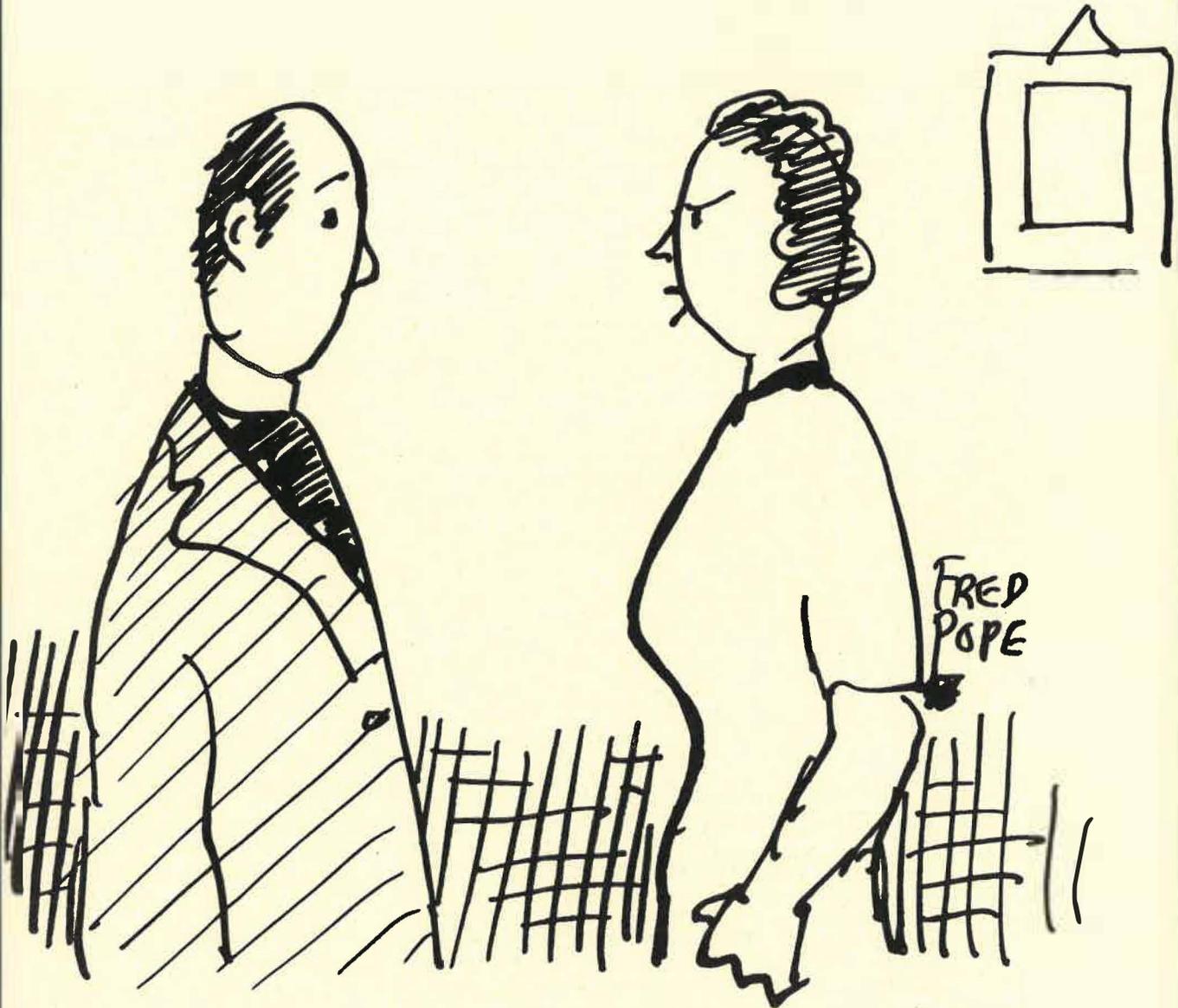
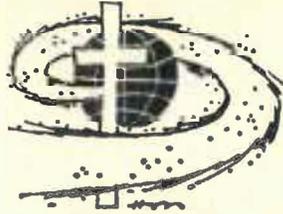


# The Living Church



*They froze your salary? So what else is new?*



## With the Editor

Some newspaper reporters recently made a study of American high schools: weighed them in the scales, and, you guessed it, found them wanting. As far as I know nobody ever weighs any enterprise in the scales, other than his own, and does not find it wanting. The investigators found—and this too you've already guessed—that the schools teach the youngsters much that is not relevant, such as that George Washington chopped down a cherry tree and that Gaul was at one time divided into three parts. I was pleasantly surprised to learn that these two particular irrelevancies are still being taught; they are among my favorites.

The same criticism of the schools has been leveled by none other than the head of the education part of Health, Education, and Welfare—Sydney Marland, Jr. He is pushing vocational training to replace the traditional studies in the public schools. Says he: "Half our high-school graduates, a total of approximately 1,500,000 a year, are being offered what amounts to irrelevant, general education pap!" Presumably, anything like Shakespeare is pap, as is history, or fine arts, or theoretical mathematics. The non-pap things the kids need so badly are such as driver education, woodworking, and cosmetology.

One of the reporters asks: "What does Silas Marner have to say to a ghetto black reliving the life, if not the books, of Eldridge Cleaver?" Columnist Paul Greenberg answers very well: "Maybe as much as the books of Eldridge Cleaver might say to a blinkered middle-class kid in the suburbs. The idea of making something outside of one a part of one, and no longer foreign, of adding a new dimension to one's being, seems to have been obscured behind a pile of computerized course cards."

Mr. Greenberg puts his finger on one of the criteria of good educational experience: its power to enable the learner to take something into his own being from outside himself and to make it his own. This is why the study of Homer in Greek is a magnificent educational experience to anybody of today. It is precisely because it is "all Greek" to the American student that it can so enlarge and enrich his mind. If the *Iliad* were an epic of 20th-century America, written in good American, it would be great, but less educative for us because it would come from not so far out from ourselves. It's all right for the ghetto youngsters to study the plays

of Leroi Jones as long as nobody pretends that these are an acceptable substitute for the plays of Shakespeare, Shaw, and Ibsen. The latter are exactly what is needed in the ghetto schools if education is the object; and for what is here meant by education I refer you to Mr. Greenberg's statement quoted above. Education is not only a different thing from training, or indoctrination, it has nothing whatever in common with either of those processes or with any other. Education is *sui generis*.

Happily and soundly educated is the person who can say what the man says in Terence's comedy: "I am a man, I consider nothing human foreign to myself." And he is even more happily and soundly educated if he can savor it in the original: *Homo sum; humani nil a me alienum puto*.

I sorely—and as a taxpayer angrily—regret that the top government man in education cares so little for education, if indeed he even knows what it is.

### To Ralph Waldo Emerson:

You had a remarkable love-hate affair with the Christian ministry. In one of your 1832 Journal entries you wrote: "I have sometimes thought that, in order to be a good minister, it was necessary to leave the ministry." Today, 139 years later, some of our best clergymen share your feeling. The profession is even more antiquated than it was in your day. But what truly indispensable thing is *not* antiquated? Religion itself; marriage; the effort to be civilized, especially the exhausting struggle to keep reason and conscience in control over the passions—but why go on? All are antiquated, none is dispensable. Somerset Maugham said that all great truths are too important to be new. Of course he is right. All the great human and humanizing institutions are too important to be new and are important enough to be antiquated, the ministry included. Hopelessly antiquated it is—but then so is Christ our Great High Priest. God seems to use the antiquated things of this world to confound the wise—and to cure, heal, and save them, if they will.

### To Bishop Hensley Henson:

I'm quite sure it was you who wrote to one of your ordinands to say that the Apostle's injunction to put off the Old Man is not an injunction to put on the Old Woman. If you are the right man to thank—thanks; if not, please pass this along to him.

# The Living Church

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## THE KALENDAR

October

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4. Francis of Assisi, Friar
6. William Tyndale, Pr.
10. Trinity XVIII / Pentecost XIX

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

## Taxes and the Clergy

I would like to reply to the letter to the editor entitled, "Taxes and the Clergy" [TLC, Aug. 29].

It seems to me, a clergyman of this church, that many lay people do not understand the plight of the clergy. The person who wrote that letter and withheld his name, seems to be under the impression that clergy have money flowing out of their ears. For "Name Withheld" let me give "him or her" my circumstances financially. "Name Withheld" says that it would cost a clergyman one month's salary to pay property taxes on a home he was buying, which would automatically make him more conservative. Well, in my case, in addition to the one-month salary which would be \$500, I have additional taxes such as income tax which amount to two months' salary, or \$1,000; one month's salary for travel over and above the \$300 I am allowed, which amounts to \$500; five weeks' salary for my church pledge which amounts to \$600. This makes a total of \$2,600 per year in federal taxes and church pledge which some lay people consider taxes. This, however does not include local and state taxes, which in our case in Texas are 5% on every dollar spent.

Now if I were to buy my own home, it would cost me a minimum of \$2,400 in house payments, and to be conservative, \$500 in property taxes. When you add this

to the other taxes every clergyman pays, this amounts to \$5,500. Now how in the world does "Name Withheld" expect a priest of the church to do all this on a salary of \$6,000? I cannot live on \$500 a year and buy the necessary clothing for myself and my wife. Fortunately my children are adults and married, or I wouldn't be able to make it without buying a home. I also pay \$325 social security tax. Now if "Name Withheld," and all the rest of the people who feel this way, will come across with a 10% pledge to the church, so that the vestries of the churches can pay a humane salary to their priests, I shall be the first to buy my own home, and gladly pay whatever taxes are required.

(The Rev.) WALTER A. GERTH  
Curate at St. John's Church

Ft. Worth, Texas

## Too Late to Ask

The article, *Too Late to Ask*, by the Rev. Edgar M. Tainton, Jr., [TLC, Aug. 29] must have been inspired by the Holy Spirit. It certainly must express the sentiments of many Episcopalians. It is the best of all the articles, pro and con, which I have read.

