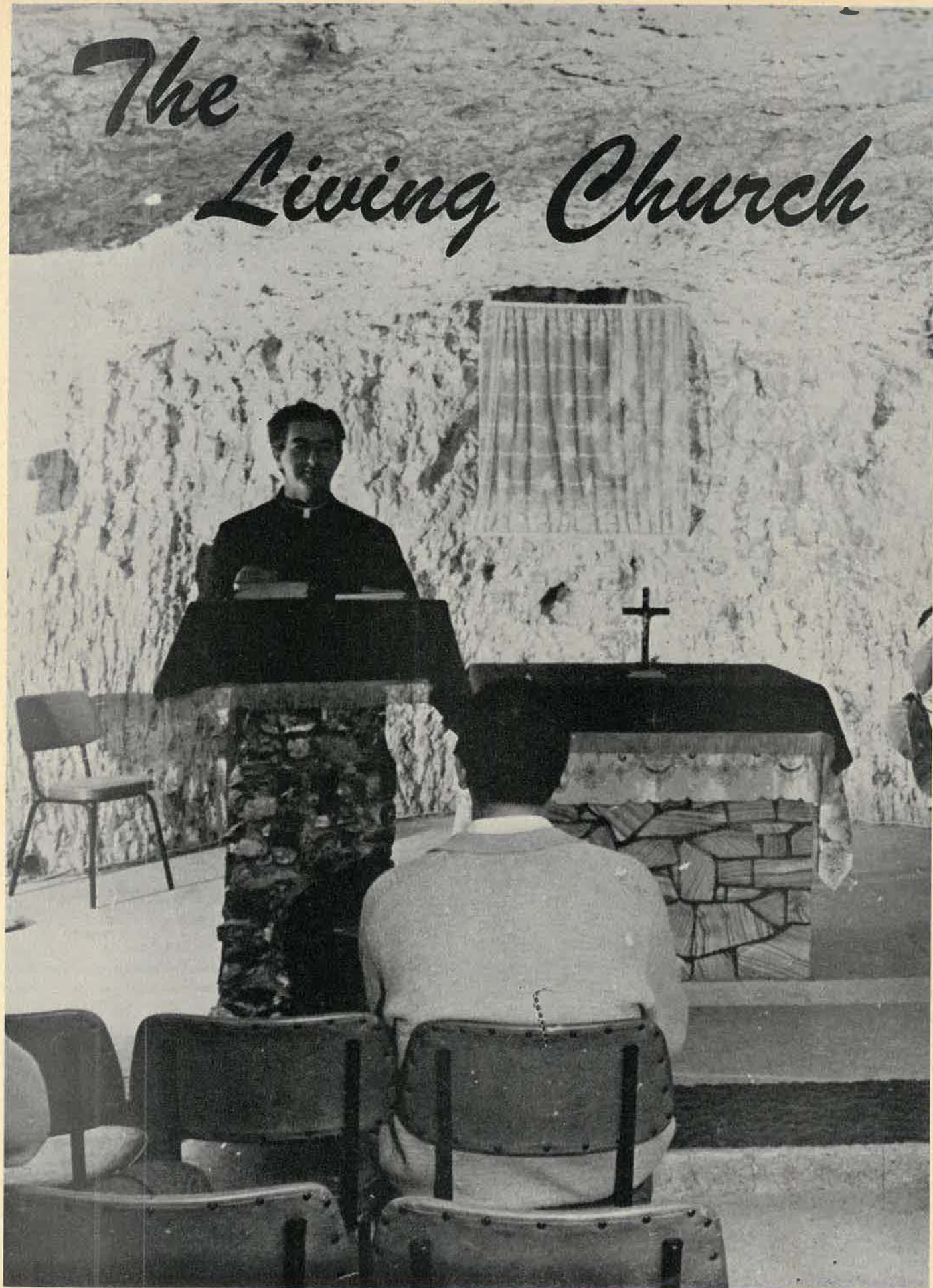


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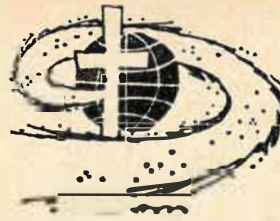
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Around



& About

— With the Editor —

Old friend and Harvardman C. P. M. has sent me a copy of the June 1971 issue of *Harvard Today*. It contains some very choice comments by Alan Paton, the great Christian novelist of South Africa, upon whom Harvard had the good judgment to confer an honorary degree. Moreover, it invited Mr. Paton to speak at the commencement-day exercises, and much of what he had to say was by no means of the liberal-leftists' dish of tea. So, be it noted for the record, that Fair Harvard in this matter was eminently fair. It is not true that the only kind of person who ever gets to speak to a Harvard audience is the America-Hater. But before coming to the Paton quotes, here is a quoteworthy item from the same paper, written by Jonathan Galassi of the Class of '71 and taken from the class ode:

*Fair Harvard, the evils we move against
lurk in our own shifting dreams; let
us take care to remark, in our hunger
for change, that it, is us we must
remake.*

Not very good poetry, but it's the Old Time Religion, and it is gratifying to note that what was good for Paul and Silas is good enough for Harvard.

Mr. Paton said: "To younger people: I understand well your dissatisfaction with the world we have made. But I do not believe that one can make it any better by withdrawing from it. I understand your argument that if you take part in it, you are only prolonging its existence. I understand your argument that if you take part in it, it will corrupt you just as it has corrupted us. But it is not a very good or a very brave argument. The only way in which one can make enduring man's inhumanity to man, and man's destruction of his own environment, is to exemplify in your own lives man's humanity to man and man's reverence for the place in which he lives. It is a hard thing to do, but when was it ever easy to take upon one's shoulders the responsibility for man and his world?"

Another Paton quote: "The temptation to achieve conformity by legislation is very powerful, and I hope that the American people will never yield to it, because it will mean the erosion of liberty and of the rule of law, and that is what it has meant in my own country. . . ."

Finally this: "I am often asked the question as to whether Americans should withdraw all investments in South Africa. I know this view is strongly held by some, and I respect it, but it is not my own.

If those American enterprises in South Africa—and there are not a great many—and here I am quoting from the statement of the Polaroid Corporation entitled 'An Experiment in South Africa,' would 'improve dramatically the salaries and other benefits of their non-white employees,' then I have no doubt that this would exert a moral pressure on South African employers to do the same. It is my opinion—that apart from any color of skin or difference of race and culture—the great disparity between white and black wages leads, paradoxically enough, to an intensification of white fear for people of other colors and races, when they also, because of their poverty, live a totally different kind of economic life, seem more alien and more other than ever."

Another old friend, R. S. N., wishes to record his distaste for two "bug words" which we failed to mention in our recent blacklist. These are "implement" and "framework." "They bug me no end," he says. They "polarize" me too.

A younger friend, D. W. S., calls attention to a passage in C. S. Lewis's *The Abolition of Man*, which touches upon the currently lively topic of whether to preserve the English of an earlier age in the rites of the Book of Common Prayer. Mr. Lewis wrote:

"A theorist about language may approach his native tongue, as it were from outside, regarding its genius as a thing that has no claim on him and advocating wholesome alterations of its idiom and spelling in the interests of commercial convenience or scientific accuracy. That is one thing. A great poet, who has 'loved, and been well nurtured in, his mother tongue,' may also make great alterations in it, but his changes of the language are made in the spirit of the language itself: he works from within. The language which suffers, has also inspired, the changes. That is a different thing—as different as the works of Shakespeare are from Basic English. It is the difference between alteration from within and alteration from without: between the organic and the surgical." (*The Abolition of Man*, 57. Macmillan-Collier Paperback ed.)

Henry E. Eccles, whose "Notes on Pentagon Papers" appear on this week's editorial page, is a retired U.S. Navy rear admiral who makes his home in Newport, R.I.

Letters to the Editor

Puzzlement

I confess I am not very bright, but Bp. Krumm's puzzlement puzzles me. He is quoted [TLC, July 4] as saying, "I am puzzled that the same people who so loudly protest the restrictions upon the church's freedom imposed by communist countries are themselves often angrily seeking to restrict the church's freedom here in our land and blackmailing the church by withholding funds for its support."

Is not a significant non-equation being stated, to wit, equating the objectionable communist *governmental* restriction with the exercise of personal *free choice* to participate or not according to one's conscience? Quite apart from one's personal view on paying or not paying pledges to the institution, have we really agreed to this implied compulsion one can sense in the bishop's words?

(The Rev.) ROBERT A. SHACKLES

Wilkes-Barre, Pa.

On Discerning the Body

The Rev. Henry Summerall's article, *Children and Communion* [TLC, June 20], may well qualify him for membership in the Loyal Order of Uzzahites. I am sure his intentions are honorable; so were Uzzah's. The parish priest, in interpreting the doctrine and discipline of the church to his people, must of necessity be an apologist. A man is entitled to a certain amount of irritation when the rules are changed. I feel, however, that in choosing a diatribe style, Fr. Summerall has overdone it. The method and the motive for defending what will be is not really different than those for defending what was. I pray that what unites us will prove greater than what causes us to differ.

