attempts to integrate Zen training with western ideas. Satori—"enlightenment"—is not, he believes, in conflict with western philosophy; it is, in fact, a "way to step beyond the death of values in modern philosophy."

CAMPUS PRAYERS FOR THE '70's. By John W. Vannorsdall. Fortress Press. Pp. x, 118. \$2.50 paper. Primarily intended for group worship, these prayers are short, easily understandable, and speak to a wide variety of current concerns, especially on the campus. Their arrangement follows both ecclesiastical and academic calendars. The style of the prayers could encourage their use as jumping-off points for group discussions. The author is a Lutheran campus pastor.

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PEOPLE and places

Laity

Rudolph Borsari, superintendent of buildings and grounds at the Cathedral of the Incarnation, Garden City, L.I., since 1944, retired July 1.

Mrs. Peggy Sykes, former DCE, All Saints', Winter Park, Fla., is DCE, St. Andrew's, Tampa, Fla.

Renunciation

On June 9, the Bishop of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing by John Charles Colburn.

On June 15, the Bishop of Southern Ohio, acting in accordance with the provisions of Canon 60, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing by Alastair Votaw.

DEATHS

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

The Rev. Julian Sproles Ellenberg, 61, retired priest of the Diocese of Upper South Carolina and chaplain (Lt. Col.) US Army, retired, died of a heart attack June 10.

He had served parishes and missions in the Diocese of Upper South Carolina and as a front line Army chaplain throughout the European campaign of WW II. Later he served in Korea and Japan and was personal chaplain to Gen. MacArthur. Services were held in the Church of the Resurrection, Greenwood, S.C., with the Bishop of Upper South Carolina officiating.

The Rev. Raymond Stewart Hall, 61, retired priest of the Diocese of Maine, died June 21, in Bridgton, Me. His home was in Douglas Hill.

He was listed as the Army's first paratrooper chaplain and served with the 101st Airborne Division during WW II. After the war he was director and chaplain of the Seamen's Club in Boston, until 1947, when he became assistant director of the Seamen's Church Institute, New York City. He was director of the Institute, 1949-60. Until his retirement in 1963, he was rector of Trinity Church, Portland, Me.

The Rev. Gilbert Lee Pennock, Ph.D., 89, retired priest of the Diocese of Southern Ohio, died Aug. 11, of pyelonephrosis with uremia. His home was in Cincinnati.

He spent his early years in the Diocese of Newark before going to Oxford College (Ohio) where he taught and served as acting president. He was also rector of Holy Trinity Church, Oxford. Later he served other churches in the Diocese of Southern Ohio, and held several diocesan appointments, retiring in 1949. Survivors include his widow, Grace.

Stephen Honaman, 15, son of William F. Honaman, Episcopal lay missionary in Japan and the grandson of the Rt. Rev. Earl M. Honaman, died Aug. 14, as the result of an accident in Upi, Cotabato, The Philippines.

A student at the American School in Tokyo, Stephen was a summer volunteer at the Triary Cooperative Association in Upi. He was riding a motor scooter to work when he was hit by a truck. He died a short time later. He is also survived by his mother, and grandmother, and two younger brothers. Cremation took place in The Philippines with interment in Aoyama Cemetery, Tokyo. A memorial service was held at Lake Nojiri, Japan.

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Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

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

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Sun HC 8, 9 (with ser), MP & ser 11 (ex 1S HC & ser); Ch S 11; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
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; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days 8. Church open daily 8 to 8; EP Tues & Thurs 5:15

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, 10, 11 (High); EP 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. Canon Bernard C. Newman, p-in-c; the Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 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; Daily ex Sat HC 8:15; Tues 12:10, Wed 5:30. Church open daily 7:30 to 11:30

THE PARISH OF TRINITY CHURCH

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8, 12:05, 1:05, C by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) 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 before 1st Eu; EP 6

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

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

SANDY, ORE.

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

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

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

FORT WORTH, TEX.

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

RICHMOND, VA.

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

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