MIRIAM J. STEWART

Brooklyn, N.Y.

What a splendid essay by Fr. Tainton. As a priest primarily in secular employment (community college teaching) and part-time

in parish work, I have felt a bit guilty at my own attitude toward the kinds of proposed services, a feeling most diplomatically phrased "Who gives a d---?"

Our present Prayer Book is a masterpiece, needing (in my opinion), only a few changes here and there toward clarity and perhaps brevity. I cannot be excited, for myself or our parishioners, about what has been done, no doubt with the best scholarship and intention. The proposed stuff requires as much, if not more, instruction in meaning as does the Prayer Book; it is no more or less "with it" than the Prayer Book. The new offers additional forms, but do we need them?

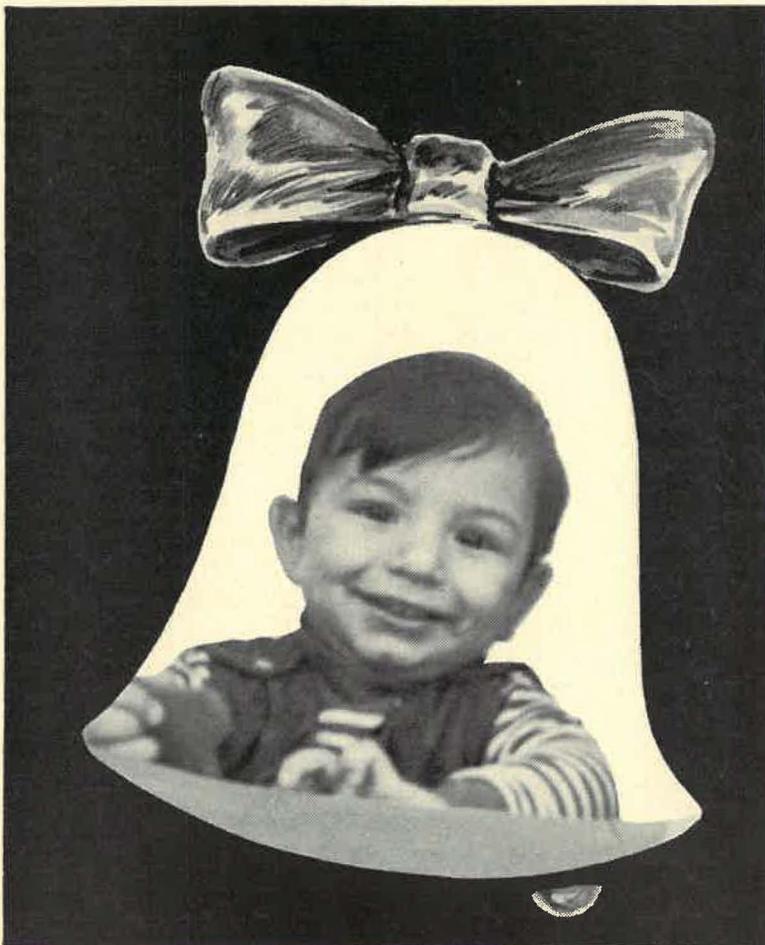
Our failures are not *because* of the Prayer Book, but because of our unwillingness to use it fully, with all its demands in terms of instruction and commitment, with all its offers in terms of variety. New forms won't "get them there," but taking seriously our instructional (in the best sense of the word) obligations, as they are linked to the sacraments and rites of the church, would offer greater clarity and possible commitment for those (few?) who want to be Christians and Episcopalians. But, do we clergy have the guts to carry these obligations through and perhaps reduce the size of our parishes? (How many of us say "no" to those seeking a cultural rite of baptism, etc.?)

It's not the Prayer Book that needs revision; it's the clergy's *use* of the book!

(The Rev.) RICHARD T. NOLAN

Director of Parish Education  
Trinity Church

Three cheers for *Too Late to Ask*, or should it be a single, spirited whoop using



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the new calendar? My last year of seminary wallowed in mimeographed sheets and First and Second Orders, all to the end of being contemporary. The one day set aside for "free worship" in chapel became the only day we used the 1928 Prayer Book.

An argument repeated *ad nauseam* is that the liturgy should reflect contemporary life, *i.e.*, we should "celebrate life." Fr. Tainton might note that contemporary life styles often could be compared to Corinth when St. Paul was writing letters, or that my generation (parents of teenaged children) is dealing with a world in which "things are [not] getting better and better."

Our children do not try to overlook wars, hunger, alienation, and do not attempt to "celebrate life" to the exclusion of penance. They pray to God from need. And this is the kernel, I submit, of Christian faith: sheer need. Those who come to our massive structures on Sunday find an answer to their needs. Those who do not come are no less conscious of unfulfilled needs.

Truly, is it the liturgy and its language which fails to satisfy needs? Is it that celebrated antiquarian meaning of "prevent" for precede? Or are the tinkering designed to make a radical change in the basic beliefs? So long as there is a refusal to deal with sin after confession and absolution, no Prayer of Humble Access can have meaning, or be a confirmation of the continuing availability of God's forgiveness. And if we seek to support change by resort to antiquity, then any use of the *Gloria in excelsis* prefers fifth-century use to those centuries which preceded.

One must ask, "What is our need?" Is it to pattern our liturgy on that of our Roman brethren? Or is it to determine what we do have, and do believe, which is the answer to the needs of modern man, and then to share it? If this is our tack, simple up-dating of language is possible. We should make clear the difference between the Hymnal and the Prayer Book, and note that the latter mentions no "burning martyrs" and calls for no 19th-century hymns. Let us pray that the new supplement to the Hymnal will assist us.

(The Rev.) RICHARD H. MERRILL  
Assistant at St. Paul's Church  
Oakland, Calif.

### "Private Marriages"

While I concur with your editorial, "Abolish 'Private Marriages'" [TLC, Aug. 22], I feel compelled to note that on the occasion of my own marriage, the officiating rector declined to invite the parish via the weekly bulletin! I don't recall the rationale—except that "it just isn't done here!"

JOHN L. PRATHER, Ph.D.  
Wallingford, Pa.

### Communist Cant?

Our prayer group here at All Angels in Miami Springs passes a copy of TLC from member to member, and we all find food for thought in every word.

I must object, though, to the statement of Rt. Rev. José Ramos, Bishop of Costa Rica, on the poor oppressed vs. the mighty rich, in his sermon at the Washington Cathedral [TLC, Aug. 1]. "The basic problem," he said, "lies not in the numerous poor and wretched of the earth, but in the few rich and powerful, whose wealth and power and development have been made possible by

the poverty, the powerlessness and the underdevelopment of the humble and meek of the world." Isn't this a communist cant of the oppression of the poor by the rich and the idea of: thesis / antithesis / synthesis of the communist dialects??

It would seem to me if we would all spend more time in prayer, being God-directed, and less time being communist directed, the church would be a power to help in a real way our poor and unfortunate, with succor for the soul and body and not revolution.

HELEN LAWRENCE  
Miami Springs, Fla.

### Another World?

In response to the editorial entitled "Another Opinion" [TLC, Aug. 29] I suggest that it should have been called "Another World."

(The Rev.) R. MARK GLIDDEN  
New York City

The editorial, by the Rev. William H. Baar, was a statement of opposition to the ordination of women. Ed.

The statement, "There are going to be lady priests, and you might as well get used to the idea," is exactly the stand of bishops, other clergy and the various high-ranking officials of our church in respect to the trial liturgies. The structure of the ruling body of our church is similar to the government and both are following the same course. "Well, this is what is good for you so forget it or else." At times I would rather have "or else."

I have no real objection to either lady priests or a new liturgy, but I do not like the attitude of the individuals promoting the movement.

"The first duty of love is to listen" (Paul Tillich).

HAROLD MARSH  
Hopkinsville, Ky.

### Logos and Eros

Let me thank you and the Rev. William Spilman for the thought-provoking article, *Logos and Eros in Christianity* [TLC, Sept. 5]. The question of Mary in the Christian church is a very thorny one. Perhaps in the past we of the Roman Catholic or Orthodox churches have overplayed Mary, while the protestant churches have underplayed her. Since Vatican II and our profound soul-searching, perhaps we R.C.s have thrown out a little too much and become even more protestant than the Protestants. Perhaps both reformations went a little too far with their "logos" values and should reaffirm our "Sophia" values. This is the purpose of ecumenism—not throwing everything out, but searching for the true balance. Fr. Spilman's article is a step in the right direction.

(The Rev.) EDWARD G. ST. GODARD  
President of the  
Cumberland-Lincoln Clergy Assn.  
Cumberland, R.I.

### Qualifying for Communion

You report [TLC, Aug. 8] on "Communion Before Confirmation Urged." For quite some time I have been listening to discussion of our stand officially and otherwise.

It seems to me a "reasonable conclusion" that any baptized person may receive com-

munion wherever and whenever that person chooses, subject to no one other than himself and God. The reasons for this conclusion seem to me very simply these: 1) Jesus did not bar Judas whom he knew to be opposed to him; 2) Several parables imply that God makes the choice of righteousness; 3) The admonition to refrain from judgment seems valid; 4) Communion is God's to give and receive.

Musing further, Jesus said (if one can believe translation and transmitting reasonably faultless) in parables that God makes the decision, that wheat and tares grow together, that Pharisees do not outrate Publicans, that the more you receive from, the more will be required of, etc. The posturing of the clergy and others is obvious when one of them attempts to assess "the sincere desire" of anyone, even his own. The words I have heard for years preceding the actual Communion are so simple, and as far as I can see express only one requirement (and it isn't baptism!): "Come unto me, all ye that travail and are heavy laden and I will refresh you."