The text, I Corinthians 11:27-32, admits a different interpretation from what Fr. Summerall has given it. The body to be "discerned" may be the church in fellowship rather than the eucharistic element. Western exegesis has been pretty much the other way since St. Augustine, if Article XXIX is cor-

The Cover

With all the talk these days about the "underground church," it is of note that in Australia there is a church which is literally beneath the ground. The Church of SS. Peter and Paul, in the opal mining community of Coober Pedy, is built into the side of a hill—which is not all that unusual in the town of 3,000 people, many of whom have underground homes. Their reason for living that way stems from the temperatures common in the area. In the summer a high in the 120s is frequent, with the night low ranging around 100. But during both summer and winter it is an even 70 degrees underground. The church, which is shared by Roman Catholics and Anglicans, was tunneled out of sandstone several years ago by volunteer labor, as was the adjoining pastor's office and living space. (Photo from RNS)

rect, although I have been unable to determine just where "St. Augustine saith" it. Chapter 25 of Book XXI of *The City of God* deals with the subject, but I discover neither the phrase nor our text. In fact, St. Augustine maintains that neither the heretic nor the sinning catholic is saved by participation in the Eucharist because they are not truly of the body of Christ, the church. To get back to the apostle, the doctrine of the church as the body of Christ is very important to him and forms a large part of the substance of I Corinthians. The fault of the Corinthian church that is the occasion for our text is an offense against some members of that body, and reference to the elements is to both.

If, then, the unworthiness that leads to weakness, illness, and death is not sin in general but failure to regard and respect the fellowship and all its members, we may draw a quite different conclusion about communion for children. We affirm that children are members of the body of Christ by baptism, but we deny them the bread and drink of the Lord. May it not be that spiritual infirmity, ours and theirs, is the result of our failure to discern the body?

(The Rev.) CHARLES W. HUNTER

Vicar of St. Anne's Church
Washougal, Wash.

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St. George's Church, Ardmore, Pa., has some used altar paraments that we would be glad to give to some mission or parish, if the sizes would be right. There is a set each of white, purple, and green in the following sizes:

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FRANCES C. HUGHES

Member of the Altar Guild
St. George's Church

Ardmore Ave. & Darby Rd.
Ardmore, Pa. 19003

Trial-Use Theology

I believe that we need to look closely at the theology of the trial services. One reason for the revision of the Prayer Book is clearly the dissatisfaction with the theology of the Book of Common Prayer that many clergy and laity feel.

In the new trial-use Holy Eucharist, we read that before the minister distributes the bread and the wine, he may invite the people with these words: "Take them in remembrance that Christ *gives* himself for you and feed on him in your hearts by faith, with thanksgiving."

It is true that we can say that Christ gives himself *to* us when, by faith, we receive his Spirit through Word and sacrament. But in no sense does Christ give himself *for* us now, nor can he. He did that once for all upon the Cross.

There are eleven references in the New

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Testament to the self-giving of Christ for his followers. All of these refer to his death upon the Cross, which was a one-time event. I Peter 3:18 is a prime example of these statements: "Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God." The present words of administration are entirely biblical: "The Body of our Lord Jesus Christ, which was given for thee. . . . Take and eat this in remembrance that Christ died for thee. . . . The Blood of our Lord Jesus Christ which was shed for thee. . . . Drink this in remembrance that Christ's Blood was shed for thee. . . ."

The effect of the new words is to mutilate the heart of the Lord's Supper, which is the joyful remembrance of the unique atoning death of Christ for our sins. If that once-for-all self-oblation for us is denied in the celebration of the Lord's Supper, as by these new words it is, then there is nothing left to celebrate.

(The Rev.) G. WRIGHT DOYLE
Vicar of St. Barnard's Church
Murfreesboro, N.C.

"Seen and Unseen"

I don't know where buttals, rebuttals, and re-rebuttals should end, but I beg your indulgence for one more round. Fr. Ralston attacked the Liturgical Commission; I attacked him; I have now been attacked [TLC, July 4] by Mr. Hampton Mabry, Jr.

I think many letters to TLC are too long, so I tried to be brief. In doing so, I was too sharp. I am sorry. But when Mr. Mabry says I in no way dealt with the issue at hand, he is quite incorrect. I dealt only with the issue, which was Fr. Ralston's (I think nasty) imputation of knavery or folly to the members of the Liturgical Commission, now joined in (I think churlishly) by Mr. Mabry. In any event, this precludes rational discussion.

Coming to the underlying technical point Fr. Ralston seems to have wanted to make, I suggest that he, with his linguistic expertise, explain to us all the problems of trying to render any document from one language and culture into another. And how in particular, a document dealing with affirmations about God and using imagery extensively poses special problems, because imagery is highly situational and cultural. And how languages do not have one-to-one verbal correspondence, so that it is important to distinguish between precision of language (with the associated question of precision of thought) and the rigid adherence to certain specific words, as in incantations.

(The Rev.) ARTHUR M. G. MOODY
Vicar of Trinity Church
River Falls, Wis.

Church and GM

It is so strange that the Episcopal Church, which I am sure has been wealthy through many dollars from the General Motors Corporation, should start charging at big business [TLC, June 20]. This charge is not only aimed at GM; this is a direct challenge to all big business.

Large industry is heavy with Episcopalians who have made many dollars at the expense of others and have contributed well to the church. If this is such an issue now, why has the Anglican Church permitted the African policies to exist for so many years? We have had many years to work on this, when the

church had sufficient funds for the foreign bid. But no, now we need a scapegoat, so GM, here we are.

We had better spend a little more time on our church problems and on how we can, once again, bring people into a common communion with God—first!

HAROLD S. MARSH
Hopkinsville, Ky.

Bp. Brown's Consecration

The Rev. Donald W. Monson states in his letter [TLC, May 30] that the Rt. Rev. William M. Brown was consecrated an auxiliary bishop by the Most Rev. William H. F. Brothers of the Old Catholic Church in America—which, indeed, he was. He further goes on to say that Abp. Brothers had been consecrated by "one styling himself Prince de Landas Berghes et de Rache, Old Catholic Bishop"—which he was.

It might interest readers of TLC to know that Abp. De Landas Berghes took part in the laying-on-of-hands when the Rev. Hiram Richard Hulse was consecrated as the Episcopal Bishop of Cuba, on Jan. 12, 1915, at the Cathedral of St. John the Divine, New York City, thus attesting to the acceptance of the validity of his orders by the Episcopal Church. I myself am also a bishop of this same succession.

(The Most Rev.) EDWARD C. PAYNE, O.C.
Diocesan of the Independent Catholic Church
Wethersfield, Conn.

"Jesus Christ Superstar"

The guest editorial on "Jesus Christ Superstar" by Fr. Shamhart [TLC, June 20] is very interesting and cleared up the question of just what the final orchestral section, titled merely *John 19:41*, is intended to convey or imply. Seen as a Rock Passion, "JCSS" ends with Jesus's burial in the sepulchre, *John 19:41-42*—period.

My main purpose in writing, however, is to call attention to the striking parallels/contrasts in the artistic treatments given to the various scenes in "Jesus Christ Superstar" and those of the late Dorothy L. Sayers in plays number 8 through 11 of her *The Man Born to Be King*. I was struck by these while closely following the libretto during my first playing of "JCSS," and have used both the recording and the plays in my eighth-grade church school class this past year. For instance, the essence of the trial before Herod, which Luke covers in a couple of verses, is handled indirectly by Dorothy Sayers and directly in "JCSS."

I found that the introduction of such material into an eighth-grade class on the *New Testament* not only exposed the children to other art forms for presentation of the Gospel, but also helped them distinguish between the essential truth conveyed by a story and the means used for its expression, the details of which may not be literally true.

CHARLES C. ALLEN
Lay Reader at St. George's Church
Schenectady, N.Y.

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August

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Pentecost XI
20. Bernard, Abt.
22. Pentecost XII

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The Living Church

August 15, 1971
Saint Mary the Virgin

For 92 Years,
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ORGANIZATIONS

PECUSA Missionary Society 150 Years Old

Oct. 31 has been designated as the date for the official observance of the formation of the Domestic and Foreign Missionary Society of the Episcopal Church. The anniversary committee appointed to aid the church in marking this date has suggested diocesan services as well as services for each congregation. The Rev. Massey Shepherd, Jr., who is on the committee, has prepared orders of services for use at Morning Prayer and at the Eucharist for these occasions.

The 1970 General Convention urged that each church member make a thank offering of \$10 as a token of support of the work of the society. Any overseas or aided domestic diocese may be selected as the recipient of the individual offering, but the executive committee of the Executive Council has suggested as principal recipients: Dioceses of Arizona, Hawaii, North Dakota, Costa Rica, and Taiwan, and the Igreja Episcopal do Brasil, an independent province of the Anglican Communion that has four dioceses in its jurisdiction.

The society has sent missionaries to all sections of this country where the church was not established in the early days of its work, and in more recent years, to special groups within our borders. Overseas missionaries have served in Greece, China, Liberia, Moslem countries, Japan, Mexico, Haiti, Cuba, Brazil, Puerto Rico, the Philippines, Pacific Islands, Panama, Costa Rica, Nicaragua, Okinawa, Taiwan, Virgin Islands, and the Dominican Republic. Many of our missionaries are in some of these areas today.

