

# The Living Church

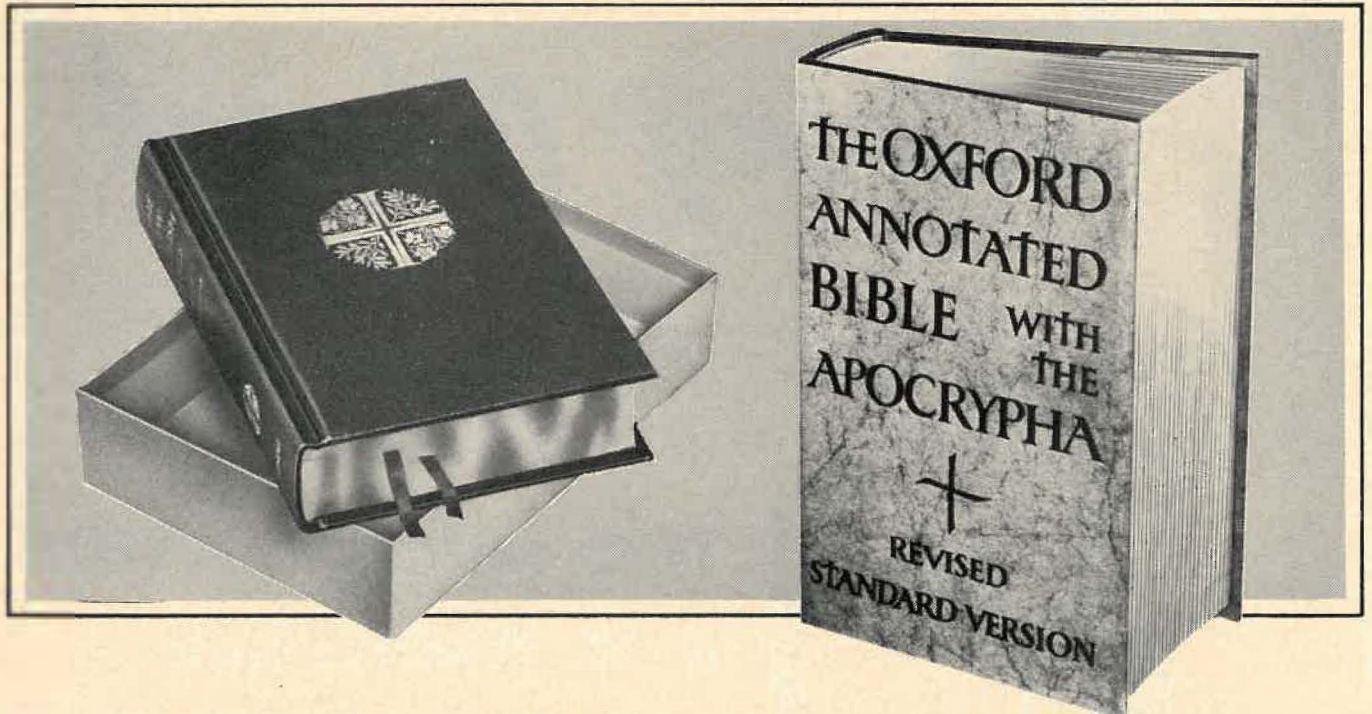


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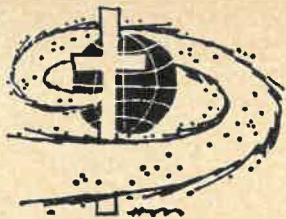
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## With the Editor

Recently the ancient controversy about what to call a priest surfaced again in our columns. There probably has never been a time in the 93 years of this magazine's life when this question has not been ventilated in it, or when angry subscribers on their way to becoming ex-subscribers have not renamed TLC "The Dying Sect." And every blessed one of them thinks he's inventing it. We heard from one of these creative chaps just the other day. But about what to call the parson: the Rev. Walter L. Pragnell, of Grace Church, Everett, Mass., sent us the following relevant lines, entitled "No Farther," from the book, *What's the Use?* (London, Mowbray's) by S. J. Forrest. Maybe it suggests the only final solution.

### ALIQUIS

*I cannot call you "Father,"  
Because I'm C. of E.,  
With such un-English customs  
I strongly disagree.  
I can't forget a precept  
That I was taught from birth:  
"Call nobody your father,"  
The Bible says, "On earth."*

### PRESBYTER

*"And be ye not called masters"  
The text announces too;  
So, do not call me "Mister,"  
Which also is taboo.  
Such narrow exegesis will,  
One day, drive you mad;  
If "Father" is forbidden,  
What do you call your Dad?*

### ALIQUIS

*I cannot call you "Father,"  
It strongly smacks of Rome;  
But I have found a title  
Which brings us nearer home.  
I think I'll call you "Padre,"  
As normally is done  
Throughout our British Forces,  
Approved by every one.*

### PRESBYTER

*But still you call me "Father,"  
Which "Padre" signifies;  
Your quaint circumlocution  
Deserves a special prize.  
For "Padre" is Italian,  
And papal, through and through;  
So, why use foreign language  
When English words will do?*

### ALIQUIS

*I cannot call you "Father"  
In spite of what you say;*

*No argument will move me  
Although you talk all day.  
Yet I have found a label  
With which I can concur,  
And, with your kind permission,  
I'm going to call you "Sir."*

### PRESBYTER

*Of course, you're only leaping  
From frying-pan to fire,  
Your "Sir" is also "Father,"  
For "Sir" is really "sire";  
So, how you will address me,  
I'm sure I do not know;  
But, as my name is Joseph,  
You'd better call me Joe.*

This week's guest editorialist is the retired Bishop of Easton, the Rt. Rev. Allen J. Miller, Ph.D. "The New Center" contains his thoughts on the direction and priorities of the church today.

### To Democritus of Abdera:

The few fragments of your wisdom which have come down to us from pre-Socratic Greek antiquity are what Tennyson called the Duke of Wellington: "rich in saving common-sense." Common-sense, like sincerity, is a quality which almost everybody blandly assumes that he has in superabundance and which is in fact as rare as beauty or intelligence. Unless some angel has been ghostwriting for you, you had it, in evidence whereof I quote this saying of yours: "In old age, a man is agreeable if his manner is pleasant and his speech serious." The mistake too many old men (and old women) make is that of being cute: "75 years young!" Younger folk always hope that an old man will be pleasant, but they expect that he will be serious if he has intelligence enough to be worth their knowing. You are entirely right. On this subject a kindred spirit of yours, George Santayana, also said something that is worth filing for constant ready reference: "The young man who has not wept is a savage; the old man who will not laugh is a fool." The two of you together have taught us much about how to be worthy of the gift and privilege of old age.

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Number 21

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and Welfare of the Church of God.

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November

21. Christ the King
23. Clement, B.
25. Thanksgiving Day
28. Advent I

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 "Will" of the Church

I was flabbergasted and dismayed over the controversy between Mr. Story and Fr. Claudius [TLC, Sept. 12]. Since I have little desire to join the ranks of the canonical and historical "hobby-ist," I refuse to nit-pick about whether General Convention expresses the "will" of the church and to what extent—though I must confess that the very books commended by Fr. Claudius seem to suggest ecumenical counsels to me in connection with the "will" of the church. Nor am I particularly concerned that your permission for deacons (yet!) to speak at meetings is grossly gratuitous in the face of S. Athanasius's record at Nicea. (Bp. Wilson notwithstanding, Athanasius was a deacon at Nicea.) But I am both dismayed and repelled by the perversicacious obduracy and consummate pretension of the whole argument *ad hominem*.

One could debate, with no small profit, the whole issue of authority in the church, not to mention the particular issue of the practical expression of a *de fide* consensus. In fact, I heartily recommend to all of my clerical brethren to look at the efforts of the Romans (Hans Küng in particular) in this regard before ever again asserting priestly privilege. One might even debate what "trial use" means—though I believe with less profit inasmuch as the SLC has made its intentions abundantly clear to all save the paranoiac. But in the name of the Spirit of Truth who is to set us free, could we have the debate(s) on the facts without respect of persons? Can we use our God-given minds in the quest for holy wisdom without impious appeals to hierarchical majesty? If we must cite authorities, let us not forget St. Augustine's admonition that when Christians conduct debates on the basis of principles other than "certain reasoning or observation" they bring not only themselves to scorn, but also bring the whole church into contemptible repute. (*De Genesi*, I, 19).

(The Rev.) FRANK D. HOWDEN

Priest-in-Charge of Holy Apostles' Church  
New Orleans

## The Homophile Church

Contrary to Mr. Dotson's letter [TLC, Oct. 10], I would express my gratitude and admiration to and for the bishops and clergy of New York who, with Christian courage and charity, have welcomed the homophile congregation, the Church of the Beloved Disciple, into fellowship with them. Fr. Weeks and the congregation of the Church of the Holy Apostles should also receive praise rather than criticism.

I attended a service of the Church of the Beloved Disciple last summer and found it to be quite as "proper" as any liturgically alive Episcopal parish. Indeed, I would venture a guess that Mr. Dotson would find nothing about the congregation to criticize except their own acceptance of homosexuality as God's creation and gift to them. I hope that the entire Episcopal Church will follow the example of the Diocese of New York, rather than the well-meant but prejudicial view of Mr. Dotson. The probability is that the Episcopal Church more than any

other body has benefited from the devoted service of homophile clergy and laity. The only homosexual "problem" the church has had has been with the latent homosexuals who carry out witch-hunts against their more honest and normal homophile brethren.

May we have more charity and less malice. May we have more acceptance and less prejudice. May we have more freedom and less repression.

(The Rev.) DAVID B. TARBET  
Curate of Palmer Memorial Church  
Houston

## TLC, Oct. 10

Please accept my heartfelt gratitude for your "Note to St. Augustine" [TLC, Oct. 10]. How well it said what so needs to be said. I have been trying to say it myself and it is a joy to see it expressed with such wisdom and grace!

FRANCIS H. KNAPP

Atwater, Ohio

TLC for Oct. 10 carries a charming letter from Mary E. Roney, in which she asks why the church does not supply her with hate games to give to "Aunt Marge" and "Little Susie."

The answer to the question is simple. This time of year the members of the family are so busy flying around on their broomsticks that they probably would not have time for parlor games.

(The Rev.) H. BOONE PORTER, JR., D.Phil.  
Director of the Roanridge Conference Center  
Kansas City, Mo.

## Teal Curriculum

Fr. Himmerich, in reviewing the Teal Church School Curriculum, shows some curious ideas:

1. You can't teach facts by repetition;
2. You can't (or shouldn't) encourage effort by rewards;
3. You should teach a child nothing. He will learn all he needs through his own research;
4. Knowledge is subversive of the faith.

If Fr. Himmerich is right on these four points, he is also right to condemn the Teal Curriculum. But I say the first three are nonsense, whether you apply them to religion or chemistry. And the fourth is a condemnation of Christianity.

The courses now most widely used in our church schools assay about 20 percent meat, 70 percent pap, and 10 percent heresy. The stuff from 40 years ago is even worse. No wonder that the church has fallen into disrepute among intelligent people. They went to Sunday school when they were kids, and the church taught them what she chose to teach: Beginning Bible Stories, Meekness II, and Advanced Coloring. There was no intellectual content in the material taught, so they naturally assume there is none in the Christian religion.

A few people stick around, even without knowledge, because they have indeed been "incorporated into a community of love" and are "trying to follow a living and present Saviour God." But I assert that knowledge could only help them. And I further assert that few of them will go dig out that knowl-

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edge for themselves. They don't even know it exists. Ask the members of any parish to define "Incarnation" or "Atonement." Ask them who selected the books of the Bible. Ask them which sacraments are necessary for salvation, and what that means. Ask them what they mean when they declare, "I believe in the resurrection of the body." Very few will answer. But I tell you, no matter how admirable those people, no matter how loving and active, they can't really function as a *Christian* body if they don't know and follow Christian belief.

The real test of the Teal Curriculum is in the teaching. We find that when we offer the kids red meat, they get enthusiastic. So do the teachers, and even some parents. At St. Martha's Chapel, Westminster, Colo., we have 90 percent attendance on Wednesday afternoon, in spite of football practice and school play rehearsals, and the kids actually do their homework. Of course they don't understand all that we teach, and of course they forget many details. But at least we give them a foundation to build on and show them there is something to build. Maybe the most important point is that they will always remember that the Faith is intellectually respectable.

I don't think we're "killing Christianity."  
RICHARD P. WOOLLEY

Boulder, Colo.

### SPBCP

You stated in your magazine that the Society for the Preservation of the Book of Common Prayer was founded by a group of faculty members at Vanderbilt University and the University of the South. We would like to make it clear that the School of The-

ology at the University of the South is not a part of this movement.

While we would not want at this point in the trial period to endorse unequivocally any of the services for trial use, we cannot approve of an attitude which denies the appropriateness of liturgical experimentation. The Book of Common Prayer is a beloved part of our heritage, and Cranmer's skill with the English language is probably superior to that of many of the writers whose work is found in the trial services. However, the spirit within the church which produced the Book of Common Prayer is precisely the spirit of renewal and revision which the society for its preservation seems to oppose.

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### Adult Education

I have been reading and subscribing to TLC for two years, about the same length of time I have been a member of the Episcopal Church. In all that time I have neither seen an article in the magazine (I may have overlooked one) nor heard any mention in church (I have been a member of two) of a topic I feel very important and very much lacking: adult education. I am beginning to wonder if Episcopalians believe that all learning stops once confirmation has been passed.