The arguments put forth for the discrimination among Christians avoid what to me is fundamental, the realization that Communion does not belong to us, it belongs to God. Confirmation, which in the education for responsibility within a certain practice and an oath of allegiance is accompanied by the laying on of hands signifying receipt of the Holy Ghost, rests firstly with man and secondly with God. We may teach in our instruction any practice, any restriction, any creed—as long as we make it, we ourselves obey it, but we may not condemn anyone who does not see it the same way.

The universal church, which is God's, could be ours if we could do our spiritual living in our own way in custom, preference, understanding, without exercising force upon others to submit themselves to our choice. I have had mental and verbal disagreements over the refusal of some clergy to baptize, or marry those not measuring up to their personal requirement. The clergy in these cases seem to have taken upon themselves the role of judge instead of servant. Qualification for any sacrament should be only the presentation of oneself for the sacrament. Definition of the sacrament may be given but any attempt to exhaust the subject is impossible. Rather, encouragement to continue to explore the spiritual life might be more fruitful than the all-too-prevalent tendency to exclusiveness among clergy who turn away the uninitiated. Who wants to belong to the clergy's club anyway? Now God's family might be a little different.

The feeding of the flock was delegated to apostles and the church. The Master of the flock has yet to abdicate; therefore, it behooves us to recall that we are servants, not master.

LILLIAN M. GANS  
Horseheads, N.Y.

### The Living Church Development Program

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# The Living Church

October 3, 1971  
Trinity XVII / Pentecost XVIII

For 92 Years,  
Its Worship, Witness, and Welfare

## ORGANIZATIONS

### IFCO Receives \$50 from PECUSA

During 1970 the Interreligious Foundation for Community Organization (IFCO) made 58 grants totalling \$839,319, as stated in an annual report. Total income for the coalition of 27 church agencies and minority groups was \$1,286,960. The 1970 figure for grants was substantially below the 1969 sum of \$1,552,958.

The bulk of the 1970 income, including \$115,250 for administration, came as designated and undesignated contributions from churches. Undesignated funds (\$700,986 in 1970) are allocated at the discretion of IFCO. The use of designated funds (\$470,723) is stipulated by the donor.

The United Methodist Church gave the largest amount — \$596,680 — in designated, undesignated, and administrative funds. The United Presbyterian Church contributed a total of \$167,913. The Episcopal Church, one of IFCO's major backers when it was organized five years ago, gave \$50.

IFCO entered 1971 with a bleak financial outlook. There were doubts that grants could be made, but additional funds were made available and project grants of nearly \$500,000 were voted. The organization has also redefined its purpose so that it is broader than the funding of specific community projects for minority improvement.

"The concerns of IFCO in 1971 are not the same as the ones which brought it into being," the Rev. Earl E. Allen of Houston, IFCO president, said in the report. "It is now clear that institutionalized racism must be confronted by the development of new and more humane institutions. . . . IFCO's criteria for support of projects and its purposes for the future will be dictated by a new understanding of itself as a catalyst in the institutionalization of minority empowerment efforts."

In addition to making grants, the organization is now making plans for a training center for minority community workers, and offers consultative services

to churches interested in community development.

Of the \$838,819 allocated in 1970, \$589,253 went to community groups for work in a wide range of programs. Economic-development projects received an additional \$188,583. Smaller amounts were designated for education, fund-raising in communities, training, and special needs. The number of requests for funds in 1970 was 361.

The Rev. Lucius Walker, Jr., IFCO director, explained in the report that financial problems arise for three reasons: IFCO gives away everything it gets, it is controversial, and success is a snag. "Controversial though we are," he said, "we have done our job well. Many religious groups are using IFCO as a model to set up their own grant-making programs." As new programs are organized, Mr. Walker previously said, funds to IFCO are cut back.

### Revivals in Religion Noted

A group of religious sociologists meeting in Denver have noted that religion is not dying out as predicted a few years ago, but on the contrary is experiencing revivals.

Religious trends of today were reported by members of the Religious Research

Association and the Association for the Sociology of Religion, holding their first joint meeting. Sessions followed the larger American Sociological Association meeting. The Association for the Sociology of Religion was formerly called the American Catholic Sociological Society.

Dr. Charles V. Willie, of Syracuse University, gave two lectures for the Religious Research Association program. A noted Episcopal layman, he said the "central elements of religion are love and justice," but he is convinced that knowledge of the operation of power in society must be constructively applied to church structures.

The operation of love and justice must be studied, he said. "Don't be afraid that this will take the mystery out of religion. . . . Economic, governmental, and educational institutions have prospered and grown in their ability to serve the community largely because of their increased concentration on research and development. Religious organizations should delight in the development of a full program of research and evaluation. It is essential that we understand the impediments of loving and just relationships. Research is our hope for these understandings."

The question of a married or celibate clergy was the topic of one session of the



THE PB STARTS THE CDO IBM

On Sept. 25, the Presiding Bishop pushed a button on an IBM computer to cause the printing of the first computerized personal profile of an Episcopal clergyman ever produced. The occasion marked the inauguration of a manpower system designed to make the skills, experiences, and preferences of all 9,500 active clergymen immediately available to bishops, vestries, and others seeking the best men to fill vacant positions. Various church officials on hand to witness the procedure included the Rt. Rev. John Burt, Bishop of Ohio and chairman of the Board of Deployment of Clergy, and the Rev. Roddy Reid, Jr., executive director of the Clergy Deployment Office.

### THINGS TO COME

October 23: Annual meeting of Episcopal Overseas Missionary Fellowship, for all who have served the church overseas, at Episcopal Church Headquarters, 815 Second Ave., NYC.

two groups. Dr. Laile Bartlett, author of *The Vanishing Parson*, began the discussion with a presentation on how Protestantism and Roman Catholicism have both used marriage and divorce "for their own ends and purposes." She said the protestant expectation that clergymen will marry and will not divorce is just as much a "control" of ministers as the Roman Church's requirement that priests be celibate. The celibate, she said, is a "symbol of purity and single-minded devotion to the church" whereas in Protestantism a married clergy represents "the father figure in the idealized Christian family."

"Too few of those engaged in the present heated controversy on celibacy and divorce," she said, "are aware of the reasons for the intensity of the battle. At stake is the social fabric of the church itself, for the symbols relating to marriage are a significant part of the glue which helps hold it together. No wonder priests who marry or preachers who step out of line are forced to leave." She said the real battle today is over the "principle of choice," being free to decide for oneself the appropriate stance.

Dr. Bartlett concluded that the whole debate over marriage must be seen within the context of "anti-institutionalism" since marriage, no less than the church is "on trial."

## Committee Urges Quiz of Chou

The Committee of One Million, whose chairman is Dr. Walter H. Judd, former medical missionary to pre-Communist China, has drawn up seven questions it hopes President Nixon will put to Premier Chou En-lai when he visits the Chinese leader.

Inserting the questions in the Congressional Record, Rep. John J. Rooney of New York State said he concurs in the sentiments expressed in the questions, which he stated "demand answers before Red China is even considered for admission to the United Nations." The Committee of One Million is opposed to the admission of mainland China to the U.N., and the seven questions bring out some of the reasons:

1. "When will you (Communist China) release the American servicemen whom you have held prisoners for as long as 20 years?"

2. "Do you now accept the United Nations designation of Communist China as the aggressor in the Korean War?"

3. "Do you now concede that you committed genocide (deliberate extermination of a national or racial group) in your invasion of Tibet as the International Commission of Jurists in Geneva has so stated?"

4. "Do you admit that you are responsible for the deaths of thousands of American servicemen in Vietnam through

your supplying most of the small arms and ammunition to the Viet Cong?"

5. "Will you now apologize to my country and to me (*i.e.*, President Nixon) personally for describing me as a 'chief butcher' and an 'arch criminal' in your official publications?"

6. "Are you now prepared to abandon Mao Tse-tung's philosophy that political power grows out of the barrel of a gun?"

7. "Do you still believe that the U.S. is an 'imperialist aggressor' and is surrounded by 'running dogs'?"

## CANADA

### B.C. Archbishop Named

An open election of the Archbishop and Metropolitan of British Columbia named the Rt. Rev. Ralph S. Dean on the first ballot. The election meeting, held in St. John's Church, Vancouver, B.C., was a break with church tradition. Previously archbishops have been chosen in private sessions of the six bishops in the Province of British Columbia. The electors, members of the provincial synod's executive committee, included the five other provincial bishops, six priests, and six laymen.

Bp. Dean, head of the Diocese of Cariboo, succeeds the Most Rev. Godfrey P. Gower, 71, who retired in mid-summer after 40 years in the ministry. In his acceptance, Bp. Dean said, "I have never coveted this kind of honor, but I do pledge my labor."

His installation will be held Oct. 20, in Kamloops, his see city. He became Bishop of Cariboo in 1957. Between 1964 and 1969, he was Executive Officer of the Anglican Communion with headquarters in England.

## GREECE

### Media Code Relaxed

Premier George Papadopoulos has announced certain relaxations in an earlier planned code of loyalty and ethics concerning Greek civilians and a proposed law on the news media.

Civilians, under the recent change, would no longer be required to sign oaths of loyalty to the army-backed regime. Loyalty oaths, according to the premier, would be required only of the armed forces and the security corps.

The premier also stated that the changes on the news media omit requirements that journalists be reviewed by an honor committee and sign loyalty oaths every year [TLC, Sept. 12].

## UNITED NATIONS

### Auden and Casals Compose Hymn

A new poem by W. H. Auden, an Anglican, is being set to music by Pablo Casals, a Roman Catholic, as a hymn

to peace for the United Nations. The work is to have its premier during a U.N. anniversary concert in New York City, Oct. 24. Mr. Casals, 94, the world's pre-eminent cellist, will conduct.

Nothing official has been announced, but it is understood that the composition is the result of Secretary General U Thant's admiration for Mr. Casals and Mr. Auden, both of whom are identified with causes of human rights and peace.