Chairman of the anniversary committee is the Rt. Rev. Walter H. Gray, retired Bishop of Connecticut.

LUTHERANS

Missouri Synod Holds Stormy Session

America's second largest (membership 2.8 million) Lutheran body, the Lutheran Church-Missouri Synod, held its biennial convention in Milwaukee, and the session proved to be a stormy one on a number of major issues. Most or all of these issues stem out of the question which divides Lutherans sharply and deeply: Is every word, every statement, in the Bible to be understood and believed as factually true?

As Missouri-Synod Lutherans use the terms, a "conservative" is one who holds to an absolute biblical literalism, while a "moderate" or "liberal" allows for a non-literal acceptance of the Bible as the Word of God in all its parts.

Dr. J. A. O. Preus, president of the church, leads the conservative segment. He sharply criticized "the modern method of interpreting the Bible," which holds, he said, that "the fall of Adam and Eve, the universal flood, the miracle of Christ's walking on water, and other historical teachings of scripture, are not accepted as factual." In his report to the convention he declared that "the question that has to be answered by this convention is whether we are willing to allow such matters (and many more) to be regarded as open questions on which we may take any position we wish." Moderates immediately took issue and undertook to broaden the synod's confessional platform and strict biblical literalism.

Dr. Preus said it was his concern for doctrinal purity that had prompted him to ask for an investigation of some professors at Concordia Theological Seminary in St. Louis. The investigation was completed recently and President Preus has turned the findings over to the seminary's board of control. A move to make public this report was defeated.

The synod's president also called upon the church to observe its 125th anniversary by seeking to enroll 125,000 converts.

The two-year-old fellowship agreement with the American Lutheran Church, allowing exchange of pastors and intercommunion, Dr. Preus called "perhaps the most emotion-laden problem" before the convention. The American Lutheran Church's (ALC) decision in 1970 to permit the ordination of women prompted many Missouri Synod churchmen to seek a suspension of fellowship with that body. A commission, of which Dr. Preus is a member, recommended that the Missouri Synod ask its sister church to reconsider this action on the ground that there is no scriptural basis for the ordaining of women.

The president of the ALC, Dr. Kent Knutson, addressed the convention on issues which threatened to cause a break in fellowship between the two bodies. He told the delegates that in the ALC there are "no conditions, no hesitancy, just joy and trust" with regard to the altar and pulpit fellowship with Missouri. His church's decision to ordain women he defended as the kind of decision which each church must make for itself, and

said there is no need for a decision either for or against the practice to stand as a barrier between the churches.

The general secretary of the Lutheran Council in the USA, Dr. C. Thomas Spitz of New York, a Missouri Synod clergyman, strongly defended the council in a speech to the convention. It has been under attack by some conservatives. One objection has been to the rising cost of membership in the council. Another rises out of the fear that the council may become (or promote the creation of) a "super-church." Dr. Spitz declared that the council "is not constituted as an agency to negotiate Lutheran union" and that "that matter remains the prerogative and responsibility of the respective church bodies."

In a statement called "Social Ministry Affirmations," the convention affirmed the right of the church, as a corporate entity, to influence institutions of society such as government, business, and labor. The statement declared that the objective of the church's influence should be to "sensitize (the institutions) to the task of improving the quality of life at every level." Two attempts to bar the church from making statements on "secular" issues were defeated.

Moderates won an important victory over conservatives when the convention rejected proposed legislation calling for stricter controls over doctrine. Moving in stages, delegates first struck down a resolution, backed by conservatives, which would have bound every pastor, teacher, and congregation to teach in accord with synod-adopted resolutions on doctrine. Some of these, many years old, generally take a literal view of Bible interpretation. By a vote of 485 to 425, the convention substituted a more moderate statement holding that synod statements, although to be honored as "valid interpretations of Christian doctrine," should not be given "more or less status than they deserve." The delegates approved an equally moderate implementing resolution which said that resolutions do not "make or give birth to Christian doctrines," making clear that "doctrinal formulations are subordinated to the Lutheran Confessions."

In other actions the Missouri-Synod convention:

(✓) Urged congregations of the church to support the program of Project Equality;

(✓) Re-affirmed willingness to discuss the reestablishment of fraternal relations with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Sy-

nod, which bodies broke away in the early 1960s because of doctrinal differences;

(✓) Voted, after heated debate, to retain a parish-education program called "Mission: Life" which has been under attack for such "liberalism" as treating the story of Jonah as fiction rather than as history. It ordered revisions in the content;

(✓) Authorized construction of a four-year college at Irvine, Calif., to begin immediately;

(✓) Voted "Sister-Church" status to the Lutheran Church in the Philippines, the Japan Lutheran Church, and the Evangelical Lutheran Church in Ghana, all of which have been developed through the synod's mission efforts;

(✓) Denied, by a vote of 674 to 194, the pulpits of the church to women.

At the close of the convention a spokesman for the ultraconservative Federation for Authentic Lutheranism, the Rev. Alvin E. Wagner of North Hollywood, Calif., said that conditions within the synod are "irremediable" and that his group is "preparing a divorce." He said a course of action might be decided in several months.

Pastor Wagner said that his group has failed in all three of its main objectives, which are to bring an end to "the shameful, unscriptural" association with the American Lutheran Church, to end the synod's membership in the Lutheran Council in the USA, and the "disciplining of error" in church doctrine.

NEW YORK

Dr. Wedel Robbed

Dr. Cynthia Wedel, president of the National Council of Churches, was the victim of a holdup at knife-point as she was on her way to appear on NBC's "Today" show. She was in a hotel elevator when a man, the only other passenger, placed a knife at her back and stopped the car at the 10th floor. That floor was unoccupied because of redecoration work.

Dr. Wedel was forced into a room where she was bound. The robber removed the cash from her purse before leaving her. She was able to free one hand and called for help by phone. She said she doubted that she could give an accurate description of the robber because he was behind her most of the time.

Following an appearance for a half-hour segment of the "Today" show with Mrs. Lois Stair, moderator of the United Presbyterian Church, and Mrs. Ruth Rohlfs, president of the American Baptist Convention, Dr. Wedel left for an engagement in Washington, D.C. The subject of the TV show was the role of women and their treatment by the churches.

Mrs. Stair said it is difficult for many to accept a woman as a preacher. Questioned about the \$10,000 grant made by her church to the Angela Davis defense fund, she said that had she been on the

committee which made the grant, "I probably would not have voted in favor of it." She noted that a group of black Presbyterians have reimbursed the church with \$10,000 of their own money, adding that "even some who believe the grant was a valid move, feel it was a poor strategic move."

On the TV show, Mrs. Rohlfs, the fourth woman to become president of the ABC, observed that professional women in her church claim that they have fewer leadership roles than they had 12 years ago. "The American Baptists have ordained women for over 100 years," she stated. "But we could go much further in granting them opportunities in the church."

Dr. Wedel said that interest in the institutional church continues to be at a low point, and that the emergence of various religious phenomena such as the Jesus movement indicates that people are seeking "something transcendent."

ROMAN CATHOLICS

Two Anglican Bishops Sign Appeal

Two well-known Anglican bishops are among the 57 leaders of British cultural life who have petitioned the Vatican to retain the Roman Catholic Mass in its traditional form.

The Anglicans, the Rt. Rev. John Moorman of Ripon and the Rt. Rev. Robert Mortimer of Exeter, joined leaders in music, drama, literature, the arts, and other theologians in pleading to retain "the magnificent Latin text."

"We are not at the moment considering the religious or spiritual experience of millions of individuals," the petition stated. "The rite in question, in its magnificent Latin text, has also inspired a host of priceless achievements in the arts. . . . Thus, it belongs to universal culture as well as to churchmen and formal Christians."

Some of the signers were Roman Catholic laymen but none of Britain's hierarchy joined them in the petition. A report in *The London Times* said that John Cardinal Heenan, Archbishop of Westminster, would ask Vatican authorities to leave to individual bishops whether the so-called Tridentine Rite may be used on special occasions.

Anglicans Lose "Suspensions" of the Papacy

The "Reformation fortresses" of the Anglican Church have been abandoned and many suspicions and fears about the papacy are gone, an Anglican theologian told a gathering of priests, religious, and laity meeting in West De Pere, Wis.

The Rev. John Dickinson, honorary canon of Peterborough Cathedral, Northamptonshire, England, credited the char-

ity and kindness of Pope John XXIII and the friendliness of Pope Paul VI for the change in attitude by Anglicans toward the Roman Catholic Church.

The Englishman, who is also a senior theology lecturer at the University of Birmingham, spoke at one of the six week-long sessions on the Roman Catholic ministry at St. Norbert College, West De Pere.

An active ecumenist, Canon Dickinson acknowledged that the major difference between Anglicanism and Roman Catholicism lies in the interpretation of papal primacy. Noting that "for a considerable time Anglican scholars accepted that in the early church, the Bishop of Rome had the prime position," he said that today, most Anglicans would not admit the pope has supremacy of jurisdiction over other churches.