It seems difficult to believe that I am alone in wanting to discuss with others questions of Bible interpretation, the validity of church doctrine, and the ethics of today. Yet, in neither of the churches I have attended has there been an adult Bible or discussion group except for one lenten group

which was held at the same time as the church service and a lenten group held in a church I had no way of getting to, having no car. The women's group of one church held monthly meetings. The year I was there their program consisted of a Sarah Coventry party, a talk on Judaism, a tree-decorating party, a talk on campus dissent, and similar topics.

Perhaps I am expecting something unusual for Episcopalians because of my Baptist upbringing which stressed adult education. My friends who are Methodists and Lutherans are active in such groups. What is wrong with Episcopalians? Are we so learned that we need no education other than the service and the Prayer Book? Or are we God's frozen people who cannot learn together but must work out our own education alone?

I hope that there will be an article on this topic and/or discussion in the letters column as to whether or not this situation is true elsewhere and, if it is, what has been done about it.

DOROTHY E. WYNNE

Buffalo, N.Y.

### TLC, Oct. 24

In your comments on the long quotation from John Killinger's *Leave it to the Spirit* [TLC, Oct. 24] you did well to remind Mr. Killinger and your readers not to forget the admonition, "Thou shalt not tempt the Lord thy God." Surely sins of presumptuousness are to be avoided. Mr. Killinger did seem to be cavalier in his attempt to demonstrate that long-held belief in the immutability of God. However, it appears to me that both you and Killinger left that other long-taught

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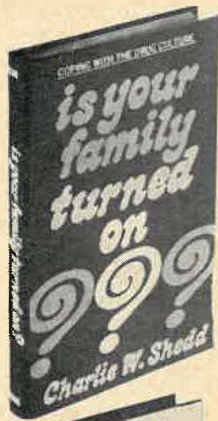
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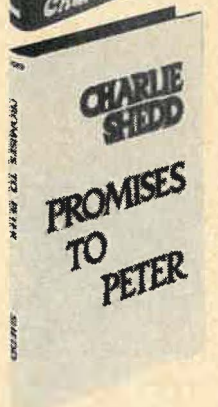
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category, God's impassibility, up for grabs. Perhaps the matter of God's impassibility will be clarified when he vouchsafes to answer your expectations of consuming fire on Mr. Killinger. Should that come to pass soon, I would expect that a follow-up story will appear in TLC. God must be very pleased and grateful for your defense.

Your one-sided conversation with Reinhold Niebuhr was interesting, though perhaps a bit overconfident. I trust you meant this sincerely. I hardly can believe that you would be impious regarding the Communion of Saints merely for literary or editorial effect. In the event he makes it a dialogue, please take care to hear him accurately. Voices from the Overworld can be rather difficult to translate, be it the Holy Spirit giving it to Carroll Simcox "straight" or the Holy Child giving St. Jerome a Christmas list.

I think St. Jerome did not hear well if his account of the conversation with the Holy Child has been accurately reported in TLC. The idea that we can offer our sins as a birthday gift at Christmas is preposterous. If our sins are an appropriate gift (a rather perverse doctrine of works of supererogation) only the most imaginative could come up with a better one for the "man who has everything" than urinating in the font. I have heard the suggestion of offering our sins (along with alms and oblations) as a rationale for the awkward position of the general confession in the BCP on several occasions. To this again I say, preposterous! Surely we do not offer our *sins*. Do we not, rather, offer *ourselves* as contrite sinners? God forgives *people* who have sinned because his "property is always to have mercy." *Kyrie Eleison.*

Incidentally, I do know of an instance where a naughty boy did, in fact, urinate in a font. I can report that the boy was definitely made aware of the vicar's wrath and indignation. Results—a repentant boy, no fire.

(The Rev.) RICHARD BOWMAN  
Associate at Grace Church

Madison, Wis.

Your comments in "Around and About" [TLC, Oct. 24] are much to the point. Thank you for them.

THOMAS C. QUACKENBOSS

Memphis, Tenn.

Being a lover of children (of all ages) and of cats (both great and small), I was immediately attracted by the cover picture on TLC for Oct. 24. The documentation under the heading "The Cover" proved to be even more fascinating than the cover picture itself. We are told that the children depicted are getting in touch with what is going on in urban areas—as they force-feed a purblind, two-day-old lion cub, born in captivity.

For those who have eyes to see, the picture and its comment seem to me to speak volumes about the condition of American education—public, private, secular, parochial, religious, established, disestablished, funded, or bankrupt.

(The Rev.) ROBERT PARK  
Rector of St. John's Church

Minden, La.

## Church Calendars

To respond to the letter from Fr. Bragg [TLC, Oct. 24], Morehouse-Barlow has just

published *The 1972 Episcopal Church Calendar*, which does provide full information for both Prayer Book and trial-use calendar observances. In addition, hymns suggestions are supplied for both calendars and there is space for appointments, altar guild and/or usher schedules, flower donations, *etc.*—in short, what we think is the most complete calendar for church (office and sacristy) use available.

E. ALLEN KELLEY

Vice-President of Morehouse-Barlow  
New York City

## Pitched Too High?

Re. "Sixteen Hymns from the Hymnal of the Episcopal Church," mentioned in the editorial [TLC, Oct. 10], I am willing to bet five dollars that those hymns are too high pitched for the dear old folk to sing.

The late Joseph Clokey, Mus.D., tried to get organists to transpose hymns to a lower pitch, suitable for congregational singing, but he had no luck. Organists either can't or won't transpose hymns. Dr. Clokey also tried to persuade organists to play hymns as hymns and not as concert pieces. He was equally unsuccessful. When organists and choir directors accept the fact that most congregational voices can scarcely sing higher than "C" unless they screech, perhaps we'll hear better congregational singing.

Anybody want to take up my bet that "Sixteen Hymns" is pitched too high?

(The Rev.) GEORGE E. GOODERHAM  
San Jose, Calif.

## Utah Consecration

As a Presbyterian I was interested in the consecration of the new Bishop of Utah, the Rt. Rev. Edgar Otis Charles, on September 12, 1971. It started at 10:00 and lasted until 12:30. The new bishop is most modern. I think he hasn't cut his side burns and his hair is long. He wore a psychedelic robe, yellow, orange, red, green and dark green. There was the new mod music, Lord of the Dance (which is his favorite hymn), Amen, Amen, etc. There were horns, balloons, confetti, cow bells, and great hilarity after the consecration. Communion was served and then we all clapped. It was at the Special Events Center at the University. I'm sure the Episcopal Church won't stagnate with this new bishop. There must have been 2 or 3 thousand people there. I suppose it is difficult for the "old school" clergy and people. The people chose him so it must be what they want.

LAUDA CONE

Salt Lake City

## Something of Value

Something of immense value has been omitted from *Prayer Book Studies 20* ("The Ordination of Bishops, Priests, and Deacons"). There is not the slightest hint of the conferral of the Holy Ghost for the work and office of a bishop or priest. There is the prayer that God will send his Holy Spirit on this man but this is a prayer that any freshly confirmed child might, and can, pray. In short, there is no official action by a bishop in the exercise of his office as such. Of course everyone understands that only a bishop can ordain, but one would not suspect it from this rite. It is a fact that the formularies of a church are subject to minute scrutiny.

Another thing of value that has been omitted is the conveyance of authority to remit sins in the name of the Holy Trinity. Either this is of no value at all, or we have never had it, not even from the beginning, according to this rite of ordination. If it is of value we should preserve it, since it is a matter of the everlasting life of Christian souls. It should be preserved in our formularies in order that it might be a part of the ministry of reconciliation in ages to come. If an essential part of the ministry of holy orders is omitted, one is entitled to doubt that holy orders are conferred at all.

There is, however, something new that has been added. In the examination of a deacon (p. 79) he is told that he is to interpret to the church the needs, concerns, and hopes of the world. In short, a deacon, fresh out of seminary and with small experience of the world, is to interpret to the age-old church a world that St. Paul tells us we are not to be conformed to. We assume that the newly-ordained deacon is to enter into this ministry immediately.

(The Rev.) GEORGE R. CLARK  
Vicar of Trinity Church

Edgefield, S.C.

## Damaraland

I must report to the many friends of the Diocese of Damaraland (South West Africa) that the society, "Save, Inc." no longer supports the diocese. It supports a newly-created schism in which no priest is involved. Recent unsigned materials from South West Africa, asking assistance through Save, Inc., are most unfair to Bp. Winter. Assistance to the diocese should be mailed through St. John's Church, 2450 River Oaks Blvd., Houston, Texas 77019, or through the Domestic and Foreign Missionary Society of our church at 815 Second Ave., New York City 10017. If tax exemption is not required, checks can be sent directly to the Rt. Rev. Colin O. Winter, Box 57, Windhoek, South West Africa.

(The Rt. Rev.) ROBERT H. MIZE, D.D.  
Former Bishop of Damaraland

Marshall, Mo.

## Faith Alive

Thank you for your objective reporting, telling us what is happening in the world of religions and the Episcopal Church [TLC, Sept. 12].

Let us walk with the Anglican Fellowship of Prayer, already in motion showing the way to many Anglicans as well as others. Let us walk with faith at work moving and growing with strong support from Episcopalians, including priests and I hope some bishops. We must go ecumenical if we hope to grow, so use a good thing outside our church and join our fellow man in Christ. Unless we go outside and share our relationship with God, we will die.

HAROLD S. MARSH

Hopkinsville, Ky.

## To Worship Whom or What?

In the great controversy now raging as to the 1928 Prayer Book vs. the "Green Book," this writer is becoming more and more confused. Do we go to our respective place of worship to worship God and his Son or to worship a language?

BIRNEY LELAND

Stockton, Calif.



# The Living Church

November 21, 1971  
Christ the King

For 93 Years,  
Its Worship, Witness, and Welfare

## EPISCOPATE

### Two Overseas Bishops Die

The Anglican Church in Wales lost one of its most forthright champions with the death last month of the Most Rev. Alfred Edwin Morris, Archbishop of Wales from 1957 to 67, and Bishop of Monmouth from 1945 to 67. He was 77.

Before his consecration, Dr. Morris was on the staff of St. David's College, Lampeter, Wales, for 21 years, and he returned to Lampeter on his retirement in 1967.

In 1964, he said the Church in Wales must maintain its claim to be the "catholic church" of the principality until it can share its spiritual jurisdiction with others who have come to hold the same "catholic faith and order." He described as "superficially attractive" the suggestion that, because of the increasing prevalence of mutual goodwill among religious bodies in Wales, the Church in Wales should abandon its claim to exclusive spiritual jurisdiction and accept fully as partners all who were willing to work in spiritual partnership with her. At the same time, he sharply criticized the Roman Catholic Church for allegedly reaffirming dogmatic position which barred union or full communion with the Anglican Church.

He also wrote, in relation to Rome's attitude towards Anglican orders: "We should welcome the friendly smile with which the Roman Church now greets us, but it would be prudent to remember that at the same time Rome renews its attempt to cut the ground from under our feet, and is committed to continuing to do so."

Late in 1966, he attacked the Church of England when he addressed the Monmouth diocesan conference. He accused the English church of being "semi-paralyzed by internal disagreements" and strongly defended his own church in its attitude on relations with other bodies. He said: "At times it seems that the Church of England is losing its nerve. Semi-paralyzed by internal disagreements it seems uncertain of its mission. Some of its members see so little difference between the Anglican system of belief and practice and that of others that they are ready to join up with the Free Churches without more ado—which, of course, is exactly what the Free Churches desire."

This was typical of Dr. Morris's forthrightness. Some called him sharp-tongued but he was a stern champion of his own church's beliefs. "We should make it

clear," he said, "to our Roman brethren that their habit of classifying us as 'non-catholics' is offensive and painful."

From another direction word has come of the death last month of the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church. Services were held in the cathedral in Manila. Representing the Episcopal Church and its Presiding Bishop was the Rt. Rev. A. Donald Davies, Bishop of Dallas.

Bp. Reyes's father was a well-known layman active in the formation of the Philippine Independent Church in 1902, when a large number of Filipinos left the Roman Catholic Church. For the first 45 years of its history, the Independent Church was cut off from the historic episcopate. Nevertheless, Isabelo de los Reyes studied for the ministry of the PIC and exercised his pastoral office until he became Supreme Bishop in 1946. In 1948, three bishops of the Episcopal Church in the United States consecrated him in the Anglican episcopate upon authority of the House of Bishops. Today there are approximately 2.5 million members in PIC, which is a part of the Wider Episcopal Fellowship.

Bp. de los Reyes is survived by his widow and ten children.

## CANADA

### Dr. Ramsey Discusses Drugs, Mysticism

The Archbishop of Canterbury said that he sees drug abuse and a revival of mysticism as efforts by people to escape worldly pressures. Lecturing at the University of Toronto, the primate said there is "a hunger for mysticism . . . and the use of drugs in the quest for ecstatic experience."

The would-be mystics and drug-takers shrugged off Christianity. "Its institutionalism inhibits spiritual adventure . . . and its activist preoccupations seem uninterested in religion," Dr. Ramsey said. He added that it is "a judgment on our Western Christendom if . . . we have failed to be true to our own mystical tradition and to help those whose hunger is a religious one." In the last year or so, he said, he often has been asked by young people "not for a talk about race or poverty, or social action, but for a talk about meditation and contemplation."