Mr. Auden, British by birth, who lives in New York City from October through May of each year, completed his three-stanza poem entitled, "Hymn," before he left the city for his summer home in Austria.

Mr. Casals, who lives in Puerto Rico, is completing the music, which is universal in appeal, to accompany the Auden poem. The cellist, a native of Spain, has written religious works and has contributed his talent to church projects. His "El Pesembre" ("The Manger") places the Christmas story in the context of his native Catalonia and is an eloquent plea for world peace.

Mr. Auden's reputation does not rest on religious writings, the most famous of which is the Christmas oratorio, "For the Time Being." But he is known for strong religious convictions. Both men have been nominated for Nobel Prizes, the poet for literature, and the composer, for efforts toward world peace.

## EDUCATION

### Iowa to Amish: Upgrade Schools

The Iowa State Board of Public Instruction has again exempted all Amish children from state education standards. The action constitutes a reversal of a mid-July ruling by the board that held that the estimated 250 Amish children in 10 Amish-run schools in eastern Iowa must attend state-certified schools. The recent 5-3 vote, with one member absent, came after a debate in which six Amish leaders and two attorneys indicated steps are being taken to upgrade the educational programs of Amish schools.

The earlier 5-4 vote to discontinue exempting the schools came after the board had been told that many Amish children were scoring poorly on standard academic achievement tests. The board said then that the Amish must start using state-certified teachers in their schools.

Amish spokesmen replied that they wanted to continue using their own Amish teachers, who usually have only an eighth-grade education, because they fear a college-trained, certified teacher would inadvertently steer their children away from the plain, farm-oriented Amish faith.

The board's July decision came under fire and prompted a visit by Iowa Governor Robert Ray to several Amish schools. He recommended that the Amish be

given another year to upgrade their schools, citing the religious freedom issue. Governor Ray said he was pleased with the latest decision.

The Iowa Amish school situation first drew attention in 1962, when several farmers in the Hazleton (Ia.) area were sent to jail for a day and several were fined repeatedly for failure to comply with a state law that children be taught by certified teachers. In 1965, authorities sought to take the children from two Amish schools, and students at one school fled into a cornfield when authorities appeared.

The then governor of the state, U.S. Senator Harold Hughes, stepped into the picture and worked out a compromise that the Iowa legislature later approved. It exempted the Amish from state school standards if they applied each year and if Amish children showed through test scores that they were making satisfactory progress in education.

## MINNESOTA

### Many Couples Write Own Marriage Rites

More and more couples in the Minneapolis area are planning their own wedding rites. Music changes are part of the new way, with "Amazing Grace" or "Follow Me" replacing "O Promise Me" or "O Perfect Love."

Some clergymen encourage couples to modify the wedding service in order to "personalize" it. One of these is the Rev. Jonathan Leonard of Hennepin Avenue United Methodist Church, but he insists that the Christian thrust of the wedding service be maintained.

Many students married by campus chaplains write their own vows, according to a priest at the Newman Center, the Rev. Daniel Moga, who said that a few leave the precise formulation of the vows until the moment of marriage. He recalled one such "spontaneous and warm" ceremony in which the bride told the groom "some beautiful things," including "I feel my life is incomplete without you." When the groom's turn came, all he could say was "Oh, Boy."

Though an alternate, modern language service is available to those marrying in the Episcopal Church, the Rev. Allen Whitman of St. Stephen the Martyr, Edina, said a "great many couples" prefer the traditional service.

Rabbi Max Shapiro of Temple Israel tells couples that they may wish to make changes in the marriage service but he checks their proposal to make sure they are religious in content, as certain elements are required, notably the traditional statement made at the exchange of rings. He also said he feels that the vows in the traditional ceremony, in which marriage partners promise "to love, honor, and cherish," are as meaningful as any new ones which can be written.

# NEWS in BRIEF

■ The Ven. Cyril L. Abeynaïke, of Colombo, Ceylon, was elected, unanimously, Bishop of Colombo at a special session of the diocese, to succeed the late bishop, the Rt. Rev. C. H. W. de Soysa. Archdeacon Abeynaïke was ordained to the priesthood in 1946 while principal of St. Thomas' College, Colombo. Following several years in a local parish, he was assigned to the bishop's office and was named archdeacon in 1964. The late Bp. de Soysa was the first Ceylonese elected to the episcopate in the history of the Anglican Church in that country.

■ Ascension Summer School of the Diocese of Eastern Oregon dealt with the nature of personal growth and commitment, with the Rev. Reuel Howe, founder of the Institute for Advanced Pastoral Studies, as lecturer. At the final outdoor service of the conference, the Rev. Richard H. Thew, of the High Desert Coordinated Ministry, Grant County, Ore., was ordained to the priesthood. Conference offerings were sent to the Presiding Bishop's Fund for World Relief, as a memorial to the late Rt. Rev. Angus Dun.

■ The U.S. Atomic Energy Commission has asked 38 public and private organizations to aid it in recruiting members of minorities for 75 jobs in the \$15,000-\$25,000 per year salary range. Most of the positions are in nuclear, structural, mechanical, and environmental engineering. Three to five years' experience is needed, with familiarity with nuclear reactor technology required in some cases.

■ Britain's first school for Japanese children will open in London next spring under Anglican leadership. The school will enroll 60 pupils, with the Rev. John Spencer, a former missionary to Japan, as warden. He will work in partnership with another Anglican, the Rev. Mark Furuki, a former chaplain of Rikkyo High School, Tokyo. The teaching staff will come from Japan where funds for the school support have been raised. The Japanese government will contribute to the staff salaries.

■ When Assumption Church (RC) on Chicago's West Side celebrates its one Mass in Latin every Sunday, worshipers from as far away as Wisconsin jam the church. The parish clergy report also that many couples come to the parish to marry because they can have the Nuptial Mass in Latin. Comments *Time* (8/30) in reporting: "The majority of Roman Catholics may or may not prefer the vernacular as a more vital medium. But it is clear that some harbor a suspicion that modernity is overrated and favor Latin phrases as dark and cool and articulate as cathedral stones."

■ The Lutheran Council in the USA has appointed Dr. Paul D. Opsahl, Dr. Harold Haas, and the Rev. Will B. Herzfeld as observer-consultants to the 10th annual meeting of the Consultation on Church Union (COCU), to be held in Denver, Sept. 27-30. The Lutheran Council serves the Lutheran Church in America, Lutheran Church-Missouri Synod, and American Lutheran Church which do not participate in COCU.

■ A second Lutheran Church-Missouri Synod congregation in Wisconsin has voted to sever ties with the organization because of dissatisfaction over decisions reached at the synod's 1971 convention held in the summer in Milwaukee. Trinity Church, West Bend, voted 42-12 for the action. Voting was limited to males 21 and older. In July, Holy Trinity Church of Oconomowoc, voted to leave the synod and to affiliate with the Federation for Authentic Lutheranism which will hold its constituting convention Nov. 1-2, in Chicago.

■ As part of the celebrations of Youth Day In Georgia, Sept. 12, Gov. Jimmy Carter acknowledged by resolution the "valuable service to our state and nation" given by the Episcopal Radio-TV Foundation of Atlanta through their "one reach one" television series and the program on youth culture entitled, "Celebration of Life." Atlanta Mayor Sam Massell has also cited the foundation for its services. Mrs. Caroline Rakestraw, executive director of the foundation, describes "Celebration" as an honest unscripted documentary of youth in quest of a life worth "celebrating."

■ A former Roman Catholic priest who tried for two years to keep his faculty status at Catholic University of America in Washington, D.C., was married a few days after Vatican officials approved his request for laicization. Dr. Daniel Maguire, who was released from the priesthood on the condition that he terminate his employment and association with CU, will teach at Marquette University, Milwaukee. His bride, the former Marjorie Reilly, was in a religious order for a short time.

■ A large group of people took part in ceremonies marking the 100th anniversary of St. Bartholomew's Church, Dinard, France. Leaders were the Rt. Rev. John Satterthwaite, Suffragan Bishop of Fulham, and Paul Cardinal Gouyon, Archbishop of Rennes and president of the French Roman Catholic Bishops' Commission for Unity. Bp. Satterthwaite, whose headquarters are in London, has jurisdiction of Church of England chaplaincies in North and Central Europe.

Rodney N. Usher-Wilson

# The Dangers of Wonderland Remedies

"According to the Episcopal Church, South Africa has sinned. Within its borders there are human inequities and restrictions of freedom. Therefore, it cannot be allowed, in the judgment of PECUSA, to remain in economic and industrial association with other countries which, since they remain unaccused by the church, are presumably sinless."

THE trial of the Knave of Hearts was unusual to say the least. The King, presiding as judge, called for the verdict of the jury although the evidence had not been presented. The Queen, going one better, demanded, "Sentence first—verdict afterwards." The poor Mad Hatter gave what evidence he could and was told, "Don't be nervous or I'll have you executed on the spot." Alice protested that it was all stuff and nonsense, but that was the way it was.

And that it seems is the way it is with the Episcopal Church in its relations with South Africa and General Motors. The Presiding Bishop, taking his cue from the King of Hearts, decided upon the principle of action first and authorization afterwards, and on Feb. 1 wrote to the chairman of the board of General Motors, initiating the procedures whereby the church's 12,500 shares would be used to pressure General Motors out of South Africa, in accordance with the resolution of authorization by the Executive Council of 15 days yet to come.

Thus does the Episcopal pyramid perch precariously on its point. The Presiding Bishop acts. A couple of committees know. But those members who make up the broad base of the church in whose name (for they are PECUSA) the action is taken, are uninformed and impotent. They are up in the air. I can imagine many thousands of shoulders shrugging in patient resignation while Episcopalians push their church dues back still deeper into their pockets.