But, he said, there is a great deal of re-thinking on the whole question. "It is approached from a different angle by Anglicans, namely that of the primacy of service of the popes. . . . Further, there is at least a school among Anglicans that would argue that a certain centralization based on Rome, provided it did not infringe the authority of the local bishops, would be a fruitful thing," he said.

Canon Dickinson observed that the concept of co-responsibility brought out by Vatican II, interests many Anglican thinkers. He said this idea of sharing puts the church "at her most powerful" when authority is divided among the laity, priests, bishops, and papacy.

In England, he said, religious barriers are down with the man in the street. "Unity does start at the bottom, among the laity and not among the theologians," and "the quickness with which unity is proceeding among the laity is really staggering," he said.

ARIZONA

Case of "Soul Money" Finally Settled

An Arizona judge has finally ended the legal dispute over a fortune left by a gold miner, for work designed to prove the existence of the human soul. In Phoenix, Superior Court Judge Robert Myers has granted \$297,000 to the American Society for Psychical Research in New York City.

Earlier, he had designated the funds to the Barrow Neurological Institute of Phoenix, a branch of a Roman Catholic hospital. The state's supreme court overruled this action, saying that the institute did not qualify under the will of the deceased miner.

The case, one of the most colorful and perhaps bizarre in the history of U.S. civil law, began in 1964 when a handwritten will and \$175,000, left by James Kidd, who disappeared in 1949, were found in a bank vault. Interest increased the sum to \$297,000. Mr. Kidd never returned from a prospecting trip near Globe, Ariz.,

in 1949. He was 71 at the time and seven years later was declared legally dead.

The will provided that the money, with the exception of funeral expenses and \$100 for a "preacher of the Gospel to say farewell at my grave," go for "research or some other scientific proof of a soul of the human body which leaves at death." Mr. Kidd said: "I think there can be a photograph of a soul leaving the human at death."

In 1965 the will was declared valid and 140 groups and individuals lodged claims, including one woman who said she was Mr. Kidd's wife.

The American Society for Psychical Research, to which the money has been granted, was organized in 1906 by William James, the famed philosopher and psychologist. Among its interests are investigations of apparitions, deathbed visions, and "out-of-the-body" experiences.

PERSONALITIES

Priest, Projects, People

Two evenings a week, 25 boys who might have been institutionalized are learning new work habits and trying to turn their lives in a different direction through the project, "We Can Do It." The program, held at Trinity Church, Albany, N.Y., begins with a hot dinner, followed by an hour of supervised study and tutoring, a period of music and arts, and a social hour. There are also trips for swimming, basketball, and baseball.

On Sundays, the church is used for services with its rector, the Rev. Alfred S. Lee, officiating. The rest of the week, a day-care center occupies the nave from which the pews have been removed.

Fr. Lee deals with people and their problems in police court, hospitals, lodgings, and the county jail. A graduate of Amherst 30 years ago, he became a United Airlines pilot. After WW II, he organized an airline of his own to fly Jewish refugees from Germany to Israel. It was while doing this that he began to feel the pull of Christian ministry, though he had been estranged from the church for some time. He studied for orders privately, passed canonicals, went to seminary for some extra work, and became curate at St. Paul's Church, Albany. He has been rector of Trinity Church since 1960.

Earlier this summer, his alma mater, Amherst, honored him with a D.D. degree, and a citation which reads in part: "Alfred Sargent Lee . . . you choose to devote your efforts to the deprived children of the ghetto—running day-care centers—special programs for boys on probation—Camelot, a living center at Lake Placid . . . you are breaking the chains of welfare administration—and in all this, while others talk, you are making a physical and personal testament within the inner city. Your alma mater salutes you. . . ."

NEWS in BRIEF

■ The Hon. William Booth, judge of the Criminal Court of New York City, said after his trip to Johannesburg, South Africa, with the Bishop of Washington and the Dean of the Washington Cathedral [TLC, July 11]: "The poverty of fifteen or more million black Africans, enforced by four million white Africans and by the law of the land, is hard to visualize from afar. Seeing it in person gives one a dimension that makes it more vivid. Living it, daily, however, must make one wonder how long such a society can endure without an eruption."

■ Two Anglican seminaries and one Methodist school in Cambridge, England, plan to work more closely together under a "federal relationship," with the hope that the new cooperation will help to strengthen relationships between all the theological colleges in Cambridge. Each of the three—the Church of England's Westcott House and Ridley Hall and the Methodist Church's Wesley House—will continue to be responsible for its staff appointments and the training of its students but, there will be joint consultation at all points.

■ Effective in October, minimum pension payments of the Lutheran Church-Missouri Synod will be increased to \$175 for retired workers and \$105 per month for their widows. Pensions have been increased \$10 monthly for workers and \$6 for widows.

■ The Rt. Rev. Reginald H. Gooden, 61, Bishop of Panama and the Canal Zone since 1945, has announced his resignation of the jurisdiction. He will assist the Bishop of Louisiana beginning February 1972.

■ The Duke Endowment, a private foundation, gave the United Methodist Church in North Carolina more than \$1 million in 1970, for retired clergy support and for the construction and operation of rural churches. This sum was in addition to the \$7.8 million given to Duke University, a United Methodist-related institution. The foundation also paid \$260,429 to retired UM preachers, widows, and dependent orphaned children of deceased ministers in North Carolina. Total outlay of the foundation in 1970 was \$20,140,000 which went to colleges, universities, hospitals, and child-care institutions in North and South Carolina, and the North Carolina and Western North Carolina Conferences of the UM Church.

■ The New York State Council of Churches has closed down its monthly publication because of a "financial emergency." The July-August issue of *The State Council Reporter* was the last for the periodical, though it may be resumed in a different format later.

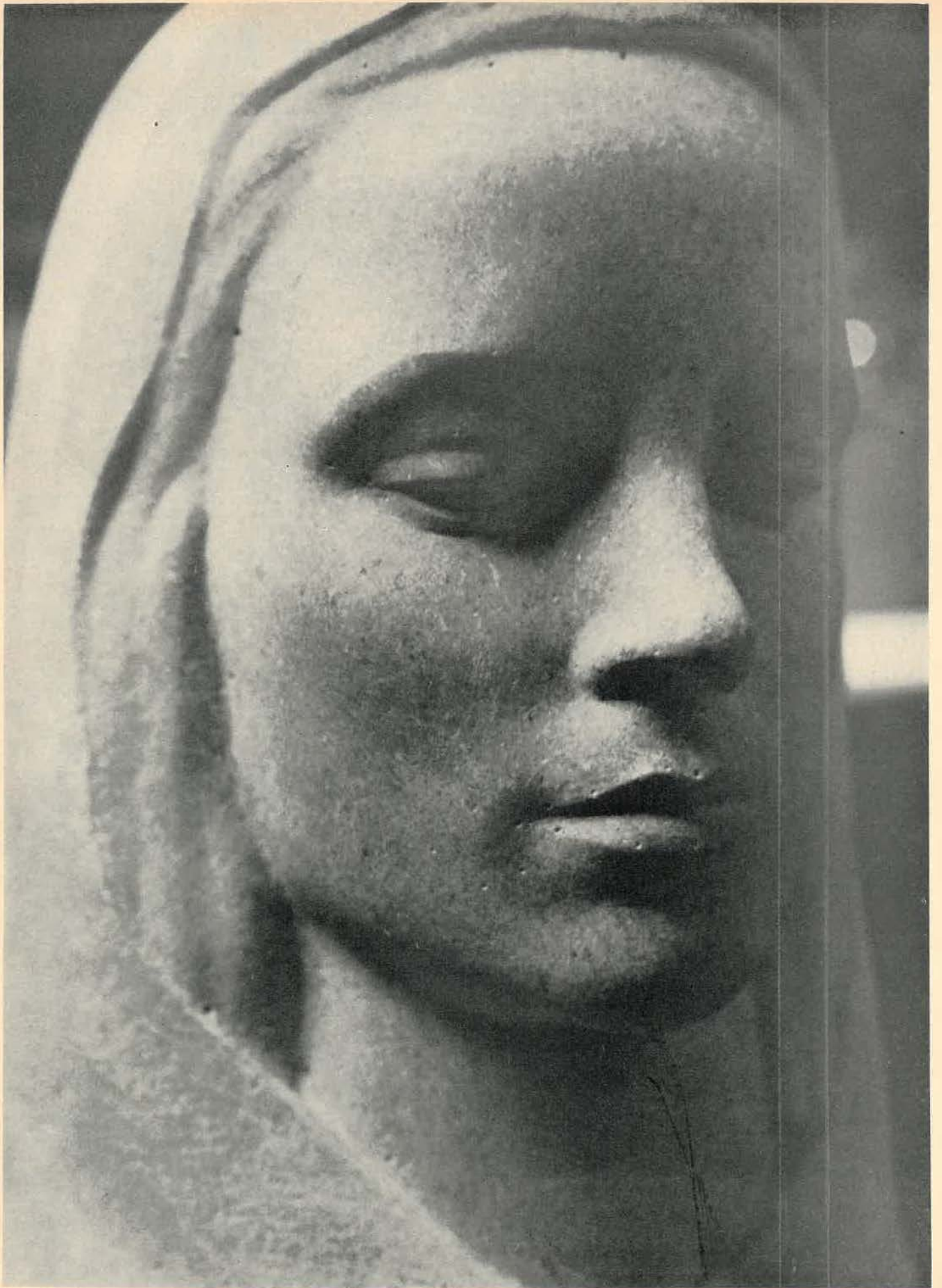
■ The Very Rev. Charles A. Higgins, dean of Trinity Cathedral, Little Rock, Ark., has criticized the "anonymity" of backers of a proposed private school tentatively set for Pleasant Valley. The school was projected at a meeting of 600 persons in a United Methodist church in the community. A spokesman for the proposed school advocates refused to disclose the names of the 15 underwriters.