Many cults offer an escape "from the dominance of the environment," he said, but "institutional Christianity can fulfill a mission of help only if it will see itself

under judgment and will learn from the upheavals of the time. A prosperous religious culture, with a deadened conscience about race or poverty, is a monstrosity which brings its revenge. So, too, does an ethical and activist religion which starves itself by its neglect of contemplation."

Earlier, at a combined meeting of the Empire and Canadian Clubs, Dr. Ramsey said that whites should not be shocked when blacks advocate violent revolution, because the blacks are only following the examples of oppressed whites in the world. Violent revolution has been a popular means of overthrowing tyrants, he said, and cited the French revolution as an example.

## METHODISTS

### Board Sued for Libel

The United Methodist Board of Christian Social Concerns has been given until Nov. 15, to reply to a libel suit filed against it by Sgt. Myron C. Pryor of the Ohio National Guard. The suit was filed Sept. 20, in a New York Court.

The U.M. agency was charged along with Peter Davies, a New York insurance executive, in connection with the release of a report on the killing by Ohio National Guard troops of four students at Kent State University in May 1970. [The first story from Religious News Service seemed to indicate that only Mr. Davies was being sued—TLC, Oct. 17.] Sgt. Pryor asked \$1.5 million in compensatory damages and \$1.5 million punitive damages from the church and Mr. Davies.

At the time the suit was filed, Dr. A. Dudley Ward, head of the board, said: "We will resist the suit with all appropriate legal action. We make it very clear that the purpose of our release of the study was to bring the whole matter into public discussion and to get the facts (on the Kent State incident)."

An appeal was made to the church's council on world service and finance for legal defense funds. A board spokesman said he could only guess at the amount needed but would roughly estimate the total at "between \$10,000 and \$15,000."

## CHURCH OF ENGLAND

### "Episcopal Colleges" Suggested

Dioceses in the Church of England having more than one bishop should abolish the title, "suffragan," to make it



clearer that each is a bishop exercising the full episcopal office, according to a top level Anglican group—the Ministry Committee Working Party on the Episcopate, an arm of the Advisory Council for the Church's Ministry. It also recommended establishment of colleges of bishops in large urban areas.

The study group, whose 15 members include five bishops, was particularly concerned with dioceses in metropolitan areas and proposed a "college of bishops" in such areas as a solution to collegial episcopacy. This would certainly not be a committee, the report stated, "but a team of bishops able to make decisions and accept responsibilities corporately and not needing the rules, procedures, and organization of a committee."

It added: "We believe a college of bishops in a diocese to be the most satisfactory form of episcopacy for the effective administration and mission of the church in the large urban areas. More and more of these areas are administered economically and politically as single units and, in their pattern of life, are socially single entities. Were the church to divide them into small independent, or even semi-independent units, it would be ignoring the character of society in these areas.

"We value the concept of the bishop as a 'father in God,' but the idea of a single bishop as the personal head of such a diocese imposes on one man responsibilities which no single person can carry."

#### Press Reaction

An editorial in *The Church Times*, publication of the Church of England, has raised a question that will occur to many Anglicans as they study this proposal to replace the single bishop with a college of bishops in most dioceses, particularly those having large urban areas.

"The question to decide is whether government by committee, even if all the members are bishops, is really what the church needs, rather than leadership by strong individual personalities," the paper said. It noted that the report on the episcopacy stresses that a diocesan college of bishops would be a team, not a committee.

Yet *The Church Times* wondered when a team is not a committee. "Such a college as is proposed would certainly seem to be, in all but name, a committee by its very nature." Under the plan rural dioceses might continue with one bishop but would have a team operation involving archdeacons.

The Anglican Working Party report is not seen as a blueprint for diocesan reorganization as such but as a set of principles for consultations on the future of episcopal authority. According to the study, many Protestants and some Anglicans over the years have distrusted bishops because they have "not infrequently appeared to be simply rulers, governors, or

princes, and because their authority over the church at large has been exercised in a domineering fashion."

The study states that there are problems with historically defined roles. One is that many functions today are "either so meaningless or so filled with mistakes and archaic meaning as to prevent bishops from being effective spokesmen for the modern church." It also asserts that the social positions of prelates have tended to conflict with the principle of Christian humility. It cited a need for bishops as initiators and pioneers in church development.

The limited power of suffragan bishops, a general social stress on democracy, and ecumenical considerations are mentioned as reasons for a new conception of episcopal roles.

#### ORGANIZATIONS

### CBS Reports on Grants

The Rev. James Richards, chairman of the grants committee of the Confraternity of the Blessed Sacrament and acting for the confraternity, bought two chalices and two patens for use by two congregations.

The first set is being used by the Anglican community in Leningrad, Russia. This came about because a member of St. Paul's Church, K St., Washington, D.C., is the first United States Consul General there since the Russian Revolution. Before he left for his post, he made arrangements for the chaplain at Helsinki to make a monthly visit to Leningrad, and he himself purchased vestments and took other appointments with him.

The other chalice and paten, along with a ciborium, were given to St. Jude's Ranch for Children in Boulder City, Nev. The Rev. Herbert Ward, Jr., a priest associate of CBS, is in charge of this work, assisted by the Anglican Sisters of Charity from Bristol, England.

CBS has sent a supply of altar frontals, pulpit falls, stoles, and veils (provided by the diocesan altar guild of Southern Ohio) to St. John's Church, St. John's, Antigua. Several copes were also sent to Antigua.

During the past year, the confraternity has enrolled 83 new members, 74 of whom are lay persons, and added 17 new life members. But also during the past year, 77 of the members died. There are at present about 3,000 active members, although many more than that number receive intercession papers. The CBS reports that only about 25 parish groups are active in the organization.

### ACU Meets

The American Church Union, meeting in the Cathedral Church of Christ the King at Kalamazoo, Mich., held what was termed by its executive director, the Rev. Albert J. duBois, the largest and most successful annual council meeting in recent years. He noted a new sense of

approval for the Church Union as well as an increased feeling of solidarity and fellowship among the clergy and lay members present. Hosts for the three-day combined priests' conference and council meeting were the Rt. Rev. Charles E. Bennisson, Bishop of Western Michigan, the Very Rev. Benjamin V. Lavey, dean of the cathedral, and the clergy and laity of the diocese; all graciously and generously supported the meeting.

The 135 clergy who attended the priests' conference made it the largest in the history of the ACU. Coming from 25 dioceses around the United States and including four bishops from overseas Anglican churches, they gathered in the cathedral for a discussion of catholic moral theology and contemporary moral problems. The opening session was addressed by one of the most prominent moral theologians in the Anglican Communion, the Rt. Rev. Robert Mortimer, Lord Bishop of Exeter and former Regius Professor of Moral and Pastoral Theology at Oxford.

At the second dinner session, the Rt. Rev. John Moorman, Bishop of Ripon, and a member of the Anglican-Roman Catholic Ecumenical Commission, discussed the progress of Anglican-Roman Catholic ecumenical relations. Noting recent doctrinal agreement on the Eucharist, he stated that the next task is for the commission to attempt a similar doctrinal agreement on the ministry. He feels that it is a good possibility that in the near future the Roman Catholic Church will accept the validity of Anglican orders and that the two churches could then move easily to a position of some form of intercommunion.

A highlight of the meeting was the presentation of a liturgical workshop drawing upon the liturgies for trial usage of the Episcopal Church for the daily offices and eucharistic celebrations. The climax of the workshop was the concelebration by four bishops and an abbot of St. Gregory's Abbey of a quite unusual Solemn Eucharist. Set within the grandeur of the cathedral's very contemporary statement of medieval architecture, stately medieval ceremonial presented a liturgy traditional in form but modernized in language.

The opening legislative sessions were marked by considerable debate on budgets, finance, and policy statements on problems before the church, many non-council members present being invited to speak from the floor. Finally, responding to a resounding challenge by the lay members, the council adopted a record-breaking budget of \$200,000 for outreach and expansion. It created a standing committee to explore possibilities and search for candidates for an associate for Canon duBois in view of the expanding program of the ACU. The Rt. Rev. Albert A. Chambers, Bishop of Springfield, was reelected for another term as president of the Church Union.



# NEWS in BRIEF

Among the resolutions passed was a forceful statement on the catholic nature of the Anglican churches, and another opposing the efforts of COCU to commit Episcopalians to open communion, with its implications for the meaning of the priesthood. It passed unanimously (including women delegates) a resolution calling on the General Convention to maintain the historic ministry which the Anglican Church shares with the other historic catholic and orthodox churches, and it opposed the ordination of women to the priesthood as one of the potentially most divisive issues facing the church today.

The evening dinner meeting heard an eloquent address by the Rt. Rev. Wilfrid Westall, Bishop of Crediton, on the meaning of worship and the Eucharist for church life today. Keble awards for distinguished service to God and church were presented by Bp. Chambers to the Bishops of Exeter and Crediton for their long devotion to the catholic nature of the church, to the Rev. Carmino de Catanzaro and Dr. D.C. Masters for their leadership in the Canadian Council for the Faith within the Anglican Church of Canada, to the Rev. Robert Q. Kennaugh for long and devoted service to the American Church Union, and to Antoinette Horr for her special research and reporting on Anglican and general church activities around the world.

## THEATER

### "Jesus Christ Superstar" Found Wanting

The rock opera "Jesus Christ Superstar" has been found wanting in New York—musically, dramatically, and religiously. Strongly negative reactions were expressed in a single Sunday issue of *The New York Times* by music critic Harold C. Schonberg, drama critic Walter Kerr, and the Rev. Malcolm Boyd, Episcopal priest.

"In a myriad of details gone wrong," said Fr. Boyd, "the show bears little resemblance to the New Testament." He declined to join previous critics who objected to omission of the Resurrection, but said that in its failure to come to terms with the Passion of Christ it "fails to become a seriously motivated and constructed rock opera." Fr. Boyd complained that "the Jews seem to be guilty, once again, of causing Jesus's death," and asserted that "his sexuality was not handled sensitively or with taste in this gaudily inhuman parody."

Mr. Kerr criticized the "conception" and direction of the production, as drama.

The score contains "musical puerilities," in the view of Mr. Schonberg. "Today critics are supposed to fall all over themselves when confronted with some piece of junk masquerading as 'relevance.' I won't buy it," he said.

■ The second New England weekend of the Anglican Fellowship of Prayer was held in South Lee, Mass., under the auspices of the Dioceses in New England, New Jersey, and New York. Last year 8 dioceses were represented; this year, 13.

■ Harry Griffith, former president of SPEAK, is directing the work of the Bible Reading Fellowship based in Winter Park, Fla. This is not another organization, he states. It is a new emphasis on Bible study aimed at meeting the "hunger for a day-to-day program of spiritual growth" which, Mr. Griffith says, exists among the laity throughout the church.

■ An ecumenical gathering held in St. Edmund's, Chicago, marked West Indies Day, with the Rt. Rev. George C. M. Woodroffe, Bishop of the Windward Islands, pontificating at a Solemn High Mass. All persons of West Indian origin or descent living in the Chicago area had been invited to the service. An outdoor procession preceded the service, with clergy, honored guests, and flag and banner bearers of the neighboring churches taking part.

■ Melbourne's Anglican Synod has accepted a report advocating repeal of a Victoria State law by removing from the criminal code homosexual acts performed in private by consenting males 18 years or older, and that no person under the age of 14 be held liable for conviction for homosexual offenses. It also stated that the group making the report could find no evidence that homosexual acts are harmful to others. Commenting on these recommendations, Victoria's attorney general said he would not recommend changes in the state's law. Such changes, he said, would signal "degeneracy" in the community.

■ During a recent retreat held in the Abbey of the Holy Cross, Berryville, Va., the American branch of the English order, the Fellowship of Contemplative Prayer, was established. Conductor of the retreat was the Rev. O'Brian Endicott, chaplain at Dartmouth College and a member of the English order. Begun as an order for clergy, lay persons have been admitted as members during the past few years.

■ Mrs. C. Richard Lovegrove, communicant of Christ Church, Roanoke, Va., is a licensed layreader in the Diocese of Southwestern Virginia, working with the deaf congregation which is a vital part of her parish. She teaches sign language classes, assists with services, interprets "hearing" services, and helps with the Bible class for the deaf. [The other deaf congregation is in Lynchburg, and another is being organized in Staunton.]

■ At a meeting of the Lutheran Editors and Managers Association, members of the group agreed to request their churches and the Lutheran Council in the USA to ask Congress to take steps to reduce the postal rates for non-profit publications. These same publications will face a three-fold increase in costs over a 10-year period if rate advances proposed by the Postal Service are adopted, the editors stated.

■ The constitutionality of a 1971 Vermont law allowing aid to parochial schools, through which local school boards may loan teachers, books, and provide other services, has been challenged by Americans United for Separation of Church and State, in a suit filed in the U.S. District Court. Estimated cost of the Vermont program is placed between \$500,000 and \$800,000. The bill became effective last spring.

■ Mrs. Helen Walraven of Victorville, Calif., is encouraging people to "adopt" a veteran since reading about one veteran who not only died alone but whose funeral was attended by neither relatives nor friends. She also has learned that there are many veterans who have no relatives. Letters and a birthday gift would help. "They have given so much; can't we give some back by 'adopting' one of them?" she asked.

■ The Bishop of Maryland, the Rt. Rev. Harry Lee Doll, will retire Dec. 31. He will be succeeded by the coadjutor, the Rt. Rev. David K. Leighton.