The Republic of South Africa is at

once the Knave of Hearts and the Mad Hatter in this allegory. This *one* nation is the accused and no matter what evidence may be offered on its behalf, it is unlikely that any other message but that of "execution on the spot" will get across. This one nation has become the victim of global ideological rhetoric. It is not salvation but punishment that is sought. According to the Episcopal Church, South Africa has sinned. Within its borders there are human inequities and restrictions of freedom. Therefore, it cannot be allowed, in the judgment of PECUSA, to remain in economic and industrial association with other countries which, since they remain unaccused by the church are, presumably, sinless. General Motors is told to flee South Africa like Lot from Sodom and never look back.

AS a former South African it is no news to me that South Africa has sinned. There are two characteristics of man, be he black or white, that make him unique. First, he is a person and next he is free. Any restriction on personality and freedom makes a man less than a man, less than the image of God he is intended to be. I believe *apartheid* does impose such restrictions. But, as a South African born, I am puzzled. Why, among all the countries in the world where freedom is abridged or, indeed, denied altogether, should South Africa be the sole butt of this criticism? Why should it be singled out for what Sir Arnold Lunn calls "selective indignation?"

The Rt. Hon. Selwyn Lloyd, former Foreign Secretary of Great Britain, writes, "By all means let us protest against *apartheid*. There are many issues on which, if I were a South African, I would oppose that country's government with all

my power. I am also in violent disagreement with the internal politics of many other members of the United Nations. Let us keep criticism in perspective and avoid a situation in which, by selecting one particular country for obloquy, the world shows itself guilty of double standards." Mr. Lloyd goes on to point out that within a number of black nations of the African continent "cruelty and oppression have an infinite variety. Witness the recent tribal war in Nigeria, the slaughter of tens of thousands of blacks in South Sudan, the slavery that still exists in at least eight African states" (a *Reader's Digest* reprint). Am I right in saying that in these instances the church has shown only its monumental unconcern?

President Nixon is currently expanding trade with Red China. May we, therefore, confidently expect the Episcopal Church vigorously to protest such American cooperation because Red China, despite its ping-pong diplomacy, imposes rigid restrictions, not only on the movements but also on the thinking of its citizens? Red China, moreover, is actively engaged in promoting its particular brand of dictatorship within the continent of Africa. I suspect that the answer will be found in the words of another Lewis Carroll character—the Carpenter who shed a bitter tear as he expressed his doubt.

Fortunately, the Episcopal Church was able to achieve no more than propaganda at the General Motors stockholders' meeting. But let us suppose that it did have the economic muscle to impose the industrial embargo which it considers the appropriate Christian answer to the sins of South Africa even though inapplicable to any other country—what would hap-

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pen then? We are assured by the church that "Christian leaders in Africa and black organizations such as the South West African People's Organization maintain that long-term benefits would be in the blacks' best interest." I cannot find, however, that the men most intimately concerned in this matter, namely the approximately 3,000 blacks who would be thrown out of work by the church's action, were ever consulted. Thus does the Episcopal Church presume to know what is best for these men, prescribing the sacrifice to be suffered along with the solution to be imposed. Thus, too, does the Episcopal Church deprive these men of yet one more freedom, namely the freedom to delineate for themselves the scope of their own sacrifice in the cause of their own freedom.

It is interesting to note that when it was proposed that action should be taken against the Polaroid Corporation similar to that which the Episcopal Church proposes against General Motors, the black workers intimately concerned were consulted. Back came an urgent plea that Polaroid be permitted to continue its operations in South Africa unhampered.

There is good reason for this appeal. South Africa is not altogether unconcerned about the welfare of its black population. It does, in fact, enjoy the highest economic status of blacks anywhere on the continent. Nor is this benefit confined only to South Africans. There are hundreds of thousands of foreign citizens who seek to share prosperity with black South Africans. Every year tens of thousands of Malawians come to work in South Africa. It is estimated that over 80,000 are employed there and that of their aggregate annual earnings of about R24,000,000, at least R6,000,000 is sent back to Malawi every year. The consequences of Episcopal policy if successful would end all that.

And what about the impact of the South African economy, which the Episcopal Church would so willingly curtail, upon neighboring independent states? South Africa is in a unique position to stimulate the economic development of at least nine or ten countries that are economically less advanced than itself. In fact, South Africa claims that at least one-fifth of the total population, occupying more than one-third of the surface area of sub-Saharan Africa derive economic benefits in one way and another from the fact that a modern and dynamic economy is functioning in the republic. Quite apart from trade agreements and direct technical aid (railways and roads in Zambia), neighboring countries benefit medically and in the field of animal husbandry. South African scientists are performing pioneer work in combating scourges such as sleeping sickness, malaria, bilharzia, typhus, poliomyelitis, sili-cosis, syphilis, and a wide variety of others. To this list must be added another,

the assistance by South Africa in the control of locusts, the tsetse fly, and finches; research on animal and plant breeding, plant pathology, and parasites; the constant improvement of grains and seeds.

**W**E hear and read a lot these days about the Third World, those socially and economically deprived countries who lag so far behind the industrial and technological countries of the world. For South Africa, the Third World lies within and immediately beyond its borders and it is not indifferent to the unique opportunities that this geographic position affords. The Episcopal action with regard to General Motors, if successful and carried to its logical conclusion, would destroy the oasis of help that South Africa represents. Further, the Episcopal Church proposes this solution of confrontation and segregation just at the moment when black African nations are beginning to respond to South Africa's statesmanlike invitation to meet and confer. *The New York Times* (June 1) reported Prime Minister John Vorster as saying, "We are of Africa and we are prepared to make our contribution to the development of Africa according to our ability. . . . We are prepared to talk peace and prosperity with all leaders of Africa on an equal footing." Some African leaders are seriously considering this invitation. Indeed, President Felix Houphouet-Boigny of the Ivory Coast has accepted the invitation, saying that "talks could be a step toward changing South Africa's separatist racial policy." Is not this the more productive, indeed the more Christian way to tackle the problem both inside and outside South Africa?

It is interesting to note that General Motors is already quietly implementing the change in race relations that Houphouet-Boigny talks about. It is frequently stated that General Motors is compelled to conform with some government wage-scale in the payment of blacks. This is not true. The South African Consulate General in New York told me that General Motors is at liberty to pay its workers, black or white, whatever its profits and enterprise permits. General Motors, moreover, is actively engaged in exercising that right. The company is adjusting

wage rates of all employees doing equal work, irrespective of color. Black workers are being equalized with white on the basis of experience, technical skill, and the number of years' service with the company. It is a good example of applied Christianity.

It is a pity that Episcopal leaders have not pondered more the wisdom of a great statesman and theologian, the late Archbishop William Temple. Abp. Temple firmly claimed the right of the church to intervene in all matters concerning the nation and the world, and documented the history of that right. He also, however, rigidly delineated the limits within which that right should be exercised. A few quotations from his book, *Christianity and the Social Order*, will suffice:

"It is of crucial importance that the church acting corporately should not commit itself to any particular policy. A policy always depends on technical decisions concerning the actual relations of cause and effect of the political and economic world. About these a Christian, as such, has no more reliable judgment than an atheist. . . ."

"It is very seldom that Christianity offers a solution to practical problems; what it can do is to lift the parties to a level of thought and feeling at which the problem disappears."

"My plea is that it could hardly ever be right for the church or ecclesiastical persons as such to propose terms of the solution of a dispute, because they lack the specialized knowledge required."

The archbishop's position can perhaps be summed up by saying that it is the corporate responsibility of the church to meet human need but never to espouse political or economic points of view. Christian charity must be expressed to everybody. But this is restricted once a corporate political or economic point of view is adopted. Then charity flows only along the official path causing division and even the exclusion of those who cannot adopt the political or economic position chosen. The archbishop imposed rigid limitations upon what he, as head of the Anglican Communion, could do. Yet, in his day, he was perhaps known more for his influence in the fields of industry and labor than for anything else.

### A Certain Sermon

**F**rom bloody wars and tyrannies  
and the pain-moanings of the needy  
and all the pieties of the greedy  
and systematized injustices,  
we look back to the flame and flow  
of Matthew, Mark, and Luke—and  
and the thunderblast  
of an Iconoclast  
who viscerally preached while on  
a mountain, long ago.

Henry H. Hutto

# What's Wrong With The Trial Confessions?

By WILLIAM D. LORING

**S**ERVICES FOR TRIAL USE includes five forms of general confession of which two are new to the Prayer Book, two are adapted from forms in the 1928 book, and the fifth is taken directly from the 1928 communion service. One of the new forms—which is clearly treated as normative—reads:

*Most merciful God,  
we confess that we have sinned against  
you  
in thought, word, and deed:  
We have not loved you with our whole  
heart;  
we have not loved our neighbors as  
ourselves.  
We pray you of your mercy  
forgive what we have been,  
amend what we are,  
direct what we shall be;  
that we may delight in your will,  
and walk in your ways,  
through Jesus Christ our Lord. Amen.*

This form is printed five times (pp. 63, 69, 256, 341, 351) and is permitted by rubric in several other instances. It also appears on page 62, with the second person singular replacing the plural form. It reads well, and the allusion to the Summary of the Law is well made, but it lacks two or three elements which are generally considered necessary for obtaining forgiveness.

Chief among these is repentance. The need for this element is clearly stated in the Prayer Book forms for absolution at Morning Prayer and at the Holy Communion. *Services for Trial Use* repeats the latter form (p. 46), and reaffirms this necessity in the service for "The Reconciliation of a Penitent" (p. 345). This element is simply not expressed here, and is also lacking in the other new form of confession which is provided for use at Compline (pp. 294f.) as well as in the shorter form given in the First Service for the Holy Eucharist (pp. 45 and 62) which is adapted from the Prayer Book

form for the communion of the sick. This last form, however, both in the Prayer Book and in the trial services is accompanied by a form of absolution which does refer specifically to this need, and this is reinforced when the longer form of invitation (p. 45) is used with this confession.