■ Ground has been broken for the new Marjorie P. Lee Home for Independent Living in Hyde Park, Ohio. Completion of this non-profit complex, developed by Memorial Homes, Inc., of the Diocese of Southern Ohio, is expected for January 1973. The present Marjorie P. Lee Home, completed in 1963, was given by Charles S. Lee in memory of his wife, Marjorie, who spent many hours in service to the Bishop Reese Home which the present home replaced.

■ More than 10,000 persons attended Sunday school at the Thomas Road Baptist Church, Lynchburg, Va., June 28, to observe the 15th anniversary of the congregation that has a membership of 10,000. The church had a Sunday school average attendance of 4,857 each week during the past year. (The population of Lynchburg is 53,000.)

■ Anglican clergy in various parts of Australia, but mainly in the more sparsely populated farming areas, have been forced to take on outside jobs to support themselves and their churches. Local droughts and floodings, coupled with lower prices for wool, have affected farmers who had been major contributors to the church. One priest cleans gasoline drums two days a week, putting his \$20 pay check on the collection plate every Sunday; another, whose parish covers 11,000 square miles, works 10 hours a week cleaning his local town hall; and still another installs and repairs telephones because, he said, his parish could not afford to pay his stipend after a 1968 drought.

■ The U.S. State Department has informed the American Jewish Congress that it has "consistently recognized that the Jews of the USSR constitute a national group within that country" but it will not institute Voice of America broadcasts to them in Yiddish "at this time." Among major reasons for the decision, Samuel De Palma, Assistant Secretary of State, cited the "small" number of Yiddish or Hebrew-speaking persons, "most (of whom) also speak Russian or another language in which the VOA already broadcasts," and the "difficult technical problems" in reaching the entire Soviet Jewish community which is scattered through some 11 time zones.



"Mary"—Marble statuary by Gaetano Cecco

William H. Dunphy

THE VIRGIN MOTHER

“What makes it difficult for many to believe in the virginal conception, or to honor the Virgin Mary, is that their sense of the overwhelming mystery of the Incarnation has grown dim. It is indeed a tremendous wonder that took place when God, the eternal son, became man. It involves a marvelous interchange, in back of which lies the divine transcendence.”

AMONG those connected with the first Christmas, we are likely to forget one. I am not referring to the Holy Child himself, who may be forgotten in the very celebration of which he is the cause. But I am not thinking of pagans here, but of sincere Christians. Even those who keep the birthday of Christ may forget or overlook the mother who bore him, the woman blessed to all generations—St. Mary the Virgin, whom we honor particularly on Aug. 15.

It was Mary's faith and free consent that made possible the fulfillment of God's purpose—the Incarnation. We need to take to heart the words of Nicolas Cabasilas, so highly, and so rightly, honored by the Eastern Orthodox. In his homily on the Annunciation, he insists that “the Incarnation was not only the work of the Father, by his power and by his Spirit, but it was also the work of the will and faith of the Virgin.” Without the faith and the free consent of the Undeified One, the divine plan could no more have been realized than it could have been without the three divine persons themselves. Her *fiat* is recorded by St. Luke, who also notes the welcoming cry of St. Elizabeth, “Blessed art thou among women, and blessed is the fruit of thy womb,” and her utterance, “Blessed is she that believed that (or for) there shall be fulfillment of the things promised her by the Lord.” This estimate of Mary was accepted by the early church, and lies back of the recognition of the Virgin herself: “From henceforth all generations shall call me blessed.”

These words are prophetic if we regard

the Christian world as a whole. The minority of Christians to whom they do not apply, especially those of a Calvinistic or liberal background, including a section of Anglicans, have failed to realize that Mary is not a mere instrument of God, but a free agent. She is the moral factor, the human factor, that made possible the Incarnation. She is not like an old suit of clothes which may be flung aside or cast off, when it has fulfilled its purpose, but a free and essential agent. It is no accident that there has been, in liberal protestant circles, including the representatives of liberal Anglicanism, a great decline of belief in the Virgin Birth, or rather the virginal conception of our Lord. If the Virgin Mother and her role in the Incarnation is disregarded or minimized, it is scarcely to be wondered at if the Virgin Birth is first disparaged and ultimately denied.

With Karl Rahner, we need to underscore the freedom of the creature. There is indeed the danger of making God's activity just another name for the world-process, of not realizing his freedom, his transcendence, his sovereignty over all things. But there is the opposite danger of not realizing that God deals with man in a dialogue—a historical dialogue—that he respects the freedom of his creature, made in his own image, to say “yes” or “no” to him. This principle is exemplified all the way along the line, and not least at the threshold of the Incarnation itself. It is Mary's free consent, her living faith, that makes possible the realization of God's will in the Incarnation of his son.

Christianity deals not simply with the Golden Rule, the Sermon on the Mount, the New Commandment, I Corinthians 13, the social structure and civil rights—though it does have something to say,

(and do) in regard to these—but underlying these, and undergirding them, God the Eternal, who has manifested himself in his son, Jesus Christ, and has poured out his Spirit upon us in his holy church. Both aspects of religion—the Godward and the manward—belong to genuine Christianity, and both have part in the Song of Mary, the *Magnificat*. That song begins with a mighty outpouring of praise to the Lord, the God whom her soul magnifies and in whom she rejoices. In her humility she can only wonder that God has looked on the low condition of his female slave. The words are almost wrung from her: “From henceforth all generations shall call me blessed.” Her thought is that God who is mighty has done to her—or for her—great things, and holy is his name. It is God who is the center of her thought, her hymn, her whole personality.

Yet the *Magnificat* is one of the most revolutionary songs ever written. God has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has hurled the mighty from their thrones—the words are uttered less than a generation from the battle of Actium where Octavian (later Augustus) and Mark Anthony (and Cleopatra) disputed the mastery of the known world—and has exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. The song does not lend itself to the blind upholders of the status quo anymore than it favors the adherents of violence.

IT is frequently said that the Virgin Birth is simply a legend, analogous with the pagan legends of the same sort. We rightly ask whether pagan legends of a virgin birth or a virginal conception existed in any circles with which the

The Rev. William H. Dunphy, Ph.D., a retired priest of the church, makes his home in La Grange, Ill.

earliest Christian community came in contact. What pagan legends were there of this sort? Of course there were supposed to be supernatural births, where the father was one of the gods of Olympus (few of whom could have kept out of jail even today) and the mother a mortal woman, but the ladies in question could scarcely have been described as virgins, and the births in question were certainly not virgin births. The story, for example, of Zeus coming down in a shower of gold into the lap of Danaë, Perseus's mother, is poles apart from the atmosphere of St. Luke's gospel. Whatever the pagan legends contained or implied, it was certainly not virgin births or virginal conceptions. We may, and must, ask therefore if a real parallel to the Virgin Birth existed.

It is sometimes alleged that little attention to the birth of Christ is found in the New Testament. If true, this argument is not decisive. The attention of the church is focused by the Holy Spirit, first on one, then on another, of the articles of faith, and it is conceivable that at the outset it was the death and resurrection of Christ which so occupied the stage that little if any room was left for thought on the Incarnation. It is significant—but not conclusive—that Good Friday, Holy Saturday, and Easter were kept very early, while the observance of Christmas did not set in until centuries later. Yet Bultmann can argue that while for Paul the incarnation of Christ is only part of the salvation-occurrence as a whole, for John it is the decisive salvation-event. This factor is of weight—all the weightier considering the source.

It is argued by some that it is possible to believe in the Incarnation without believing in the Virgin Birth. Roman Catholic authority is sometimes adduced for

this purpose. Theoretically this is possible. But is it in practice? I have never met any one who denied the Virgin Birth, of whom I was sure that he believed in the Incarnation. I have met many of whom the opposite was true and certain. I have likewise met some who sincerely thought that they believed in the Incarnation without believing in the Virgin Birth, but it turned out that they believed that our Lord participated more fully in the Holy Spirit than the prophets, a belief that is no doubt commendable but is not what Christians have meant—and maintained by the Virgin Birth.