■ The Rev. John J. Krulis, vicar of two missions in the Diocese of Southwestern Virginia, has begun a year's leave of absence from the diocese to work in missions in Ecuador. He was one of the leaders of the diocesan youth group that worked in Ecuador last year, and while there he was seriously injured in a mud slide that claimed the lives of two Southwestern girls. Among his duties in Ecuador, Fr. Krulis is to minister to 500 English-speaking families being brought to Quito, by an oil company.

■ Ronald Goldman, dean of education at La Trobe University in Australia is on a lecture tour throughout the United States. Author of several books on religion and religious education, he is also the general editor of the *Readiness for Religion* curriculum.

■ The Rt. Rev. Orland Lindsay, Bishop of Antigua, and Mrs. Lindsay recently spent 10 days in the Diocese of Easton where they visited and the bishop addressed numerous gatherings, services, and conferences. The Diocese of Easton is completing a six-year MRI relationship with Antigua.



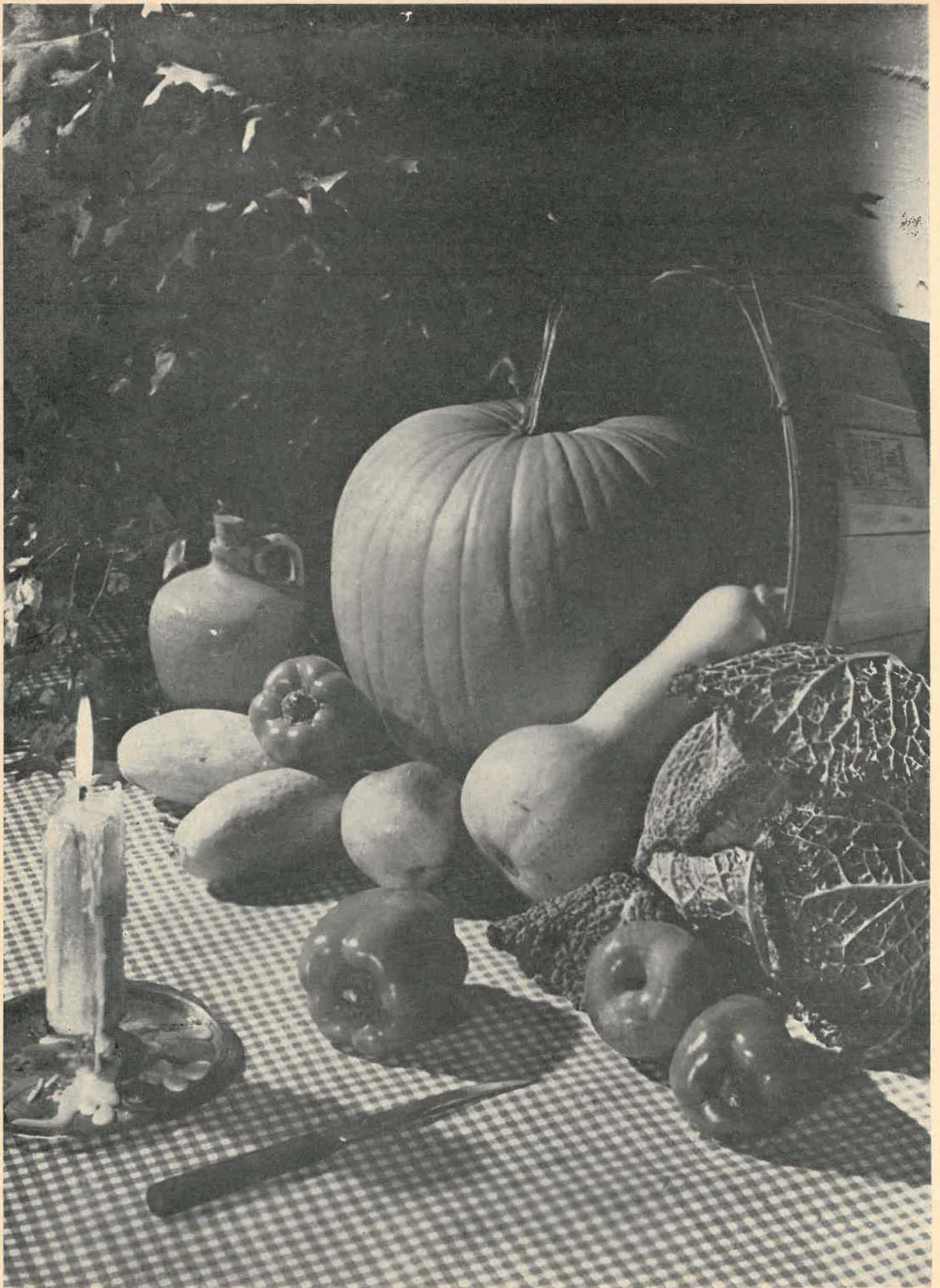


Photo from RNS



William R. Moody

## VEGETABLES & THEOLOGY

"My garden has brought me a measure of enlightenment. It has sent me back to the Bible, and I see that I have been allowed to share in the work which God first planned for Adam when he put him in Eden, 'to order the garden, and keep it for him.' But there is a greater light that has been given to me—a new understanding of the mercy of God."

HAVING retired as Bishop of Lexington, I decided to raise a vegetable garden, my first such effort in 40 years. Standing out there in the hot sunshine, drenched with perspiration, leaning on my hoe, and glaring at the weeds, which grow faster than I can cut them down, I thought of what God said to Adam after the disobedience which caused the loss of Eden: "Cursed be the ground for thy sake! Thorns and thistles it shall bring forth to thee!"

Well, there they were! Thorns and thistles! And other things, too—voracious caterpillars eating up my cabbage, of which I had been so proud; flea-beetles chewing my eggplant into the ground; blister bugs at work upon my carefully tended beans! I wiped my dripping brow, and thought of the rest of that sentence from holy scripture: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; dust thou art, and unto dust shalt thou return."

I remembered that nobody took a whip to me, to make me cultivate my garden. I was doing it for fun! I had gathered a few peas, having beaten the bugs to them. I was enjoying the lettuce and the onions, trying not to think how much they had cost me. Other things were coming along, and it was a pleasure to see them grow. The curse was there, all right, but it was not all bad! I wiped the sweat off my glasses, and planted some more beans. And as I planted, I thought how nice it

would be if more people would be driven back to the elemental truths of that third chapter of Genesis.

"Cursed be the ground for thy sake!" Most people who think about it at all these days would be inclined to say, "How cruel of God to curse the ground for one act of disobedience! One! And by Adam! What has that to do with me?" God said, "Cursed be the ground for thy sake!" Now, that is hard to take! "Thorns and thistles it shall bring forth to thee!" *Adam's sake?* Or for mine? I took a vicious cut at a thistle and mowed it down.

When I had gotten this far I had to find a Bible so that I might read the ancient story again. When I had finished my work for the day I got the book and read the story. There was Adam in the beautiful

Garden of Eden, and he really had it made—a nice wife, plenty to eat, and no work. God was doing everything for him. But was he happy? The ancient story does not indicate that he was. Rather, it points to the fact that he was terribly bored. He did not have enough to do. As a result, he was lazy, irresponsible, without any sense of thankfulness, and, finally, rebellious.

Did I say, "a nice wife?" Come to think of it, all I have said about Adam applies to Eve, too. And that act of disobedience, whose fault was it? Adam said it was Eve's fault; Eve blamed the snake. Both were looking for someone to blame. Basically, they were selfish, unwilling to stand up and say, "It was my fault!" After all, they were "of one flesh." But God made them! Did that make him to blame, too? They had only what he put into them! Does that not pass the responsibility to him? We must consider this.

God was doing too much for them. He was not demanding enough of them. He was taking tremendous pleasure in them, because they were made "in his own image." The very bitterness of God's remark to Adam indicates the depth of the hurt which he received within himself because of the disobedience, the thanklessness, the selfishness, the rebellion. God said, "Cursed be the ground!" That is the measure of his hurt. It was the same ground of which he had said when first he made it, "It is good! It is very good!"

WHAT is different now? Man makes the difference. As I chopped a weed, which stubbornly gave up its hold on the cursed soil, I thought of Archbishop William Temple's remark, "The whole of creation became infected, and fell, be-



BISHOP MOODY

The Rt. Rev. William R. Moody, D.D., now retired as Bishop of Lexington, continues as rector of the Episcopal Theological Seminary in Kentucky, in Lexington.



cause of man." What used to be, "Good! Very good!" is now "Cursed!"

I thought about this a while as I worked in the hot sun. I thought about the polluted air, the dead lakes, the dying streams; I thought about the mighty ocean infected with garbage, scattered with spilled oil, struggling to neutralize discarded poison gas. I thought about lands overburdened with people, people squabbling, getting on each other's nerves, unhappy, fighting for what they can never hold, diseased, starving, dying! Cursed? Well, rather! "In the sweat of thy brow shalt thou eat bread, until thou return unto the dust, for thou wast taken out of it! Dust thou art, and to dust shalt thou return."

I looked about again at my little patch of ground, as I leaned on my hoe, wiping my perspiring brow. What has all of this got to do with me? I do not have to hoe this garden! I am having fun, that is all! I can throw this hoe down, and forget the whole thing! I can go to the supermarket for my vegetables. Even my meagre pension can afford that. There the vegetables come neatly packaged in cellophane, and cheaper, too! I do not see the man who raised them, the man who picked them, the man who packaged them. I know nothing about them. Did they all sweat as I am sweating? In my mind's eye, I walk out of the store with my neat packages, the cash register rings its bell—"Ten dollars and eighty cents plus tax," and I dig it out and go my way to my automobile. Somebody comes and picks up the garbage, with the cellophane and waste paper in it (for a modest fee, of course), and I do not know where it goes. Praised be technology.

Technology, invented and governed by man, surrounds me and protects me! Technology cools my house in the summer, and heats it in the winter. Technology gives me light in the night time. At the click of a switch a picture on a tube brings me clowns from Los Angeles, music from Nashville, a riot in New Jersey, a political convention in Miami, a battle scene from Vietnam. Bread and circuses! Who said anything about a curse? Housed and fed and protected by technology, I snap my fingers at a curse pronounced in an ancient story, from a time so old that people did not even have automobiles or street lights!

Dr. Temple was a smart man. I sat in a course of lectures which he gave when he was Archbishop of York. Some of the things he said stick vividly in my mind to this day. One thing he said was: "When a saint and a tiger meet in the arena, the outcome is predictable. The tiger will kill the saint. But that does not mean that the tiger is a superior creature." About the only technological advance the archbishop did not live to see was the landing on the moon, yet he did not feel surrounded and protected by technology. During his last days he and his lovely

wife were living in the cellar of Lambeth Palace while bombs sent over by German technology were knocking the building down above their heads. They could have gone away to a safer place, but the archbishop believed he should stay and share the agony of the people of London.

I remember one day standing in the cloister at Canterbury Cathedral, looking out toward the archbishop's grave, in the garth. While I stood there, Mrs. Temple came out alone, and was there by the grave, her head bowed, tears in her heart. I knew her quite well, and respected her deeply. For me it was a scene too moving for speech. She did not know that I was there, and I did not intrude upon that moment of sorrow. I moved back into the shadows of the cloister and went away. There, under the quiet sod, all that was left of the most brilliant mind in the Church of England in his generation—all that was left, a handful of dust!

"Dust thou art, and unto dust shalt thou return"—"All nature became infected by reason of Adam's fall, and fell with him."

**L**EANING upon my hoe in my little garden—a very little thing, really, pestered by weeds, and chewed, bored into, nipped, and eaten by insects—yet a thing of pride because it was my own—I thought thus upon theology!

A garden gets you back to basic things. There you find the *Curse* you had almost forgotten. A little exercise of the intelligence will show you the precarious balance between life and death which is in all nature. In a vegetable garden you come up against the truth. Man is not as much in control of things as he thinks he is. The worm that devours my cabbage is closer to nature's truth than I am. If I poison him, I may poison also the bees which carry pollen for my bean crop, and the birds which eat insects and make my need for poison less. And how many other things will I poison I wonder? Perhaps me? The Curse, which so many have forgotten, is there!

But beyond the Curse, there is God, a God who cares: "I will curse the ground for your sake!"

Men and women must learn to work, one way or another, or they will starve. No more careless days in Eden, where somebody else does it all. If the state plays God in Eden for a while, it will find out as God found out. Men and women must seek the truth about the world and about themselves or they will choke on

their own polluted waste. God cares enough to be stern, for without facing that Terrible Strength, no man, no woman will ever grow up into full maturity, fit to be called a child of God.

That Terrible Strength should be known by its other name, which is *Love*. The first Adam was lazy, irresponsible, selfish, without a sense of thankfulness, rebellious, dishonest, seeking always to put the blame for his failures upon someone else. He must learn to work. He must learn the importance of accepting responsibility. He must study to be unselfish. He must learn to say "Thank you," and mean it. He must put away his rebellious contempt of lawful authority. He must be honest. He must learn how to say, "I was wrong," when the fault is his, and not to say, "He did it! She tempted me! This snake is responsible for it all!"

Now, when you add all this up, and all the other things which belong to it, like patience and loving-kindness, courage and longsuffering, and all the rest, you learn to say with St. Paul, "Who is sufficient for these things?" What man, what woman, out of this fallen world, can live up to so formidable a total? When harvest-time comes, and I gather up the fruits of my little vegetable garden, starved as it has been by competing weeds, chewed by insects, and rooted by moles, then along with disappointment because the harvest is not better, there will be a strange sense of accomplishment and elation. I will be able to say, "A small thing, but mine own!"