The second element, although technically a part of repentance, is usually expressed separately. This, of course, is the intention to amend, and this is explicit—usually in the form of a prayer for God's help to do so—in all of the confessions, old and new, except the one taken from the communion of the sick and here, again, it is expressed in the absolution and in the longer form of invitation. The emphasis on this element, not only in actual forms of confession but also in those invitations and absolutions which have come into the trial services from the Prayer Book tradition, is a clear indication of its necessity in Anglican (and indeed Christian) thinking, and the Liturgical Commission is to be congratulated for giving such clear expression to the need for a new life.

The necessity of the third point—the acknowledgement of one's personal responsibility (or guilt or fault) for one's sins—is not so clearly spelled out in our Prayer Book forms. In fact, although it is definitely implied in the forms of general confession at Morning and Evening Prayer (somewhat weakened in the adapted form of this in the trial order for the daily office, p. 244) and at the Holy Communion, it is less clear there than it might be. On the other hand, *Services for Trial Use* makes it very explicit, "We have sinned against you, through our own fault," in the new confession at Compline, but loses it altogether in the most frequently provided form. Again, this

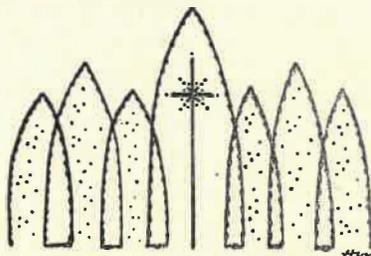
is something which is closely related to repentance; when either element is explicit it is probably sufficient to meet the requirements for the other. But when both are absent, not only from the confession itself but from the accompanying invitation and absolution (as is normally the case with the form, "Most merciful God") as well, we find a suggestion of "cheap grace" in which forgiveness is not only unearned—as it always is—but lacks even the basic scriptural requirements of faith and repentance.

It is of course true that repentance and the realization of guilt can be present without any verbal expression, or absent in spite of even the most verbose expression, but one of the main functions of a general confession is to suggest, and if possible induce, a suitable attitude so that the worshipper can be forgiven. And if these basic elements are not even mentioned this teaching function seems to break down.

The total effect of this prayer, however, raises another question which is perhaps even more serious, a point first brought to my attention by Mrs. Edward Kanzler of Cohasset, Mass. The combination of a confession which expresses neither guilt nor repentance, with a prayer for amendment of life which stresses God's action (which is quite proper except for the problem of context), suggests that we only sinned in the first place because God had failed then to do his job of amending and directing us, although this is not actually stated in the prayer. Unfortunately, about the only good thing that can be said about this idea is that it is not Pelagian! In fact, even St. Augustine in his opposition to Pelagius avoided going to quite this extreme.

Fortunately the structure and wording of the prayer is such that it can easily be revised to give adequate expression to both of the missing factors without changing its basic structure. This can be accomplished simply by the insertion of two additional lines: "through our own fault" before "in thought, word, and deed;" (which might read better with an additional "and" between "thought" and "word"); and "and we earnestly repent;" after "our neighbors as ourselves;" (changing the period here to a semicolon).

With these two brief additions the church would have a form of confession which would be straight to the point and not too long. In addition it would avoid the type of language which some people seem to find excessive, particularly in emotional terms, while specifically indicating ways in which we do actually sin. In facing the problem of guilt it should open the way to dealing with it through absolution. And finally, it would serve to remind the worshipper that the individual's realization of forgiveness depends on his own repentance as well as on God's mercy.



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# EDITORIALS

## False Witness Re Berrigans

COMMENTING on the recent refusal of the U.S. Board of Parole to grant either of the Berrigan brothers an early release from prison, the Jesuit magazine *America* (8/21) says: "The Berrigan brothers are but two of hundreds who are currently in U.S. jails for resisting the draft and the war in Indochina." This classification of the Berrigans and other convicted criminals of their stamp as "political prisoners" is becoming a wearisome cliché in the liberal press. But it is worse than a bore; it is a lie. It is not to be wondered at if readers wax sceptical about the integrity of the press when special pleading for any cause, however noble, takes this kind of liberty with truth. That the Berrigans and hundreds of others are in U.S. jails for resisting the draft and the war is a statement contrary to fact. There is no law of this land forbidding resistance to the draft and the war. There are laws forbidding such activities as stealing and destroying government records.

Our brethren in Christ who edit *America* should consider that bearing false witness against the government and the courts of this nation is a form of bearing false witness against our neighbor.

## More on Clergy Crisis

THE following letter, in response to our editorial "Support Your Local Clergy!" [TLC, July 25] is from a parish priest who asks that his name be withheld. (Incidentally, there is a distinction which all editors consider important, between "anonymous" letters which come in unsigned, and letters such as this one, whose writers ask that their names be withheld. We never publish the former; we often publish the latter.) This man speaks somewhat acerbically, but with transparent honesty; and we would ask our readers to meditate especially upon the closing sentence:

I REMEMBER from my salad days how shocked I was to hear a minister of the Disciples' Church calmly say he was leaving the ministry to go back to the hardware business of his family—and he was a most competent man.

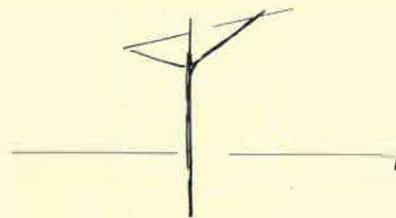
I find I can now regard leaving the ministry with an equanimity that bothers me, and I might consider it if I had another "skill" in which I was sure I could make a living. Is this because I am nearing retirement or is it an erosion of confidence in the uniqueness of our calling, common to many of us clergy? I am not one of those who embrace the worker-priest concept 100 percent, but that solution has convinced me that one can practice the pastoral gospel to a large extent while in secular work.

Some points of "Support Your Local Clergy" are old-hat problems that most of us learn to live with, if not to accept: the primacy of the mortgage to the salary; "get another priest who may fill the pews and solve the financial crisis"; "get a more experienced man"; "get a younger man to attract the young people"; let us get "results"; let us have a "successful" parish!

A young clergyman at a clericus meeting recently complained of loneliness. He was told by a colleague to wait a while and he would know lots of clergy. But I do not think his complaint was just this. Was it his isolation from the accepted ways of thinking of most of his congregation? Is this isolation most of us feel due to the ways of thinking and the commitments or lack of commitment of the church members? The sudden and savage opposition to any concern beyond the local congregation (of which the General Convention Special Program and liturgical revival are merely symbols) have revealed how skin-deep the commitment of many people is to any kind of mission beyond the pews. Articles on which the minister has based his life are freely challenged or belittled or denied reality: "What is the faith anyway?" "Let us have done with 'theology' and all that 'dogma'." "Does the church have any ultimate sanction?" "Why read the Bible anyway?" "Keep away from serious thinking!" "Be practical!" "Do not mix religion and politics!" "Do not drag the scriptures into your sermons so much!" "Do not upset people!"

So the story of isolation runs between priest and people. It is more than a communication or credibility gap, though it includes both. Indeed, pats on the back would be a great help. We clergy are supposed to pat on the back all those with whom we may be in deep disagreement. It is indeed surprising how rarely a priest hears a word of appreciation. There could be worse ways to get started toward an understanding of the priestly and pastoral office.

But the anguish and quiet desperation under which the average clergyman lives must be met by a little anguish on the part of those among whom he lives and works if a true relationship is to be built.



### Place of Execution

If man must die then let him die  
Where all the passing crowds may see  
His aims and ends round out in death  
And how he takes his agony.

There he may cry for all to hear  
His last despairing curse to man

Or beg his Lord remember him

Or finish there what God began.

William B. Stimson

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**Book Reviews**

**JESUS IN HIS TIME.** Edit. by Hans Jürgen Schultz. Trans. by Brian Watchorn. Fortress Press. Pp. 148. \$3.75 paper.

A casual glance at the cover of *Jesus in His Time* might easily lead an observer to dismiss the book as one more attempt to "reconstruct" or re-interpret the "Jesus-of-History." But if he will look further, he will find that it is actually a series of 16 essays (or, originally, half-hour broadcasts on a German radio network) which are concerned with various aspects of the times in which Jesus lived, mostly in an objective manner, without any preconceptions whatever, whether theological, social, or otherwise.

The majority of the essays in the book could be said to be completely non-controversial, at least so far as religious implications are concerned. "Augustus and Tiberias," by Joseph Vogt of the University of Tübingen, for instance, confines itself to some interesting sidelights on the history of the Roman Empire and their effects on Palestine. The same may be said of "The Graeco-Roman Background," dealing with the general culture and attitudes toward life of what we broadly call "Hellenism." An essay, "East and West," throws much interesting light on the effects which the great Parthian Empire exerted on the Roman Neareast, and particularly on Palestinian Judaism—something that those of us who have studied ancient history chiefly from the occidental viewpoint have probably underestimated. Even though most of us have read to our full on the subject of the Qumran Community, the article on that subject by Herbert Braun, of the University of Mainz, offers new insight into the differences, as well as similarities, of their tenets as compared with Christianity. Many others of the essays are equally instructive; the foregoing are merely cited as examples.

Perhaps one of the most paradoxical of the essays is "The Miracles of Jesus Against Their Contemporary Background," by Anton Vögtle, a Roman Catholic, who begins by maintaining that there is no intrinsic reason to discredit the "miracles" (however explained) of Jesus, but then proceeds to "demolish" the credibility of a large number of them, using the methods of Form-criticism (*Formgeschichte*) to claim that exaggeration, or even fabrication, of miracles was necessary to impress a gentile audience long inured to wild miracle stories told by competing religions of that same time!