But even if it be true that one can believe in the Incarnation without believing in the virginal conception of Christ, what of it? One can believe in the life everlasting without believing in the resurrection of the body is, however, a Christian doctrine, no less than the life eternal. In the Church of England, and some of the churches in communion with it, it has been customary to recite the Apostles' Creed during the visitation of the sick and at other times. After a certain section of the creed has been read—including "conceived by the Holy Ghost, born of the Virgin Mary"—the Christian affirmed his faith, saying, "All this I steadfastly believe." Difficult as this may be to reconcile with Lambeth 1968, Anglicans were supposed to hold this faith and not the cafeteria version so popular today.

If, of course, we do not take Christological dogma seriously, if we read the gospels with a Unitarian gloss, then any special thought of the Virgin Mother is automatically ruled out. If, as Karl Rahner puts it, devotion to our Lord is simply an outmoded or problematical thing, a psychological expression of the fact that

in Jesus Christ we "feel" God is close to us, then there is no real place for Mary. But why call the result Christianity? Genuine Christianity accepts the fact that the new-born king is the son of Mary (not just "Son of David") and that he is the one through whom all things were made.

The honor of the Virgin is based, at least in the Eastern Orthodox Church, as in the ancient church, on theological grounds, on the fact that she is, as the Reformation confessed her, *Theotokos*, mother of God, that the child whom she brought forth was and is God. The sentimentality which often predominates in the West—the thought of Mary as the Madonna, the "belle dame," to say nothing of Schiller's statement that the blessed Virgin is (in the West) a sort of heavenly "dame de comptoir," whose smile rewards the noble barbarian—is absent from the Orthodox conception of Mary, as it is likely to be from any truly Christian view of her.

WHAT makes it difficult for many to believe in the virginal conception, or to honor the Virgin Mother, is that their sense of the overwhelming mystery of the Incarnation has grown dim. It is indeed a tremendous wonder that took place when God, the eternal son, became man. It involves a marvelous interchange, in back of which lies the divine transcendence, an "admirable commercium, etc."

While the monophysitism—the one-nature doctrine to which human beings are always drawn—was staved off by the ecumenical councils, particularly Chalcedon (451), where it was ruled that the human nature of Christ was not swallowed up in the divine, in the sixth council (Constantinople, 682) the monophysite tendency was still strong, even among Christians (who, after all, continue to be human beings). As Père Evdokimov reminds us, this tendency, this poison, was not extinguished or expelled at the Renaissance, although it was reversed, and the world has been as man-centered in modern times as it was God-centered (frequently in the wrong sense) in the ages which preceded it. Perhaps for the first time it is possible for us to hear and heed the divine call to be God-and-man-centered—to be Christ-centered—and if we are, the honor of the Virgin Mother necessarily follows.

One thinks of the words of the 17th-century Anglican bishop, Hall of Norwich: "But how justly do we second the Angel in his praise of her, which is more ours than his. How justly is she honored by men whom the Angel proclaimed beloved of God. O blessed Mary, he cannot bless thee, he cannot praise thee, he cannot venerate thee too highly, that deifies thee not. What the Angel said of thee, thou hast prophesied of thyself: we believe the Angel and thee, all generations shall call thee blessed, by the fruit of whose womb all generations are blessed."



A New Song

As we learn more and more the magnitude and manifoldness
Of the many wonders Thou, Omnipotent, hast made,
Undo all our self-vaunting, Lord, and yet give us the boldness
To confront our reenvisioned cosmos unafraid.

Cross out all our pettiness and cause us ever humbly
To grow as our knowing grows in purest light of truth,
Honoring the One who named Himself the Truth, that we may
Meet the unseen future strong in confidence and faith!

Henry H. Hutto

EDITORIALS

Today, Topeka;
Tomorrow . . . ?

IT doesn't appear as a very big thing now, except to the Presbyterians of Shawnee County in Kansas; but it will bear watching for its larger implications and possible nationwide consequences. Mr. George Schnellbacher, tax assessor for that county in which Topeka is located, has taken it upon himself to put the properties of the United Presbyterian Church on the tax rolls. Because that church has contributed money to a legal defense fund for Miss Angela Davis in California, it has, says the assessor, forfeited its right to tax exemption. Mr. Schnellbacher consulted the state board of tax appeals and was told in reply to his query that he has the authority to take this action.

There are here several questions that are not only nice but basic. Churchpeople who don't happen to be Shawnee County United Presbyterians in Kansas should take note that tax assessors all over the land could very easily borrow Mr. Schnellbacher's idea and proceed accordingly. It is inconceivable to us that what began in Shawnee County will end there.

One basic question concerns the authority to judge whether or not a church has forfeited its tax-exempt status by performing some political action. Mr. Schnellbacher may be, for all we know, a most learned constitutional lawyer and a most profound theologian, but this is not standard equipment for tax assessors. Is this a question for a tax officer to decide, or for the Supreme Court of the United States? When does a religious act cease to be religious and become taxably political? Who is to rule decisively on this and the other related questions?

The \$10,000 grant to the Angela Davis defense fund was made by the national governing body of the United Presbyterian Church. But the property which is consequently about to be taxed is located in Kansas and is locally owned and operated. The Presbyterians of Shawnee County were not even consulted about the action; they knew nothing about it until they read about it in the newspapers. Now it is proposed to tax their church buildings on the ground that "they" have engaged in the kind of political activity which, so to speak, deconsecrates their church property. Is this right? Does it make sense?

A spokesman for the United Presbyterian Church, the Rev. Mark L. Andrews, a Kansas synod executive, has said that the church may appeal the assessor's ruling. "When the time is right, when we can best represent the cause and purpose of the church, we will be prepared to do so," he is quoted as saying. His relaxedness about the issue puzzles us. If the time is not right, now, to press for some clear settlement of the major constitutional question, will it be any more right after hundreds of assessors throughout the land have followed Mr. Schnellbacher's lead? We would suggest that the Presbyterians in Kansas had better get themselves a good lawyer and go to work on the issue at once.

It could happen here — there — anywhere; even to Episcopalians.

Notes On
Pentagon Papers

IN all this controversy over the Pentagon Papers, several major points seem to have escaped attention. Well-documented, fundamental military principles were repeatedly violated in the conduct of the Vietnam war. These violations were by professional military men as well as by their civilian masters, both in the Pentagon and the White House.

These violations were caused primarily by two basic inter-related factors: The growth of a malignant bureaucracy and intellectual arrogance. Bureaucratic malignancy clutters all our activities with such a mass of peripheral and trivial matters that top men are distracted from concentrating on the essentials of a problem. This is illustrated by the absurd growth of classification in the name of so-called security. Intellectual arrogance frequently takes the form of overt refusal to study history.

Our cumbersome judicial system, with its emphasis on legalistic safeguards for the accused, has its repercussions on our defense system. It inhibits the use of common-sense discipline in the bureaucracy and thus encourages overly-detailed regulations and procedures which then clutter all areas of government activity.

In a highly-centralized organization, skill in management techniques which is not backed up by personal integrity and a knowledge of fundamental principles at best will produce minor savings. It does not prevent the commission of major mistakes which produce huge losses. Parkinson's Law and my own concept, "The Logistic Snowball," clearly illustrate these effects.

A further complicating factor lies in the manner in which the unique American political system and its associated tradition have influenced the major political-military decisions. In the United States the President is the chief of state, the chief of government, the leader of his political party, and the constitutional commander in chief of the armed forces. The two houses of Congress have widely different terms of office and quite different sources of political power from the President. Furthermore, there is the traditional tenure of committee chairmen, and the tradition that a President, once voted out of office, is unlikely subsequently to return. This unique American structure and tradition make it very difficult for any President to change his position about a major matter of state.

Finally, we have become trapped in a morass of mediocre analysis on the part of men of presumably superior intelligence and education, who have become victims of plausible, but fallacious assumptions.

HENRY E. ECCLES

Show Me the Way to Go Home

My life dead ends
just a pride's step
from God's freeway.

Robert Hale

Book Reviews

HOPE AND PLANNING. By **Jurgen Moltmann.** Harper & Row. Pp. 223. \$6.50.

Hope and Planning is a book of essays by Prof. Jurgen Moltmann, written before and after his major work, *Theology of Hope*, in which themes current in the German theological scene are developed and criticized. The three essays in part one ("Theological Perspectives") are meaty and need to be read in the context of the German critical tradition from Harnack to Bultmann. The language is often foggy ("Anthropological questionability"—why not "human questions?") and the argument laborious. The best chapter is number two ("God and Resurrection"), in which the meaning of transcendence is given a future orientation. It is also the chapter that reveals best the weakness of Moltmann's argument since the concept of the future is not capable by itself of bearing the whole weight of faith.

The second half of the book contains essays under the theme, "Perspectives of Christianity in Modern Society." There is little here that is not said better by English and American theologians.

On the whole, these essays by Moltmann are of value only to those with special interest in the German theological scene, with its heavy indebtedness to the existentialism set in motion by Martin Heidegger. It may be the translator's fault, but it is difficult to know if some paragraphs are profound or merely profuse. Some sentences sound like parody ("The historicization of the past leads to a neutralization of the present by history" p. 40). Moltmann is grappling with important issues but needs a philosophical framework wider than that supplied by biblical criticism and existentialism.

(The Rev.) WILLIAM A. EDDY, JR.
All Saints, East Lansing, Mich.