My garden has brought me a measure of enlightenment. It has sent me back to the Bible, and I see that I have been allowed to share in the work which God first planned for Adam when he put him in Eden, "to order the garden, and keep it for him."

But there is a greater light that has been given to me; I have found a new and better understanding of the mercy of God. The Curse was not a curse, but a blessing—a blessing beyond a Cross. It was in another garden, called "Gethsemane," that the New Adam, Jesus of Nazareth, knelt one night, knowing that he faced the cross, and prayed, "O my Father! Grant that *this* cup may pass from me! Nevertheless, not my will, but thine be done!" His prayer to be allowed to escape the cross was not answered then; yet it *was* answered, on Easter morning, in a way more glorious than any desire—a blessing beyond a cross.

When my day has been finished, and the final harvest has come for me, I shall gather its few small fruits in my hands, and shall go to stand before the Judge of all things. And I shall say to him, "Poor things! Poor things, but my own! Bless them, and make them fit for thee!" And I shall hope to hear him say, "Inasmuch as thou hast been faithful over a few things, I shall make thee ruler over many things. Enter thou into the joy of thy Lord."





# Echoes from The Beazley Buzz

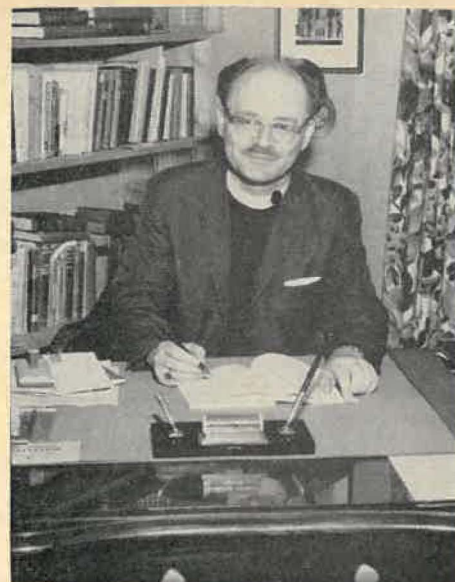
By ENRICO S. MOLNAR

THE other day I received *The Beazley Buzz*, the occasional newsletter put out by the Rev. George G. Beazley, Jr., who represents for the Disciples of Christ (Christian Church) what our own Presiding Bishop represents for Episcopalians. As the head of the Disciples, Dr. Beazley has led his tradition (even though he said on one occasion, "the tradition of our brotherhood is that we have no tradition") in the Consultation on Church Union (COCU). His most recent mailing has many thought-provoking passages and it occurred to me that they would be of interest to the readers of THE LIVING CHURCH. Here are some of Dr. Beazley's statements:

"For me and, I am convinced, for many less vocal church leaders, leadership in the church produces certain nagging and never-disappearing problems. If we fight for the things in which we believe, like a high sense of the authority of the scriptures, a church which treasures the Gospel of which it is steward and which believes that Gospel is a story with recognizable and describable content; if we contend for a high doctrine of the ministry which sees it as an apostolic office to which men are called by God and ordained by the church; and if we insist that the church has a peculiar and particular institutional place within society which provides unique contributions that no other human body can fulfill, and that this is something more than being 'prophetic' about every piddling or important crisis which hits our troubled culture; then we sound like soreheads who object to the action to which our peers are single-mindedly devoted, and we are regarded as anachronisms from another age that is now quite passé. On the other hand, if we sit quietly and allow that 'in-things' run their course, we seem to ourselves to be mute when we should be

articulate and to betray by silence those things which should be defended to the death.

"This situation is made ever more frustrating by the fact that *this disease* [italics are my own] has attacked the church in every manifestation. While the local congregation where I work and worship, Northwood Christian Church in Indianapolis, has not fallen victim to this 'now-disease,' many local churches which I know are more or less afflicted by it. While some regional expressions which I know have kept their balance, some tend to go overboard for an action-centered program. While the Disciples remain more congenial to my spirit than other portions of the Body of Christ, this virus is not unknown in most aspects of our national life. *The ecumenical expressions*, which normally are the place where future currents are set in motion, and which perform thereby an indispensable function, *are the most afflicted by it*, not so much because they have created the trend (though that is the case in some instances), but because the denominational leaders, both lay and clergy, who are sent to these meetings, seem to generate in one another a kind of frantic concern about contemporary problems which is not characteristic of them in ordinary conversations. [The italicized emphasis is my own]. When the Eastern and Oriental Orthodox Churches are with us in force at meetings, as they usually are in World Council meetings, or when some strongly articulate Faith and Order leaders make their voices heard, the frenzy may abate and more balance be obtained. However, most of the time, when this mood begins to run, it seems to grow from its own activity until it becomes a kind of rushing flood which no man can resist. When documents are created in the midst of such a flood, they usually are extreme statements which give offense not only to conservative lay people and pastors but also to some who have been champions of progressive thought most of their lives. Yet, at the times of such creations, no voice of reason can make itself heard, even though it may get the floor. In such circumstances, I find myself remembering



CANON MOLNAR

that proverb from Greek literature: 'Whom the gods would destroy, they first make mad.' At the same time, I realize that humans tend to sink into a comfortable status quo, and I am sure the church must not encourage that.

"While I am sure this state of mind must have appeared in somewhat different forms many times in history, it seems peculiarly characteristic of our age, and I am convinced it is produced by certain cultural forces which take on an added dimension when they move into the religious field, where *the anxiety to be prophetic rather than pastoral or priestly so easily leads to fanaticism and mental aberration* [italics are my own]. This can happen either to the right or to the left. It is this which embarrasses us when we read of the religious wars of the 17th century. It is this which caused Voltaire to cry out: 'Crush the infamy!' It is this into which Arthur Miller has given us a rare insight in his play about the Salem witch trials, *The Crucible*. It is this which makes me feel that the next trend in theology needs to be in the direction of Christian humanism."

AFTER this introductory lament, the Rev. Dr. Beazley enumerates some of the "in trends" which so bother him and which, he thinks, are damaging the church:

1. The first damaging "in-trend" is "the feeling that the representation of each sub-group in the church is essential and the conviction that if a *better structure* is discovered, everything will be all right. Now let me be understood: I think almost every group which has protested against lack of representation has a justifiable 'beef' and needs a larger representation. I feel, however, that we have become so concerned about sub-cultures and smaller groupings that we have lost our sense of the larger wholes. We have become so enamored of our distinctive peculiarities that we are in danger of forgetting what

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we have in common. This tendency, denominationally expressed, is very evident in the comments on *A Plan of Union*, but it is evident also in discussion of sex differences, racial differences, sectional differences, ethnic differences, and so on, for a very long list."

Dr. Beazley finds that, coupled with the above emphasis on sub-culture features "is the feeling that if we could just find the proper representation in structure, all other problems would disappear. *This has grown out of the contemporary insistence that systems, not individual persons, are sinners*" [italics my own]. "Of course bad systems need to be re-examined and reformed . . . but even in the best possible system, man remains a persistent sinner, and it is only one more instance of his desire to escape personal responsibility, as so well shown in Genesis 3, which makes him assert: 'The fault, dear Brutus, is not in ourselves but in our

systems, that we do not have utopia' . . . which word means, remember, 'no place.' Thus almost every institution I know is spending an inordinate amount of time reorganizing itself."

2. A second trend which sets Dr. Beazley's teeth on edge is the dogmatic affirmation that "our age is different from all others and historical precedent has no bearing": "Of course, our age is different. So was every age before. But George Santayana is right when he says that those who do not know history are condemned to repeat it. . . . We must also remember that there is a kind of human pride approaching hybris when we assert that *we* are so different from all ages which went before."

3. Dr. Beazley's final "beef" is the pathological desire of so many church leaders, lay or clergy, to be prophets. And he makes this comment: "If I read history correctly, no age ever produces

prophets by the gross or even by the dozen; and above all, it never produces prophetic committees or prophetic boards—at least not true prophets; false ones seem to come in quantity lots." Lest he be misunderstood, Dr. Beazley goes on to say: "None of us would want the church to lose its prophetic voice, and every representative of the clergy, every lay person, must constantly examine himself to see if he is just reflecting the status quo or the comfortable stance; but how many Amoses did the eighth century produce, anyway? We may have perfected mass production later, but even our age does not mass-produce geniuses or prophets with interchangeable attitudes. Coupled with this is the desire to turn the church into a school of the prophets where everyone has such mass-produced attitudes on social and ecclesiological issues that they are interchangeable. One Jeremiah is a very precious gift of God, but I have always imagined that a church full of Jeremiahs would have been a community whose members would have gotten horribly on one another's nerves. Besides, this attitude produces sects, not churches. Righteous remnants so often become self-righteous clubs."

The more I read Dr. Beazley, the more he sounds like an Episcopalian. *Vivat oecumenial!* If *The Beazley Buzz* does not stir the conscience of every reader, I do not know what else will, this side of the Holy Spirit.

**T**HE lure of anti-institutional nihilism is strong. Touching and feeling seem so good, and organizations are so rotten, that many believe revolution is the way to take care of the human-divine encounter. Putting on beads and playing revolutionary games can be taken very seriously as one walks across a California campus or lounges in a pot-filled liberated dormitory. In another context, however, it sickens. This nihilism is too simple and too easy. It is a thrashing of the mind, so seductive to advocates of social change, as if this were the only alternative to violent revolution. May we assume—and gamble with our blessed Lord—that violent revolution is untenable, not merely because it is infeasible and vulgar, but because it is profoundly immoral?

The above paragraph is the gist of a comment made in *Psychiatry and Social Science Review* for July 1971, by Matthew P. Damont, M.D., in reviewing *Purity and Danger: An Analysis of Pollution and Taboo*, by Mary Douglas. He seems to echo *The Beazley Buzz*, especially when he says: "Identity itself, whether of a family, community, culture, or ego, must be capable of reformation at the same time that it maintains integrity. The very capacity to accept invasions of its barriers is an index of the strength of an identity." Otherwise all that we have left is "disorder and its celebration."



### A Joy to the Holy Spirit

**A** box of fragrance open to stale air  
A lightning power purposely sustained  
Surges of strength beneath our ruffled spray  
A merry rightness to the stars' careens;

Piercing the dead-air space of lifetime's wool  
Sweeping our doorsteps' dust and leaves away  
Evaporating tears sad sinners shed  
And bearing moisture, balming cheeks and prayers;

One with the One from whom it all began  
One with the One outgiving saving love  
One with the One himself of endless scope  
One who is One before the count begins.

But what to a mind that does not know this God?  
What to a life lived dead before its time?  
What to a soul, an empty temple standing?  
What to a heart whose love is chipped from stone?

— Knowing, like worlds tossed straight into one's hands  
Living, like deathless day lilies rich with sun  
Worship, with gold, light, incense, offering, and song  
And like blazing bush unburned  
— To be one unburnt with God.

Barbara Mandigo Kelly



# A Jackass Knows Better

By GEORGE W. WICKERSHAM

THE story of Balaam and Balak is one of those gems of literature which make the Old Testament the great collection that it is. The obscure and primitive prophet who put principle before princely rewards emerges unannounced in the 22nd chapter of Numbers and provides that book with a story of an extraordinary encounter with God.

There is an apparent contradiction in the tale, which has been the occasion of some dispute. Balaam, the prophet, had been asked by Balak, the Midianite king, to curse the people of Israel. The Israelites, bursting from their Egyptian captivity, were about to invade Balak's kingdom. A prophet's curse was no small thing in those days. Balaam consulted God in the matter and received a negative reply: ". . . You shall not curse the people, for they are blessed." Clear enough. Balak's messengers went home disappointed. Undeterred, Balak sent princes, "more in number and more honorable," giving Balaam *carte blanche*: "Let nothing hinder you from coming to me. . . ." Oriental bargaining. To this entreaty Balaam made the magnificent reply, "Though Balak were to give me his house full of silver and gold, I could not go beyond the command of the Lord my God, to do less or more."

The alleged contradiction arises from the fact that after this classic rejoinder, Balaam promised to consult the Lord again. The Lord thereupon promptly told him to go with the men, "but only what I bid you, that shall you do." So, Balaam went. We are informed, however, that "God's anger was kindled because he went." Then follows the marvelous story of how the angel stood in the way, of how Balaam did not see the angel, and of how Balaam was saved from the angel by the animal on which he rode.

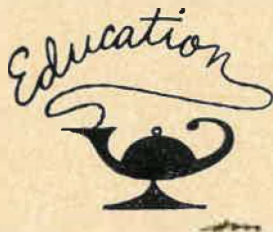
Why should Balaam have kindled God's wrath if he only did what God had told

him to do? This is the question which inevitably arises in connection with this story. Is there a genuine contradiction at this point? The answer given most frequently is that we have here two separate stories of the same event and that, as with the account of the flood in Genesis, the two traditions have been woven together.

This may very well prove to be the case, but I am not at all sure that it settles the matter. If some editor did bring together two variant records, he was evidently satisfied with the result. I am too. Just as it stands, I believe that the story of Balaam and Balak affords us one of the most subtle, one of the most telling stories in all literature. It has a message for all people in all places at all times. The message of the prophet Balaam is that you must not ask God a second time.