Last but not least, there are a few of the essays which may variously be characterized as inspiring, thought-provoking, or challenging! In "The Lord's Supper: Concepts and Developments," Willi Marxsen,

of the University of Münster, emphasizes how the problems of translation, especially between Semitic and Indo-European languages, have made for misunderstandings even while trying to retain and convey the essential idea. He cites the lack of the time-element in Hebrew tenses, and how that gives a present and future meaning to the concept of "re-calling" (*anamnesis*); and he concludes (in part): "The controversies in the history of the church up to our own day about the Lord's Supper have not infrequently originated precisely in the fact that the original was not taken into consideration. . . . So now too a real translation has to have in mind what needs to be conveyed. . . . This translation of the Lord's Supper always needs doing over and over again."

Dr. Conzelmann's essay, "The Influence of Jesus After His Death," comes as more or less of an epilogue to the whole series: The "influence" or "impact" of Jesus may be understood in other ways, but it inevitably boils down to the church's faith in his resurrection. That, in turn, cannot be demonstrated by "factual proof," but *only by faith!* But without that *faith*, one cannot understand the true meaning of Jesus, the crucified Lord, the bearer of eternal salvation!

*Jesus in His Time* should be commended to all who, though not necessarily erudite or highly "intellectual," seek in a mature way to understand more about the fundamental origins of our Christian faith.

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

**CHRISTIAN ZEN.** By William Johnston. Harper & Row. Pp. 109. \$4.95.

William Johnston is an Irish Roman Catholic priest who has lived in Japan for 20 years and is presently teaching at Sophia University in Tokyo. He has written, in *Christian Zen*, a book for "the person . . . who wants to practice Zen as a way of deepening and broadening his Christian faith." It is based on his personal experience and is no less sincere and convincing because of its easy conversational style.

Zen is primarily a method of meditation and while there are basic differences between Christian theology and Buddhism, Johnston holds that Zen can be adapted to Christian uses with enriching results. He believes "The time is particularly ripe for this now that we see Christianity as . . . as religion that has taken things from Hellenism and communism and will only reach something like completion when it sees the truth through the eyes of all cultures" (p. 15).

Johnston believes that all the reforms

going on in Christian churches are so much "junk" without a renewal of mysticism. He sees young people (don't we all?) turning to eastern religions for the "contemplative education they instinctively desire" and thinks this may be because "Christianity has projected an image of a churchgoing religion rather than a mystical one" (p. 19).

There is food for thought in Johnston's thesis and he offers a disarming introduction to Zen as a source of Christian renewal. However, it is not a manual of instruction, and an interested student would have to read further, as well as find a good Christian spiritual director (guru), who, Johnson laments, are in short supply precisely because Christian mysticism has been allowed to decline.

JAY LOU HALL  
Christ Church, Whitefish Bay, Wis.

♦  
**I MARRIED YOU.** By Walter Trobisch. Harper & Row. Pp. 135. \$4.95.

*I Married You* is no book for the impatient. It is alternatively essay, novel, and biography; it is fraught with stylistic weaknesses. It was not written by or for a literary craftsman, and therein lies its strength. *I Married You* is a layman's book in the finest sense.

Essentially, it is the story of what happened when a German Lutheran pastor, Walter Trobisch, a marriage counselor by profession, visited an African congregation to deliver a series of lectures on Christian marriage. The lectures are simple, but in no way simplistic. They revolve around a series of expanding metaphors. Marriage as a garden, in which pre-liberated woman is a servant and fertility symbol, is contrasted with Christian marriage, a partnership of two people, equal, but different. The partnership is illustrated within a triangular diagram which stresses the need for three aspects of marriage: a legal ceremony, a departure from both partners' parents, and a strong emotional-sexual relationship. When these three areas have been thoroughly examined, the triangular diagram evolves into a tent, a metaphor of security and shelter. Even this metaphor expands, as couples in the congregation begin to explore the structure of their own tents.

The essence of the story is that both the German pastor and the African congregation rediscover the fact that Christianity supercedes culture. No culture is truly Christian; all Christians must turn their backs on much of their culture in order to live in Christ. We accept our traditions without criticism; and we allow judgment to replace forgiveness. We get too proper—we forget to love. Skimming words on a page is easy, and Africa distant; but the ideal of living in Christ is both difficult and near. And marriage is, everywhere, the same wonderful struggle.

This, then, is one of those delightful "little books" to be reserved on that

special shelf of favorites you love to loan to friends. It might also, along with Capon's *Bed and Board*, be used to enliven pre-marital counseling, if the priest can be trusted to correct the Lutheran misconception that marriage is no sacrament.

KATHLEEN H. HULL  
St. Christopher's, Crown Point, Ind.

♦  
**THE FUTURE SHAPE OF THE MINISTRY.** By Urban T. Holmes. Seabury Press. Pp. vi, 310. \$4.50 paper.

The Rev. Urban T. Holmes III, professor of pastoral theology at Nashotah House and a member of the Association of Clinical Pastoral Education, has written *The Future Shape of the Ministry* to "fill the gaps" in the literature on the ministry. He identifies these "gaps" as: 1) the need for an historical perspective; 2) a lack of theological work in the area of pastoral concern; and 3) very little comprehensive study of the ministry.

In his foreword he expresses the hope that "this book will provide an all-important overview that will enable both clergyman and concerned layman to develop a broad understanding as a context for pursuit of a particular facet of the whole." And he fulfills his hope. He has produced an overview which enables the reader to "see" the ministry of the church in an historical perspective, theologically reflected, and comprehensively considered.

The foundation upon which Fr. Holmes builds this study, it seems to me, is contained in this paragraph: "We as Christians believe that Christ embodies the will of God for man. . . . The church exists by divine intention to make possible man's encounter with Christ. Christ is the 'sacrament of God' and the church is the 'fundamental sacrament of Christ' (the *Ursakrament*, German for the 'primal sacrament'). A sacrament is, of course, that which partakes fully of the immediacy of human life and yet communicates a meaning that transcends human life. The ministry of the church is then the function of offering this sacramental presence to man."

He develops the theme of ministry as function always in opposition to ministry as status. He sees the function developing in history in terms of "The Sacramental Person" (A.D. 30-325), "The Sacramental Rite" (A.D. 325-1517), and "The Sacramental Word" (A.D. 1517-1914). He surveys the contemporary function of ministry in the second section, and constructs a projection of the ministry for the future in a third section.

The most provocative part of the book is contained in the third section dealing with the future. He confesses that the major portion of this section is based upon "imagination but not fantasy." He defines imagination as "creative speculation rooted in reality."

That which Fr. Holmes has written is creative and most helpful to all of us who are concerned for the future of the min-

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istry. This *could* be a significant book if the author's evident hope for it is realized . . . namely: "What is desired then from the reader of this study is not simple agreement or disagreement, but a response in the spirit of the same concern and hope that I have sought to express."

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

**DISMAS, THE GOOD THIEF.** By Herbert Clark. Thomas Nelson, Inc. Pp. 224. \$4.95.

Herbert Clark fancifully weaves together the familiar cast of the Passion story—Jesus, Judas, John the Baptizer, Caiaphas, his daughter Miriam, Herod, Pilate, Mary Magdalene, and still others—in the story of *Dismas, the Good Thief*, one of the thieves crucified with Jesus. Dismas, himself, became a Zealot after his brother's crucifixion, and he charges through the novel first in search of revenge and then as a leader of a Zealot plot to overthrow the Romans. In his forays he crosses the paths of the previously-mentioned characters who play their predictable parts.

However, Dismas remains an undeveloped character for the story shifts constantly to accommodate the other figures. It is as if the author set himself to the task of leaving no one out and, of course, the wealth of material engulfs him. He deals with it neatly but interest is never really sparked. The curious result is that this novel, which is clearly and directly written, reads slowly. One never quite gets into it.

Nevertheless, the straightforward prose augmented by the small playlets which begin each chapter may appeal to readers who are meeting these biblical figures for the first time in print. This story may stir them to search out the gospel sources.

SUE CLARK

Christ Church, Whitefish Bay, Wis.

**THE INTERPRETER'S ONE-VOLUME COMMENTARY ON THE BIBLE.** Edit. by Charles M. Laymon. Abingdon, pp. xiv, 1386. Regular edition \$17.50; thumb-index edition \$19.50.

This reviewer cannot claim that he has read this massive volume from cover to cover. He has spot-checked it at many points, on subjects about which he thinks he has some knowledge. He has used it systematically in studying the following books: Ecclesiastes, Amos, parts of Genesis, parts of the Psalter, Daniel, St. Mark's gospel, Romans, and James. On the basis of this examination he is prepared to say that this is the best available one-volume commentary on the Bible that he knows about.

*The Interpreter's One-Volume Commentary on the Bible* is not by any means an abridgement and revision of the complete 10-volume *Interpreter's Bible*, which was completed more than a decade ago.

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If the price seems forbidding, one should remember "how much book" there really is in this work: 1386 pages of first-rate biblical scholarship, set forth simply and useably. Present-day book prices considered, this is a splendid bargain.

C. E. S.

**THE REALITY OF GOD.** By Louis Cassels. Doubleday. Pp. viii, 112. \$4.95.

Alive or dead, real or fancy—as long as the argument never reaches case dismissed, as long as men question and answer—God will have real attention as a never-ending topic of conversation. Theologians write for theologians, scientists write for fellow physicists and mathematicians. Louis Cassels, a newspaper man (his weekly column, "Religion in America," appears in over 500 dailies) writes for the reading public. In plain English journalism and with pertinent selectiveness, he uses the conclusions of profound scholars to bombard wistful agnostics, reluctant atheists, and "disbelieving middle-age parents who dutifully shepherd their children to church on Sunday." Because it is unlikely that a majority of best-seller readers will be lured by the title, *The Reality of God*, this reader wishes that Mr. Cassels would draft the first half of his book into a script for television: himself in the Susskind or Kup chair, agnostics and atheists at his left, and on his right spokesmen for Tillich, St. Thomas Aquinas, Pierre Teilhard de Chardin, du Nouy, and more if there would not be too many chairs. The script would be an easy re-write.