◆
ALL GOD'S CHILLUN: Meditations on Negro Spirituals. By **J. Garfield Owens.** Abingdon Press. Pp. 144. \$3.75.

As you read this thoughtful book, you will recall the campfires at summer youth camps and the singing you did there. You will be reminded that many of those songs which you enjoyed came from the hearts of the slave singers of the old South. Among these are, "Dere's No Hidin' Place Down Dere," "We Are Climbin' Jacob's Ladder," and "Nobody Knows de Trouble I See."

All God's Chillun is not merely a collection of 27 Negro spirituals with their backgrounds, but it is rather, a book of meditations on biblical truths. Deep spirituality, abundant faith, poignant hope, and compassionate love are found in the hearts of a people who knew pain and misery. For those, who in their medita-

tions have betaken themselves into biblical scenes and there looked through the eyes of the apostles and others, here, such a person will find himself looking across Jordan or the Red Sea, with black eyes and a weary and troubled heart. The meditations in this book are dark and tearful at times, yet filled with a faith in a just and loving God, whose promise to his children was a future "glory."

Many of the spirituals were protest songs, and it was hoped that the religious consciences of their oppressors might be quickened by the sung word. Hope and reassurance was passed from slave to slave, as well as the sharing of sadness and the pains of rebuke. Yet we do not find a cursing of those who enslaved and scorned them as in the curse against Babylon in Psalm 137. In the exposition of "Were You There," we move beyond a sorrowful gazing upon the Crucifixion to a dread at the profound probability that each of us was there as a participant in guilt: "Sometimes it causes me to tremble, tremble."

There is no mention of the musical genius of a people whose harmonies and rhythms blend with an abundance of rich voices which has been matched, perhaps, only by the Welsh.

J. Garfield Owens's book should be placed with one's devotional literature. For convenience it is bound with a ribbon for a marker, which is, appropriately, black!

(The Rev.) ROBERT W. FOWKES
St. Andrew's, Scottsbluff, Neb.

◆
LAST RITES. By **Perry Michael Smith.** Charles Scribner's Sons. Pp. 389. \$6.95.

Last Rites is a provoking, searching, and suspenseful satire appropriate for reading today.

The central figure of the novel is the Rev. John Defferbaron, an alcoholic, a Thomist, and a computer expert. He is surprised and kidnapped from a nunnery at gun point by two men, Tomino and Hand. With his psychiatrist, he is taken to a land that is described by Tomino as "like no other on the face of the earth." Fr. John is needed to help to "move mountains and turn the world upside down." He continues to flatter Fr. John by saying "this work is done by folks like you and me, bright people who want to be left alone to do our work because we know how important our work is."

John tries to guess "Is it Harvard? The State Department? The CIA? Bell Telephone?" No, it is Fellowship, a very special place where "Knowledge acquired there is used to put power into hands that are willing to pay the price." John's great reward is the constant use of the computer heretofore denied him.

Perry Smith's characters are well drawn, his prose concise, and descriptive. This fantasy novel moves fast and comes to a jolting end. Its moral overtones remind the reader that knowledge without moral and personal restraint spells disaster. Life without responsible interdependency is doomed.

Perry Michael Smith is a priest of the Diocese of Western New York. He is the director of college work there. He is a talented author and this book is recommended reading—good science fiction with moral overtones.

VIOLET M. PORTER
The Roanridge Conference Center

◆
DOING THE EUCHARIST: A Guide to Trial Use. By **David E. Babin.** Morehouse-Barlow. Pp. 128. \$2.75.

The Rev. David Babin is instructor in Christian ministries at Seabury Western Theological Seminary, where he teaches courses in liturgics and homiletics. He published *An Introduction to the Lord's Supper*, a study of the 1967 trial liturgy, in 1968. This new volume suggests very strongly that there is a gradual but deepening appreciation of liturgical renewal developing in the Episcopal Church. No one who is familiar with the interest and concerns of the growing number of parish liturgical committees could fail to be excited about the possibilities that lie ahead.

The chief purpose of *Doing the Eucharist* is to provide an opportunity to study the 1970 formularies as an aid in enriching our experience of worship: "A liturgy must be experienced not merely once, on a sort of experimental basis, but regularly, over a period of time sufficient to let it 'settle in,' 'pack down,' and have the opportunity to reflect and inform the varying moods and situations of the worshipping community." The author recognizes the situation that exists most everywhere. "The task of providing an adequate trial use and submitting ourselves to it is an exciting prospect for many. For many others, however, it is a vexing and frustrating ordeal. We do not lightly alter years of habit; we do not easily change our patterns of worship. It must be kept in mind, however, that we are not at this time being asked to change—we are being asked to give fair consideration to the possibility of change."

Here, then, is a book which is just what it claims to be—a guide to trial use. It certainly will serve the needs of any parish liturgical committee well as principles and criteria are discussed, the First and Second Services of 1970 explored, and the Order of Celebration examined. Fr. Babin's conclusion is forward looking. "The rites authorized for trial use in 1970 certainly are not the end of the day. There are other whole sets of muscles that haven't even begun to come awake yet. And even when we have them all toned, the rigors of the day's activities will de-

mand constant testing and flexing and adaptation. But at least we've heard the alarm; we're out of bed and eager to face the world. The worshipping church is emerging from the sacristy, singing and making melody to the Lord."

The author's balanced words about celebration in the short chapter on "Making Use of Trial Use" ought to prove helpful. "In recent years, however, people have begun to learn about celebration from sources other than the church. The study of psychology and sociology, an increased contact with and exchange between various ethnic groups, and the rise of a 'youth culture,' have all contributed to a resurgence of interest in liturgical celebration. At the same time, the clergyman has come to realize that he may not, after all, be 'the expert' in the art of celebrating. He has been learning along with the people, and from many of the same sources. It is high time that priest and people learned to celebrate together. That is the chief function of a parochial liturgical committee. Naturally, the clergy should be members of any such committee. They have a certain specialized knowledge and have developed certain skills that are invaluable to any group studying worship. Furthermore, they have an indispensable role to play in the liturgy itself. But they should be *members* of the committee. It should not be allowed to become a rubber-stamp for the rector's decisions or to degenerate into a school of liturgics taught by the clergy." This is a book that every parish can use.

(The Rev.) ROBERT L. CLAYTON
Zion Church, Manchester Center, Vt.

SMALL GROUPS AND SELF-RENEWAL. By C. G. Kemp. Seabury Press. Pp. 264. \$7.95.

My main arguments with Prof. C. G. Kemp probably stem from the fact that my "bias" puts me in polar conflict with him on most of the issues he raises in *Small Groups and Self-Renewal*. A review under these circumstances may therefore be interesting even if readers may wish to question its objectivity, especially since I feel my "bias" is much more radical than his.

First, his statement that "the story of man is the story of small groups" (p. vii) exaggerates the small group's importance, especially when he narrows what he means by small groups to the classifications, "educational, group counseling, and group therapy" (p. 42). In this context, he barely alludes to influences which the larger social systems such as organizations, institutions and sub-cultures have on the small group and the individual in it.

Second, the issue of individual "self-renewal," which is emphasized in the title, never seems to emerge with any clarity through the clouds of descriptions of different kinds of groups, their history, purposes, functions, "process," etc. I'm sure Prof. Kemp would point to sections about group leaders and members and

their potential growth and development, but somehow a living breathing human being becoming personally renewed never really comes forth for me.

Third, the publisher on the flyleaf extols the author for "freeing his vocabulary of jargon." The following quote lays this claim to rest: ". . . since he structures the whole matter in a fixed direction which tends to prevent the emergence of groupness" (p. 132). Jargon aside, this quote is further evidence of the emphasis on "group-ness" at the expense of "individual-ness" (my own jargon).

My *fourth* point I consider major because, along with Prof. Kemp, I consider Carl Rogers' "Self-Theory" of personality to provide a useful, and important way of looking at both individual and group growth. But again we are in almost polar disagreement as to what Rogers is really saying. I believe this is clearly illustrated in Kemp's paraphrasing of one of Rogers's key constructs as "unconditional acceptance and permissiveness" (p. 157). Rogers speaks of "unconditional positive regard" of one person for another and, to the degree it is demonstrated, its reduction of the "conditions of worth" (the conditional aspects of a person's worth-while-ness) which the "regarded" person feels. The result of Kemp's paraphrasing is to change Rogers's construct from a positive and dynamic act to a much more passive mood projected by one person toward another.

Fifth, Prof. Kemp has apparently worked extensively with church groups, but in my mind has done what most Christians today of whatever persuasion—liberal, conservative, etc.—have done: taken love as a positive act and translated it into a nice-feeling mood.

For my *sixth* point, I probably have a broader objection in relation to theory, categorization, and organization. Much of the book's discussion is wandering and undisciplined partly because the group categories (he calls them "patterns") make little sense. To begin, the descriptive terms, although in some cases "popular," (i.e., Authoritarian, Democratic, Group-Centered, T, Encounter, and Participation-Training Groups—chapter 3 and throughout the rest of the book) offer in most cases little real differentiation between kinds of groups. More fundamentally, the described differences especially in terms of process, use, and theoretical base, are thoroughly muddled for me. "Democratic" and "Group-Centered" comparisons sound an awful lot alike (p. 54-66), as do "T" and "Encounter" (p. 67-82).