#### Voice of Whom

Some years ago a visiting preacher in one of my former parishes gave an excellent address on sacrifice. I was glad to hear it. So few Christians have any notion of genuine sacrifice, or, if they do, any intention of indulging in it. The point of



**B**oredom,  
ennui,  
deadening dullness—  
I'm back in a refresher course.

Think of my Son  
who grew  
in wisdom  
as well as stature.

the sermon was that, as Christians, we should not live as we want to live but as Christ would want us to live. If you give any thought to this matter, you will find that it can be very upsetting. It is like running a comb through unruly hair. It hurts. It demands constant readjustment. Are you able?

At any rate, after the service was over and the visitor and I were removing our vestments in the sacristy, he suddenly turned to me and said, "Wick, I have been offered a large church in New York. Do you think I should take it?" Somewhat amazed that he should ask me, I replied, "You have not been in your present parish two years. You know as well as I do that you cannot accomplish very much in so short a time."

"I know," he answered, "but what if the other church offers double the salary?"

I hardly needed to point out that I had just heard an excellent sermon on sacrifice. My young friend stayed in his parish, but how easy it would have been for him to justify the move! "A larger parish—a greater influence" — "We have children coming. We must think of them"—"With more money you can do more good." And so on and so forth.

How many of us make questionable decisions of this sort and then announce to the world that we made them "after prayerful consideration"? It is so easy to make the Holy Spirit say what you want him to say.

Balak's second offer was impressive. Goodness knows, his first was impressive enough! A delegation from a king, an honorarium worthy of the best. Who would not be moved? But then to have the king overlook a curt refusal, send a larger and more honorable delegation and exhibit unshakable confidence—this would be hard to resist. How could one feel justified in refusing? Thus, when Balaam prayed, the answer was, "If the men have come to call you, rise, go with them; but only what I bid you, that shall you do."

The crux of the story lies in one question. Did God really say this to Balaam, or was this simply what Balaam heard? The point of the passage, I believe, is that when you ask God the second time, you get your own answer. If you will not accept God's original reply, what else could you get? In this case, the Lord had been as definite as was possible. "You shall not curse the people, for they are blessed."

#### Death of a Salesman

This enchanting story of Balaam and Balak continues with one of the most intriguing episodes recorded in the entire Old Testament. Balaam mounts an ass to ride to the momentous *rendez-vous* with Balak. The ass sees the angel of God barring the way, but Balaam does not. Three times the humble beast endeavors to halt and three times Balaam strikes her for doing so. The ass opens





## A Litany of Thanksgiving

**L**ET US GIVE THANKS to God our Father for all his gifts so freely bestowed upon us:

For the beauty and wonder of his creation, in earth and sky,  
and sea,

*We thank you, Lord.*

For all that is gracious in the lives of men and women, revealing the image of Christ,

*We thank you, Lord.*

For our daily food and drink, our homes and families, and our friends,

*We thank you, Lord.*

For minds to think, and hearts to love, and hands to serve,

*We thank you, Lord.*

For health and strength to work, and leisure to rest and play,

*We thank you, Lord.*

For the brave and courageous who are patient in suffering, and faithful in adversity,

*We thank you, Lord.*

For all valiant seekers after truth, liberty, and justice,

*We thank you, Lord.*

For the communion of saints, in all times and places,

*We thank you, Lord.*

Above all, let us give thanks for the great promises and mercies given to us in Christ Jesus our Lord:

*To him be praise and glory with the Father and the Holy Spirit, now and for ever. Amen.*

*Services for Trial Use, 602*

her mouth and complains in plain Hebrew. Then Balaam sees the angel. The angel speaks to him and says, "If she had not turned aside from me, surely just now I would have slain you and let her live."

Well now, you say, that is not how God acts. He does not slay the people who do not do his will. I wonder. To me, one of the saddest things to see is that which happens to many young men when they graduate. Is there anything more heartwarming than the idealism of youth? The world's obvious evils are not for our young people. They will go forth like knights in shining armor and battle the sinister forces which infiltrate society, degrade business, and set man against man.

How quickly all this changes with some of our young heroes! This one is in the automobile business. That one is a carpenter. Another is in advertising. Speedometers are still being turned back. Houses are still going up too fast. Commercials are still nothing but sophisticated lies:

"You have to, otherwise the cars won't sell"—"You have to, with today's cost of building"—"You have to, with modern competition."

All right, but in the process of the transformation from the idealistic youth to the so-called "practical" businessman, something has been slain. The story of Balaam and Balak is a story for hard-nosed businessmen. It is a story for ambitious clergymen. It is a story for all men and for all women who are tempted by the world, the flesh, and the devil—and who isn't?

### Wisdom of an Ass

Let us leave Balaam and Balak with one further observation. Did you notice that Balaam was not surprised when the ass answered him? The prophet had a lively conversation with the beast and without any apparent amazement.

Perhaps you have had the experience of rising for a day on which you have scheduled an excursion of dubious value. You know perfectly well that you never should have said that you would go. There are all sorts of other things which you should be doing, and, besides, you can hardly afford the unavoidable drain on the pocketbook. So, what happens? Well, first of all, your jacket rips. Then the breakfast coffee splashes into your lap. Next, the carburetor of your faithful car becomes flooded and you waste 15 minutes getting the darn thing started. What is happening? All of these inanimate objects are crying out in protest against your exploit.

This, I believe, is the sort of thing with which we are dealing in the fascinating story of Balaam and Balak. The moral is simple: When you compromise principle, when you twist the clear voice of God, then you must expect jackets, coffeecups, carburetors, and even jackasses to know that you are playing the fool.



# EDITORIALS

## The New Center

THE Episcopal Church today seems to be revolving around something quite new. And there is, for the man in the pew, a bit of dizziness in the motion and some uncertainty about the center around which this motion takes place.

To begin with, the old concept of mission seems to have disappeared. It once meant bringing those to Jesus Christ who formerly knew him not. It now appears to be made up of issues with political significance. The appeal does no longer seem to be to accept Christ as the Son of the living God. Rather, the appeal is to those objectives which are related to and concerned with making governmental policy. Some are worthy, some not so worthy, and these are goals which man by his own resources and will is to bring about. Man has boldly put himself at the center. Plans and programs are the gentle zephyrs and devastating storms which revolve around this new occupant. The layman feels that Christ still remains somewhere in the picture but he finds it more difficult to discover, to identify, and to reach him.

The faithful church attendant is finding, too, that his way of worship is being changed. This change, together with the emerging man-centered faith, is proving almost too much for the average worshipper. He finds himself being subjected to a series of experimentations which leave him confused and somewhat bitter. With both accustomed faith and worship disappearing, it is not unexpected that he should begin to question those sources which have brought this about. Persons, organizations, structures are being brought under close review.

Furthermore, the layman is becoming aware that the acceptance of a man-centered cause, no matter how rationalized, tends to supplant Christ and the Christian Gospel. And involved in this process he is saddened to see emerging certain attitudes which have not heretofore been identified with the Christian life. First, he observes rising a posture of autocracy which has been quite foreign to his life-long association with the church, and unless he becomes a part of this posture he finds that he has less and less to say about more and more. Decisions are made for him which he in turn must accept. The exercise of this autocracy is producing effects which are deep, disturbing, and rebellious. Secondly, he sees the absolute nature of morals being disputed and denied by the very people he has been taught should defend them. Thirdly, he sees emerging a kind of buoyant willfulness which mocks humility. To this new attitude his response is one of diminishing trust.

Finally, the man in the pew is beginning to detect with sadness that the church in fact is already divided: one division being built upon a "cause" and one upon the Gospel. History may very well confirm this insight and give the decade through which we are now living as the time when the actual separation took place.

In our haste to accomplish what we wish to bring about, we may some day find that we have said some final words over that which we have long cherished as part of our very inner being.

✦ALLEN J. MILLER

## The Louisville Decision

THERE should be no recriminations against the Presiding Bishop and the Executive Council for their decision at their last meeting [TLC, Oct. 24] to move the 1973 General Convention from Jacksonville to Louisville. Unavoidably and regrettably this must cause much inconvenience to the people of the Diocese of Florida, who, as Bp. Hines reported to the council, "have been simply magnificent during this period of exploration."

Everybody concerned in the whole matter has acted in good faith. When the 1967 convention accepted Jacksonville's invitation for 1973 it was assumed by all that the meeting would be of the traditional General-Convention-only type. Then came the innovations of South Bend, with hundreds of "additional representatives" being added to the assembly. Wisely or unwisely, that Special General Convention, and then the 63rd General Convention at Houston in 1970, decided that henceforth there should be General-Convention-plus-additional representatives. Once this decision was made it became necessary to review the decision to go to Jacksonville in 1973. In the course of this review it was found that the available facilities in Jacksonville would fall far short of adequacy for the enlarged convention.

For months the Agenda and Arrangements Committee has been scouring the land for some campus that could accommodate the convention economically. None was to be found. The church was able to get the convention center in Louisville, for the time desired, only in the nick of time; a decision had to be made at once to take it or be left with no other place to go in sight. Louisville can take care of the convention very well.

So Louisville it will be in 1973. Back in 1954, when a similar switch (for totally different reasons) was made from Houston to Honolulu, there was much acrimonious controversy as to the rightness of that move. It would be deplorable if any such aftermath of the present decision should develop. There is no need for it; there would be no sense in it. Given the circumstances, there is nothing further to discuss. (The question of what kind of a gathering the General Convention should be is another question entirely.) The Presiding Bishop and the Executive Council have made a sound decision and they deserve full support.

## Disturbing The Peace

DO you know some Christians (perhaps yourself among them) whose souls need to be treated for their addiction to the belief that pure religion and undefiled is always non-trouble-making? Here are three sayings by 20th-century Christians that may be helpful:

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# CONVENTIONS

## Montana

Among the several canonical changes made during the annual convention of the Diocese of Montana was one deleting reference to age for lay delegates and alternates to convention. This change permits the election of delegates under 21 years of age.

Convention also voted a new method of determining assessments which will be based on approximately 5% of net receipts plus \$24 per year for each family unit.

A resolution was adopted which provides a cathedral parish for the church in Montana. St. Peter's, Helena, is now recognized as the bishop's cathedral though it will not differ from other parishes except that the bishop shall be consulted in the order of ritual, may preach when he desires, and may use the church. When the directorship becomes vacant, the bishop "shall nominate five priests of the church, from whom the cathedral may elect one. When the rector is instituted, he shall be known as the dean of St. Peter's Cathedral."

The convention sessions were held in the Church of the Incarnation, with the Rt. Rev. Jackson E. Gilliam, diocesan, presiding.

## Southwest Florida

The opening service of the third annual convention of the Diocese of Southwest Florida was held in St. Luke's Church, Fort Myers, with the Rt. Rev. William L. Hargrave celebrating and preaching.

A diocesan program with outreach to many areas of concern was adopted. This includes an enlarged ministry to the aged and infirm and ministering to the spiritual and physical needs of all agricultural workers and their families. Support of the diocesan counseling center is to continue by action of the delegates.

A total budget of \$524,569 for 1972 was adopted and of this amount, \$124,978 is pledged to the general church program. In other financial actions, delegates approved a foreign missionary offering to be sent to Panama and the Canal Zone, and a gift of \$2,000 for the support of the University of the South.

The diocese has two new missions: St. Andrew's-by-the-Lake in Spring Hill, and St. John's, Naples.

## Kansas

The Church of St. Michael and All Angels, Mission, Kan., observed the 25th anniversary of its founding by entertaining the 112th annual convention. To mark the occasion, parish organist-choir-master, the Rev. Benjamin Harrison, composed a setting for the Holy Eucharist,

"Thanks and Praise." It was used with Rite 2 and was so thrilling an experience that the congregation rose and applauded and cheered at the close of the opening service.

In his annual address, the Rt. Rev. Edward C. Turner, diocesan, urged all congregations to give the trial use "a good try." He cautioned against an unhealthy spirit of parochialism, saying that the diocesan and national church programs are not optional extras which local congregations may or may not choose to support.

Guest speaker at the convention dinner was the Rt. Rev. Arthur A. Vogel, Bishop Coadjutor of West Missouri. The Inter-denominational Angelic Choir of 80 high-school students from Turner House, the Episcopal-sponsored neighborhood center in northeast Kansas City, Kan., presented several numbers during the dinner. They were accompanied by saxophone, drums, and piano.

During business sessions, Bp. Turner announced the acceptance of campus missions on the three major university campuses in the diocese, and the convention adopted revision of the canon on representation to permit seating the four duly-elected college-age delegates.

A bare-bones budget of \$341,936 proposed for 1972 held the line or reduced most appropriations with the exception of funds for the college department. The budget included acceptance of the full diocesan quota for the national church and was adopted by a unanimous voice vote.

## Michigan

The 138th annual convention of the Diocese of Michigan, which met in Detroit, approved a 1972 budget of \$1,032,855, of which \$363,000 is allotted to the national church. The apportionment to be spread among parishes and missions totals \$955,392.

Delegates passed a "clergy due process" resolution which was introduced as House of Bishops Bill #135 at the 1970 General Convention and which was referred to the pastoral relations committee of the House of Bishops, but did not get to the floor of convention. Basically it calls for the Presiding Bishop to appoint a board of review for the purpose of inspecting and reviewing all judicial sentences pronounced by any ecclesiastical authority upon all clergy.