The author says "don't take my word for it"; in other words, each man must do his own hard-work searching, a point emphasized. Paradoxically, in the second half of his book he affirms the existence of God, Jesus, and Spirit, and man's basic need for belief in the existence of all three, by furnishing a working guide for finding all three through the Bible and prayer. The instructions are not new, all of them have been given from the pulpit and in study groups, but somehow Mr. Cassels tunes up to 1971 reality: layman speaking to layman. He accuses himself, a "card-carrying Episcopalian," of glibness. He is glib in spots, very effectively: *re* Jesus on trial, "What really upset the Establishment was his claim that he was speaking not for himself but for God. . . . Perhaps if he'd been willing

to cool it a bit they would have let him off with a few years in jail. . . ."

The low-key vernacular "specks out" his serious passages, his diversified talent, the poetry in his soul: "Go into the woods on a crisp autumn day when the sky is an inverted Wedgwood bowl, its azure specked out with white puffs of cloud. . . . Botanists can explain all of the natural processes which yield these. No 'miracle' is involved—unless you count it the greatest of miracles that there should be beings like you who look upon these things and find them beautiful."

HELEN S. HANLEY  
St. Paul's, Milwaukee



## Booknotes

By Karl G. Layer

**THE CONSTRUCTIVE REVOLUTIONARY: John Calvin and His Socio-Economic Impact.** By W. Fred Graham. John Knox Press. Pp. 251. \$7.95. "To insist that Calvin's thought is grasped by a study of Total Depravity, Limited Atonement, Double Predestination, and Irresistible Grace, is simply to distort his thought and to study a dead torso rather than a revolutionary thinker," says Dr. Graham. Instead, here is a study of Calvin's "secular" thought. It analyzes Calvin's social and economic influence on the Geneva of his day and on the western world today.

# PEOPLE and places

## Ordinations

### Priests

Colorado—The Rev. Messrs. Charles H. Christopher, Jr., curate, St. Paul's, Lakewood, address, 9205 Lombardy Lane (80215); Charles Larry Day, curate, Trinity, Greeley, address, 2040 8th Ave. (80631); Robert MacDavid Fields, curate, Grace, Colorado Springs, address, 1123 Verde Dr. (80910); and John E. Piper, vicar of St. Timothy's, Box 363, Rangeley (81648).

Fond du Lac—The Rev. David Hopkins, in charge of St. James', Moinee, and Ascension, Merrill, Wis.; and the Rev. Paul Christopher Herbert Levine, assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis.

Georgia—The Rev. James P. Nicholls, Jr., curate, St. Bartholomew's, White Plains, N.Y.

Texas—The Rev. Messrs. James Abernathy, Hal Brook, Charles Irwon Chatham, Paul E. Daggett, Michael Lee Falls, Everett L. Fredholm, Jan A. Meyers, George Wilson Powell, and Dennis Schnauffer.

Eastern Oregon—The Rev. Richard H. Thew, on the staff of High Desert Coordinated Ministry, Grant County, Ore., and vice-principal of Prairie City, Ore., High School.

Idaho—The Rev. Michael John Fitzgibbons, rector of Christ Church, Shoshone, and priest in charge of Trinity, Gooding, address, Box 548, Shoshone (83352).

Lexington—The Rev. Roy McLean Ziemann, rector of Christ Church, Richmond, Ky.

Michigan—The Rev. Messrs. Alfred B. C. Dawe, vicar of St. Mark's, Marine City, Mich.; Richard C. Ditterline, vicar of St. Paul's, Harsens Island, Mich.; and Richard Horton.

Tennessee—The Rev. James R. Cullepher, in charge of St. Mary Magdalene, Fayetteville, Tenn.; the Rev. Joseph M. Gohn; and the Rev. Robert E. Wood, assistant, Good Shepherd, Lookout Mountain, Tenn.

South Dakota—The Rev. Charles G. Morgan, in charge of the Corn Creek District of Pine Ridge Mission, S.D.

### Deacons

Idaho—Laddie Tlucek, assistant, St. Stephen's, Phoenix, Ariz.

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South Dakota—Francis Apple, Pine Ridge Mission, Porcupine, S.D.; Martin K. Brokenleg, on the staff of Calvary Cathedral, 500 S. Main St., Sioux Falls, S.D. 57102, and in charge of Holy Apostles', Sioux Falls, and responsible for work with minority groups in Sioux Falls; and David Seger, senior at Nashotah House, Nashotah, Wis. 53058.

## New Addresses

The Rev. Leon P. Harris, retired [TLC, May 30], 21 Bemis St., San Francisco, Calif. 94131.

The Rev. John H. Townsend, 415 Junction Hwy., Kerrville, Texas 78028.

## Living Church Correspondents

Southwest Florida—Mrs. Emmet Smith, 8271 N. 52nd St., Pinellas Park, Fla. 33665, is the new correspondent for the diocese.

## Deaths

The Rev. Anthony Gysbert Van Elden, 90, retired priest of the Diocese of Central Pennsylvania, died June 23 in Fayetteville, Pa. Since his retirement in 1957, he had lived in Blue Ridge Summit, Pa. A native of Holland, he spent more than 60 years in the active ministry of the Episcopal Church. He is survived by his widow, Christine, two sons, three grandchildren, and one sister. Services were held in the Church of the Transfiguration, Blue Ridge Summit, and burial was in Calvary Chapel Cemetery, Beartown. Memorials may be made to the altar guild of the Church of the Transfiguration.

Alex Spears Gibson, 17, president of the Episcopal Young Churchmen of the Diocese of Lexington and son of Mr. and Mrs. Robert A. Gibson, Lexington, Ky., died July 16. A memorial service was held in the Church of the Good Shepherd, Lexington. Memorials may be made to the Cathedral Domain, c/o Glenn Adkins, Crystal, Ky.

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 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

**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, ex Tues 6  
 & Thurs 7; C Sat 5-6

**BOSTON, MASS.**  
**ALL SAINTS'** At Ashmont Station, Dorchester  
 Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7  
 ex Mon 5:30, Wed 10, Thurs & Sat 9

**BOSTON, MASS. (Cont'd)**  
**CHRIST CHURCH** 193 Salem St.  
 The Old North Church of Paul Revere fame  
 The Rev. Robert W. Golledge, v  
 Sun HC or MP 11; noonday intercessions weekdays  
 12:10; Visitors welcome daily 10 to 4

**LAS VEGAS, NEV.**  
**CHRIST CHURCH** 2000 Maryland Parkway  
 The Rev. Karl E. Spatz, r  
 Sun 8 & 10 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 HC 8 & 10; Thurs HC 10

**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 10, 7 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; Wkds 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 HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;  
 Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed  
 8, 1:10 & 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. Voillant, Th.D., Ph.D.  
 Sun 11. All services and sermons in French.

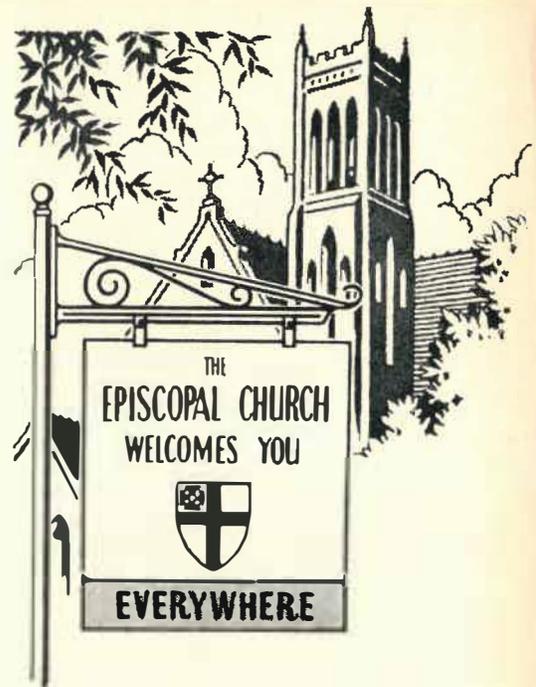
**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
 87th Street, one block west of Broadway  
 Sun Mass 8:30, 11 Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
 The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
 Sun HC 8. Cho Eu 11

**ST. MARY THE VIRGIN**  
 46th St. between 6th and 7th Avenues  
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
 Sun Masses 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



EMMANUEL CHURCH  
 GENEVA, SWITZERLAND



**NEW YORK, N.Y. (Cont'd)**  
**THE PROTESTANT CHAPEL** Kennedy Airport  
 Marlin L. Bowman, Chaplain  
 Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
 The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-  
 lord Hitchcock, Jr.  
 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 (15), 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

**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 AND THE EPIPHANY** 330 S. 13th St.  
 The Rev. Frederick R. Isacksen, D.D.  
 Sun HC 9; 11 (15 & 35); MP other Sundays

**CHARLESTON, S.C.**  
**HOLY COMMUNION** Ashley Ave.  
 The Rev. Samuel C. W. Fleming, r  
 Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

**HOT SPRINGS, VA.**  
**ST. LUKE'S**  
 The Rev. George W. Wickersham II, D.D.  
 Sun HC 8, 11 MP (15 HC)

**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

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
 23 Ave. George V  
 The Very Rev. Sturgis Lee Riddle, D.D. dean  
 The Rev. Roger Tilden, canon  
 Sun 8:30, 10:45; Thurs 10:30

**GENEVA, SWITZERLAND**  
**EMMANUEL** 4, rue Dr. Alfred Vincent  
 The Rev. Donald G. Stauffer, r  
 Miss Theresa Scherf, Assoc.  
 Sun 8 HC, 9:15 MP & Ser with Ch S (HC 15);  
 11 MP & Ser (HC 15)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

**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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.