The resolution arises out of the case of William T. Sayers, who was deposed in the Diocese of Long Island in 1959 and who has been seeking reinstatement. For the past six years he has been in the Diocese of Michigan and under the Rt. Rev. Richard S. Emrich, diocesan, and has rallied support for his cause. A reso-



lution asking that Mr. Sayer's case be reopened was also passed.

Funds to maintain two hospital chaplaincies will run out at the end of 1972 but by resolution the diocesan executive council was directed to include \$32,000 in the 1973 budget for supporting and expanding this work.

Most floor debate centered on a resolution which would have stipulated that the diocese be authorized to guarantee all clergy minimum salary and fringe benefits as described in the guide of the salary and benefits committee. This resolution further stipulated that the diocese be authorized to borrow such necessary funds if needed; that payments made by the diocese be charged against the parish incurring the debt at 4% interest; and that the parish not be allowed to call a rector while it has such indebtedness. The matter was finally referred to the committee on constitution and canons.

The convention theme was "The Episcopal Church in Michigan as a reconciler

in a divided society." This was discussed in the convention address by the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan; the Rt. Rev. H. Coleman McGehee, Jr., Bishop Coadjutor of Michigan, who spoke at the convention dinner; and the Ven. H. Irving Mayson, who preached at the convention Eucharist in St. Paul's Cathedral.

### Spokane

At the seventh annual convention of the Diocese of Spokane, delegates adopted the church's asking in the amount of \$232,320 for 1972, this being the total of askings from the congregations based on their self-expenditures for 1968-70. The budget will be adopted by diocesan council in December or January.

Tribute was paid to the diocesan treasurer, William H. Farnham, Jr., as he must resign the post after 35 years because of ill health. His father was treasurer for 15 years prior to his own appointment.

A new canon on the ministry was accepted, replacing a canon on examining chaplains.

Convention adopted a memorial to the Executive Council, asking that GCSP field appraisers in the Diocese of Spokane consult rectors or vicars in the area of grant applications so that local clergy and laymen, as well, have an opportunity to be heard and consulted. This procedure would be in addition to consulting the Bishop of Spokane. This memorial will also be sent to the provincial representative, the diocesan service officer, the president of the House of Deputies, and the Presiding Bishop.

Young people of the diocese, who recruited an overflow enrollment of campers for 1971 and who raised over \$1,300 for camp scholarships, were commended by convention.

Guest speaker was the Rt. Rev. William B. Spofford, Jr., Bishop of Eastern Oregon, who addressed delegates and visitors attending the convention dinner.

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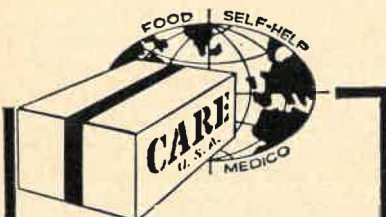
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**A HISTORY OF THE JEWS SINCE THE FIRST CENTURY A.D.** By **Frederick M. Schweitzer**. Macmillan. Pp. 319. \$7.95.

At this time of growing collective concern for our social sins of the past, it is good for churchmen to be reminded that our shameful treatment of "those others" was never limited to primitive people of a darker skin tone. In fact, Christians have devoted many more years of conscientious effort to the steady and unrelenting harassment of their spiritual forebears, the Jews. Nor did we confine our attention to simple people to raise their standards of literacy or improve the quality of their lives. We just as doggedly pursued the civilized and the religious in an effort to absorb them and thus solve the knotty problems of "otherness." Motives for this studied pursuit varied over the years from that of punishing deicides to that of thwarting those who posed some imagined economic threat. In each case ignorance and fear underlay action.

Vatican II set the stage for new thought in the area of Christian-Jewish relations with the document, "Declaration on the Relationship of the Church to Non-Christian Religions." Frederick M. Schweitzer, a member of the history department at Manhattan College, has added another study to a growing body of recent books on the subject, which includes Edward Flannery's, *The Anguish of the Jews*, and Edward Synan's, *The Popes and the Jews in the Middle Ages*.

*A History of the Jews Since the First Century A.D.*, though a bit self-consciously objective, covers the history of Christian-Jewish relations from Roman times to the present rebirth of Israel. It escapes being a mere history of anti-semitism through the author's keen personal appreciation of the greatness and grandeur of Jewish thought and aspiration even in adversity.

Although Schweitzer wrote the book primarily for laymen, many of the clergy can certainly profit from a re-reading of medieval and renaissance history, particularly in those areas which are only lightly touched upon, if dealt with at all, in the seminaries.

One could hope for a more extensive treatment of such giants of Jewish thought and spiritual history as Hillel, Solomon ibn Gabriol, Judah Halevi, Maimonides, and Elias Levitas. Yet the author has provided a short annotated bibliography for those who wish to read further. It is, unfortunately, limited to English-language works.

Schweitzer's book is to be commended especially to those who wish to be better informed in the subject of Jewish history and to those who can bear to know the

often regrettable part Christians have played in shaping it. The book could very well form a text for parish discussions in churches which have a regular adult study program.

(The Rev.) CHARLES ELDON DAVIS  
Old St. Paul's, Benicia, Calif.

**PRAY FOR YOUR LIFE.** By **Allen Whitman**. Augsburg Press. Pp. 91. \$5.50.

The title of *Pray for Your Life* indicated that it might be good retreat reading, so I tucked it into my bag for a recent weekend session on prayer. I found that the easy, conversational style carries one right through in short order, and that there are some pithy parts. But I was left with a vague disquiet, I experienced before with similar books. What better time to get to the bottom of it?

One thing that stands out is Allen Whitman's charge that there is a virtual famine in private prayer among the clergy. Being a pray-er himself, he encourages the practice in groups in his parish. He tells of one occasion when, rather than appear to favor one of the several lay groups, he set about to organize the local clergy. But he had to call it a "study" group or there were no takers.

Now one is almost tempted to believe this in view of all the stuff and nonsense we read from and about the clergy. However, in my rather limited experience I have known several priests who were masters; so it is possible that the priests who gave him "precious little help," and who like himself had been taught that "certain interpersonal relations were healing, but that prayer *did relatively little good*" (my emphasis), may have been put off by the feverishly self-conscious and pragmatic attitude toward prayer that seems to be cropping up all around.

Fr. Whitman certainly looks on prayer as a way of getting things done. It would be unfair to complain of this without telling that he admits the dimension of prayer as it relates to external events can be "blown up beyond proportion," and that he defines praying for the sick as "helping another draw closer to God and letting the chips fall where they may." But having said this, he goes on to concrete illustrations of cures and coincidences that seem cheap and in poor taste. Why should this be so, especially when I do not doubt for a moment that miraculous things happen?

The trouble has, I believe, two sources: First, the real pain and real sorrow that are brought to prayer and the exciting developments that occur are too intimate and intense to talk about easily. It takes a poet to do them justice; in other hands they decline into soap opera. This is why



so many of the private prayer groups turn into pious fronts for gossip and complaining about one's family and neighbors, producing prayer that Bernard Basset calls a "cross between an insurance policy and a police report." Besides, there already is an active prayer group: the church has been working at this for centuries with considerable finesse.

The second matter is more serious for it is the implication that there is power here which we can "plug into through faith and love." There is power, and the lure of its possibilities can be very unsettling; it is the power that created all that is from nothing, and to encourage rash attempts to wrest this power for use in our puny pains and projects is to fly in the face of the facts. Excruciating demands were made on the likes of Moses, Job, St. Peter, St. Paul, and on the most perfect prayer of all, our Lord.

CHRISTINE L. BENAGH  
St. Philip's, Nashville, Tenn.

**ANGLICAN VISION.** By Emmanuel Amand de Mendieta. SPCK. Pp. 154. £2.25.

Emmanuel Amand de Mendieta was a Benedictine monk for over 20 years. He was received into the Church of England in 1956. He is at present a canon residentiary of Winchester Cathedral. He is able to view the Church of England with a certain continental objectivity.

Dr. de Mendieta treats briefly and clearly some of the crucial subjects in the life of the Church of England such as, the royal supremacy, the Prayer Books of 1552 and 1559, the Oxford Movement, and the modern liturgical revival. He deals in knowledgeable fashion with the parties in the church and hopes for a closer relationship between the catholics and evangelicals. He does not regard the broad church or middle non-party group as holding the key to the future.

It is refreshing in a time when some are denigrating the Anglican Communion and trying "to sell it out" to find an author who displays great faith in the Church of England and the other churches in the Anglican Communion. He believes that the Anglican Church is within itself ecumenical, holding various points of diversity in unity. He does think that through dialectical debate the church should arrive at a written statement of what she believes to be true of such matters as the episcopacy. He writes: "They must first arrive at a plain, unambiguous and written confession of catholic faith of their own church, worded in a short document drawn up in clear, modern, and biblical words." This, he thinks, is necessary before we can have fruitful debate with the other communions. (But can you imagine Anglicans drawing up such a statement!)

Dr. de Mendieta, in the latter part of *Anglican Vision*, sets forth his concept of the Anglican Church as she plays her part in the ecumenical rapprochement. Her catholic sacramental heritage is vital and

the historic episcopate is fundamental. In the present wave (one almost says "fad" of ecumenism), the views of Dr. de Mendieta are scholarly and lively and our beloved Anglican Communion comes off rather well indeed.

(The Rt. Rev.) WILLIAM PAUL BARND, Ph.D.  
Suffragan Bishop of Dallas

**THE BAMBOO GROVE: An Introduction to Sijo.** By Richard Rutt. University of California Press. Pp. 170. \$7.50.

It has been the fashion for some time now to deprecate missionaries for their too close alliance with western civilization and to say that they practiced cultural imperialism as often as religious propagation. The element of truth in the charge obscures the other truth that we are also indebted to missionaries for some of the best studies that have been made of the religion, language, and culture of the people to whom they have gone, studies that indicate a sensitive appreciation on the missionary's part for the values of the people to whom he goes. The latest in the series of such studies has been made by our Bishop of Taejon in Korea, the Rt. Rev. Richard Rutt.

*The Bamboo Grove* is a translation of Korean poems in the *sijo* form together with an introduction to and analysis of the *sijo*. The *sijo* consists of three lines, each of which is divided by a major pause in the middle and has subsidiary

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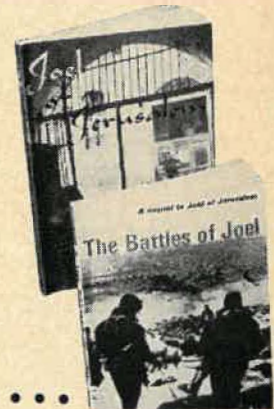
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pauses in each half-line. In the three lines there are four movements of thought: a theme is stated, developed, is countered with an anti-theme, and the poem concludes. The introduction of Bp. Rutt is a major contribution to the study of Korean literature since it treats a number of questions which have not been dealt with before, such as the history of the transmission of *sijo* texts, the sound patterns of the *sijo*, and the varied content and moods of the *sijo*. It is little wonder, then, that the volume was sponsored by the Asian Literature Program of the Asia Society.

Many readers of TLC will be favorably disposed toward Oriental poetry because of the examples of Christian Japanese *haiku* that appeared in its pages several years ago. They will also expect charm and literary grace from Bp. Rutt who reported the last Lambeth Conference so deftly. They will not be disappointed: the poems in translation become literature in their own right. I found that my own cultural provincialism caused me to appreciate the modern *sijo* more than the ancient ones, although I could detect something of the magnitude of the accomplishment in the cycle of poems called "The Fisherman's Calendar." In these strident days, there is also something very attractive about a song of political protest with the good manners of this one:

*The white snow has left the valleys  
where the clouds are lowering.  
Is it true that somewhere  
the plum trees have happily blossomed?  
I stand here alone in the dusk  
and do not know where to go.*

(The Rev.) O. C. EDWARDS, JR.  
Nashotah House

◆  
**THE BLACK PANTHERS SPEAK: The Manifesto of the Party.** Edit. by Philip S. Foner. J. B. Lippincott Co. Pp. 274. \$6.95.

Apart from a brief, pointed forward by Julian Bond and a 29-page introduction by the editor, Philip Foner, *The Black Panthers Speak* allows the Panther movement to speak at its best without editorial interpretation. The editor is professor of black history at Lincoln College in Pennsylvania. A prolific historian of the Left (among many works, a four-volume *Life and Writings of Frederick Douglass*, a four-volume *History of the Labor in America*, and *The Case of Joe Hill*), Dr. Foner shows clearly in the preface that his sympathies lie with the Panthers. Reviewing this book a year after it was published gives some credence to Dr. Foner's complaint of police harassment of the Panthers; *Time* (Aug. 23, 1971) speaks of the "growing list of Panther cases in which the prosecution has so far failed to win a conviction."

To review this book, the reviewer is obligated to direct the reader to the history of the Left in America and in particular that part peculiar to America in its individualism *i.e.*, the International

Workingmen of the World, so the reader may understand the book better. Labor history, like the Depression, is a subject avoided in most American educations. Yet their imprint lies heavy on our history. There seems to your reviewer an interesting parallel between the Panthers and the IWW. Among other things, each appealed to a minority, yet affected the majority. Each was willing to commit itself to violence. The IWW disintegrated into factions as its leadership was arrested or killed; though such a comment may be premature, that appears to be the direction of the Panthers. The reader ought first to get enough background in American history to realize that the Radical Left has always been a part of American history (*i.e.*, Thomas Paine) and does manage to leave its mark on our generally conservative society. With this in mind he ought to read *The Black Panthers Speak*. They do not appeal to the bulk of black America, but they do affect it. They do articulate the black grievances as experienced in America in bold print.

As an introduction to what may to many be an unpleasant, but none the less real, part of our society this is a good book. One who is called to be a reconciler needs to read this book — each Christian, that is.

(The Rev.) HARRIS C. MOONEY  
*All Saints', Indianapolis*

◆  
**CHINESE RELIGIONS.** By D. Howard Smith. Holt, Rinehart, and Winston. Pp. xiii, 222. \$2.45 paper.

*Chinese Religions* is a new paperback which is a most handy survey of the dominant aspects of the religious and philosophical traditions of China. It is especially useful at this time, when China once again is coming into greater contact with the West. Smith shows that some aspects of Chinese Communism reflect a traditional Chinese worldview, an observation both surprising and revealing.

There are few cultures in which it is harder to differentiate between religion and philosophy than China. Chinese religion is not rooted in membership in an institution or local organization, but consists largely in a certain orientation towards life. Thus it is that popular Chinese religion is an amalgamation of many component elements, which vary as widely from one another as animism, Confucianism, Taoism, Buddhism, alchemy, and the worship of ancestors, a fusion which has been enriched, in varying degrees, by such outside influences as Christianity, Islam, Zoroastrianism, and Judaism. The basic Chinese attitude is one of broad, inclusive tolerance, although the Chinese can be intolerant of points of view which claim a unique and absolute truth.

Throughout the intellectual history of China we find tendencies which have a striking counterpart to western philosophies. Thus, we find in Chinese thought trends which we might call, respectively,



idealistic and empiricistic, but also a frequent repudiation of metaphysics, except on a popular level, that is rare in the West for modern times.

D. Howard Smith discusses at length the influence of Indian philosophy upon Chinese thought, especially that of the Madhyamika School, which denies the ultimate reality of the physical world. Such idealism is relatively rare in China, since the Chinese mind favors empiricism over idealism, but it nevertheless reached a height of development that has vast philosophical sophistication.

The greatest amount of attention is paid to the major schools of Chinese thought, Confucianism and Taoism, and to the most successful foreign tradition, Buddhism. Smith perceptively discusses Confucianism, really a philosophy and not a religion, even though a state cult developed out of it. He shows how Taoism originated as a naturalistic ethical outlook on life, and yet changed into a folk cult of polytheism, alchemy, and divination. The success of Buddhism in China is shown as due to the unique ways in which Buddhism accommodated to Chinese soil, assimilating most traditional features of the Chinese way of life.

Smith's discussion of Christianity in China is particularly fascinating. He shows that the early Jesuit missionaries were given a warm welcome because of their skills in modern science and technology, but indicates that Christianity subsequently became too closely associated with the infringements of foreign powers upon Chinese sovereignty in the 19th and 20th centuries, thereby causing widespread resentment and distrust of foreign missionaries. Smith's comments upon the role in Chinese history of other religious traditions, such as Nestorian Christianity, Manichaeism, Zoroastrianism, Islam, Judaism, and various forms of modern Christianity, though slight in extent, also provide surprising information.

(The Rev.) ARTHUR W. RUDOLPH, Ph.D.  
East Carolina University

**A FUTURE FOR THE HISTORICAL JESUS.** By Leander E. Keck. Abingdon Press. Pp. 271. \$6.50.

*A Future for the Historical Jesus* had its origins in a single lecture given in 1965, then recast into two lectures, recast into a longer lecture series, and finally presented in book form. Leander Keck is professor of New Testament at the Divinity School of Vanderbilt University. He is a minister in the American Baptist Convention and a member of the Disciples of Christ.

The initial chapter, "Jesus in the Hands of Determined Critics," sets in motion a rather cogent and compelling discussion of the various quests for the historical Jesus. Many cautions are given, e.g., one cannot study simply the synoptics, or even the canonical gospels alone, in the path leading to the assessment of Jesus. There is a final and irreducible historical

Jesus. The next chapter is an analysis of "faith" as discussed by Bultmann, Jeremias, Fuchs, and Ebeling. Keck then moves on to his own analysis of faith under the heading of "trust."

The chapter on the historical Jesus and the Gospel defines "gospel" as an understanding of man's plight, a way of conceptualizing a resolution appropriate to the plight, and an appropriate way of talking about Jesus as the one who effects the resolution (p. 101). The only alternative to "gospel" is Stoicism, where man is to do it on his own. The Gospel has salvific power because it invites the hearer to see Jesus through the proclamation, not merely to accept Christian (self-) understanding (p. 127). The function of preaching in the church is to make clear the reasons for trusting Jesus.

The fourth chapter is a discussion of salvation, while the final chapter discusses the historical Jesus and the character of God. Since trust in God was constitutive for Jesus, he who trusts Jesus discovers that the question is acute (p. 214). We have sufficient data about Jesus to be decisive for our understanding of God (p. 217).

While the text of the book flows in the running style of a lecture, much of the more critical discussion is hidden in the footnotes appended after each chapter. Indeed, the footnotes total 68 pages! Keck has read widely (he provides an index of names) in the whole "lives of Jesus" discussion, and is editing a series by the same name. Anyone who preaches Jesus will find his thinking stimulated, clarified, and sharpened by reading this book.

(The Rev.) LESTER B. SINGLETON  
St. Stephen's, Racine, Wis.

**SOMETHING BEAUTIFUL FOR GOD: Mother Teresa of Calcutta.** By Malcolm Muggeridge. Harper & Row. Pp. 156. \$5.95.

Be prepared, in *Something Beautiful for God*, not for reading, but for an experience! Combining his own writing style with photographs by S. K. Dutt, Malcolm Muggeridge provides a premiere experience in communicating the Gospel of Love. Be prepared also to discover that this is an intensely personal experience, as the Gospel of Christ should be!

Devotees of Muggeridge will not be disappointed, as for example, in his remarks on page 45 concerning the reluctance of modern ecclesiastics to face the potential for the miraculous in life; or a less than flattering view of Anglicanism today (p. 56). More than this though, Muggeridge's personal response to Christ, as seen through Mother Teresa, comes through constantly. From this in turn comes a vision of Mother Teresa of Calcutta which has an unflinching personal impact on the reader. You will find yourself responding with joy, pleasure, wonder, and gratitude at how beautiful a thing it is to love the unloved, comfort the abandoned, dying, and heal the leprous

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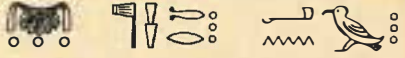
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and tubercular outcasts of society (in this case, India).

This then is a remarkable love story beautifully told and shown, one which has the power to draw the reader deep into the fascinating reality of the life of Christ. A courtly gesture of an old man kissing the hand of Mother Teresa becomes "a gesture of perfect thankfulness—in which I shared (*as will the reader too*)—for helping our poor stumbling minds and fearful hearts by showing us his everlasting truth in the guise of one homely face going about his work of love" (p. 126).

True, this work of the Missionaries of Charity concerns the reality of helping society's outcasts, and I understand better now what our Lord means about the poor having the Gospel preached to them (for which see pp. 22-23). But even more, this is a vivid glimpse of what the Gospel of Christ is, a vision in which you can share personally. I'm going back to re-read it now. I'll start by looking at the fantastic picture of love on page 64, and then set the tone by Muggeridge: "I can only say of her that in a dark time she is a burning and a shining light; in a cruel time, a living embodiment of Christ's gospel of love; in a godless time, the Word dwelling among us, full of grace and truth." And then I'll just read anywhere at all, and I'll understand Christ even more. For this really is *Something Beautiful for God!*

(*The Rev.*) ROBERT A. SHACKLES  
 Priest of Central New York

**THE SPIRITUAL PATH.** By Raynor C. Johnson. Harper & Row. Pp. 216. \$6.95.

*The Spiritual Path* is a rejection of the physical world as unknowable and futile, and a flight into mysticism, especially the mysticism of Asia. It is therefore a denial, or rather a brushing aside as unimportant, of the Christian doctrine of the incarnation, that is, the teaching of the Divine Word, the only-begotten of the Father, who for us men and for our salvation came down from heaven and was made man. Instead, in his first chapter, the author embraces the Hindu teaching of *re-incarnation* (p. 8). The first chapter is a well-written and eloquent recap of the Book of Job, with a subtle (and unjustified) interpretation of Job's cry to the Almighty, "I had heard of thee with the hearing of the ear, but now mine eye seeth thee" (see footnote on p. 9), making it agree with Buddhist and Hindu teaching about the nature of man. It would have been impossible for the Hebrew who wrote the Book of Job to have intended any such thing by what he wrote.

Beginning with chapter 2, Raynor Johnson plunges into the intricate world of imaginative speculation which is Hinduism, and also Buddhism, certainly in the Greater Vehicle. The author loses the sense that he is talking about ideas, and begins stating them as facts (p. 27: the detailed description of what happens to



the soul immediately after death; and p. 29, concerning reincarnation).

Scattered through the book are attacks on orthodox Christian belief. An aura of great learning, scientific and religious, surrounds this writing, which is no more than "name-dropping," quotations from Jung, Freud, St. Paul, Old Testament writings, New Testament writings, and so forth. All of this is spurious.

The material covered is familiar enough to serious students of the Oriental religions. There is nothing new in this book; but in its determined rejection of reason, and its refusal to accept the reality of the physical, it may have a certain pernicious effect on god-hungry innocents in this Age of Aquarius. In chapter 5, Jesus is lumped together with Moses, Gantama, Krishna, Hermes, Orphens, Nanak, Kabir, and Romana as "Incarnations of the Logos." This ignores *monogenes*—"only-begotten"—in the prologue of the Fourth Gospel. Jesus is the only one who reveals God fully.

After reading *The Spiritual Path*, this reviewer feels like the professor who was asked what one book he would take with him if he were about to be marooned on a desert island. He named a certain encyclopedia, saying that it had so many errors in it that it would keep him interested for the rest of his life correcting it. In the same predicament I might take this book, and for the same reason.

(The Rt. Rev.) WILLIAM R. MOODY, D.D.  
Retired Bishop of Lexington

# Booknotes

Karl G. Layer

**CHRIST THE LIBERATOR.** By John R. Stott and others. Inter-Varsity Press. Pp. 288. \$2.95 paper. The Rev. John Stott is a well-known English evangelical priest. In this volume he, and a number of others of similar persuasion (Paul Little, Leighton Ford, and Thomas Skinner being probably the best known), discuss the status of Evangelical Christianity in the world today. The four parts of the book are: "The Upper Room Dialogue"; "Issues in World Evangelism"; "The Challenge of World Evangelism"; and "A Survey of God's Work in the World." The volume is a reprint of a series of papers delivered at a 1970 convention.

**HERE COMES EVERYBODY.** By William C. Schutz. Harper and Row. Pp. xviii, 295. \$6.95. Mr. Schutz's book deals with a sort of latter-day sensitivity training. His goal is to present "encounter as a culture." He begins with an awareness of the body "that is critical to encountering," and he describes "rolfing" and other techniques which are designed to reveal the connections between bodily expressions and thinking. He points out that "encounter is not in itself a religion, but as a way of life it fully embraces a spiritual dimension of life."

**ON A JOURNEY THROUGH LIFE.** By Roger Weeks. Pp. 96. **ON A JOURNEY WITH A CARING PERSON.** By Peggy Halsey. Pp. 96. Seabury Press. \$3.95 for the set. Paper. Here are two volumes of Seabury's "Exploring Life Series." Designed for ages 17 and over.

**CITY OF OUR GOD.** By Graham Neville. SPCK. Pp. ix, 118. £2.10. Fr. Neville states that two distinct features of Christian life in England today are the increased interest in holy buildings (despite dwindling congregations) and the revival of pilgrimages. Both these developments could imply a belief in a localized divine presence. This study attempts to present an answer to the question of the validity of that presumption, by examining the idea of Jerusalem, "the Jerusalem which is above," in biblical and intertestamental writings. He believes that many people find localized holiness congenial because it commits them to nothing. A religiosity which shuns personal encounter "has little connection with the faith expressed in the NT or with the contemporary world. We need to return to the fundamental idea of Jerusalem and to have the courage to reorder our church life in the light of all that has been revealed concerning the City of God."

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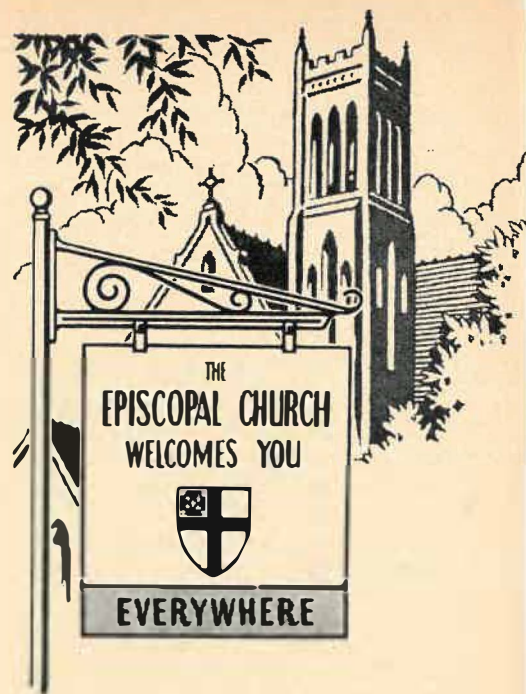
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