In the last example, two of the three behavioral theory bases on which Prof. Kemp says these groups are based, "field theory" and "self-theory" (p. 70)—he switches terms for the Encounter Group to "Lewinian," and "client-centered," but they're supposed to mean the same thing—are the same in both cases. He then later adds a fourth theoretical base for the En-

counter Group, "an implicit belief in association theory" which is the same as the third theoretical base for T Group. This profusion of terms, concepts, and theories certainly raises a question as to whether some of these kinds of groups are as theoretically inconsistent as Kemp says they are, or whether his categories themselves are inconsistent and contradictory. Maybe, on this basis, he can make such "categorical" statements about members of "Encounter Groups" as including those "chiefly from the middle class" and "from all walks of life . . ." (p. 75). I must add that my experience tells me that Prof. Kemp's group categories are not consistent with any reality of group differences as I have known them.

My *final* point is one I make with some anger. It relates to the author's contrast (in his discussion of "Putting Group Process to Work—In Teaching") between "culturally deprived" inner-city children, and suburban, middle-class children. Stating the differences as "deficient in the use of . . . imagination and lack of experience in discovering alternatives in a conflict situation" vs. "rely(ing) more on . . . rational analysis and less on emotional disconcertment" (p. 188) sets into motion

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the kind of lack of "unconditional positive regard" which places "conditions of worth" (makes their worth conditional) on the "culturally deprived" child (all of which Kemp is supposed to be against). I realize he intends to "help" the teacher and the taught, but his view, "the more rational . . . less emotional" middle-class view is by definition biased. (Who is really "culturally deprived" in terms of whose culture and whose conditioning?) And, getting down to essentials, I frankly don't see the Kemps and the suburban middle-class people (whatever their political persuasion) "discovering alternatives in (the) conflict situations" of race and poverty in this country.

In conclusion, those within the church who oppose change and radical solutions to today's problems (Christianity is radical but there are few radical Christians) should not take heart in the critical comments in this review because they happen not to like "groups." Prof. Kemp has written a "how-to" book, but it is unfortunately not likely to change anyone very much.

JOHN W. CHURCH

Organization Resources Corp., Atlanta

VEDANTA: An Anthology. Edit. by Clive Johnson. Harper & Row. Pp. 243. \$6.95.

Vedanta: An Anthology presents itself as an anthology of Hindu scripture, commentary, and poetry. It goes far beyond. It is no less syncretistic than Hinduism itself. It reaches out and touches all the bases of religious thought. It is amazing to me—maybe even amusing—a religion so contemptuous of the intellectual process can be so analytical, so thoughtful, and so reflective about what is only *maya*, illusion, anyway. It goes to show how hard it is to practice a genuine world-and-life negation.

I grazed like a bovine over the first part which covers the traditional and ancient Hindu scriptures, taking a bit of nourishment here and there. My attention was first grabbed by the *Katha Upanishad* where there appears what could be a glorious parable of the Resurrection. Man goes to the house of the king of death. The king awards him three wishes, one for each night he has been kept waiting. His first wish is for reconciliation with man. His second wish is for the personal sacrifice by which one gains the joy and peace of heaven. His third wish is for the knowledge of whether or not there is such a thing as immortality. What an imaginative preacher could do with raw material like that! I may yet try.

So often as one browses through the pastures of Hinduism he is stopped short by something so biblical or Christian in character he almost forgets where he is. My first contact with such was barely more than 20 pages into the book, where appears, "Man does not live by breath alone, but by him in whom is the power of breath. . . ." How's that for what the Latin poets called "*curiosa felicitas*"?

The real essence of Hinduism is economically but fully articulated in the *Mundaka Upanishad*, in these words: "OM (the sacred name) is the bow, the arrow is the individual being, and Brahman is the target." If you accept Brahman as the transcendent reality, and add to it Atman as its implantation in the individual, with the description above, you have a fully-developed idea of the theology of Hinduism.

The editor, Clive Johnson, is an occidental turned oriental who carries us from the sacred scriptures of Hinduism through the epics and the auxiliary scriptures. Thereafter we are introduced to the mystic poets who read much like the Book of Proverbs and the Song of Solomon from extreme to extreme. The last section deals with the so-called Hindu renaissance which in my narrow-minded judgment has been so impregnated by Christian values and concepts as to become truly inspired. I felt fully at home among Sri Ramakrishna, Swami Vivekananda, Swami Brahmananda, Rabindranath Tagore, and Mahatma Gandhi—not because I am pro-Hindu nearly so much as because they are so close to being Christian.

It is reported of Ramana Maharshi, one of the renaissance people, that he often resolved doubts and inquiries simply through silence. I am inclined to suspect it is characteristic of Hinduism in general to do the same, or so a close reading of this book would lead one to think.

(*The Rev.*) M. JOHN BYWATER
St. Paul's, Quincy, Fla.

Booknotes

By Karl G. Layer

CHURCH PUBLICITY. By William M. Lessel. Thomas Nelson, Inc. Pp. 221. \$4.95. This is an excellent illustrated manual dealing with virtually every aspect of the preparation and distribution of parish informational and promotional material. There are very few church offices where Mr. Lessel's volume would not be a valuable asset.

TILICHEAN THEOLOGY AND EDUCATIONAL PHILOSOPHY. By Samuel E. Lo. Philosophical Library. Pp. 126. \$6.95. The author's objective in this book is to trace, through the writings of Paul Tillich and related studies, Tillich's concepts of theonomy, autonomy, and heteronomy, and to examine their implications for the pedagogical principles of Christian education. Dr. Lo is a Presbyterian minister.

A HOUSEFUL OF HOPE. By Nan Elizabeth Adrian. Judson Press. Pp. 128. \$3.95. This book describes the experiences of the Adrian family when they opened their own home to persons recovering from mental illness. The last chapter suggests some ways in which people can help emotionally ill persons in their families and communities.

PEOPLE and places

Restoration

On June 17, the Bishop of Washington, acting in accordance with the provisions of Title IV, Canon 13, Section 5, and with the advice and consent of more than two-thirds of the Standing Committee and with the written approval and consent of the Bishops of Delaware, Easton, Maryland, Virginia, and West Virginia, remitted and terminated the Sentence of Deposition required by the renunciation of the ministry by **Louis L. Mitchell, Jr.**, on October 1, 1968, and restored him to the Order of the Priesthood as of June 17, 1971.

Corrections

TLC, July 18—The Rev. **Thomas Rightmyer** got the M.A. degree, not his father who already has an M.A., Ed.M., and Ed.D.

Deaths

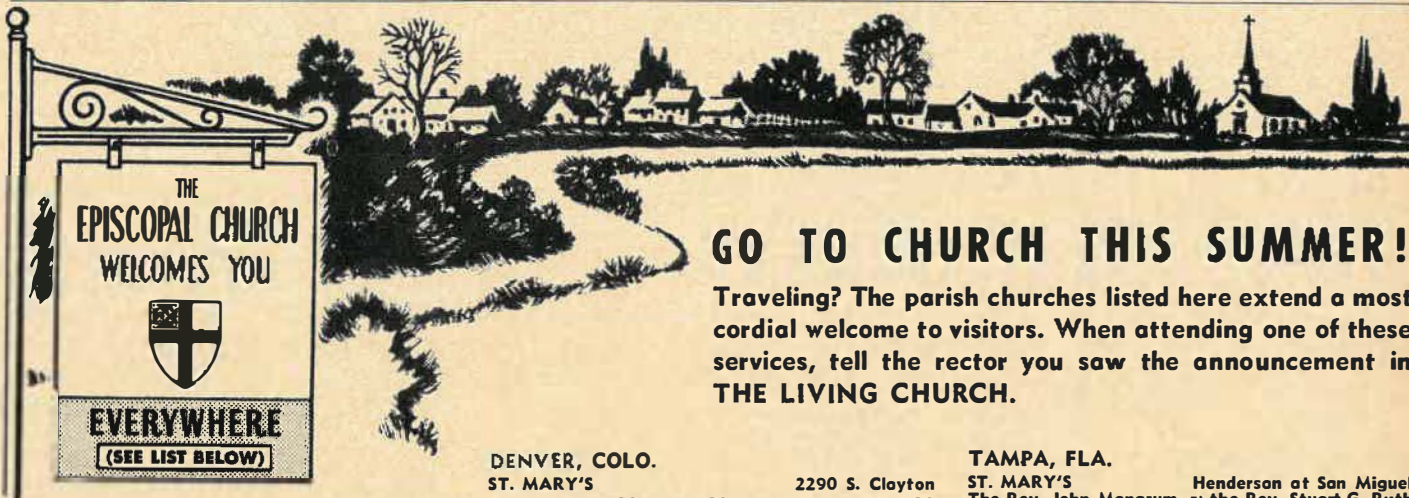
The Ven. **James Henry Taylor, Jr.**, 40, archdeacon of Jacksonville (Fla.), died May 31, of a chest infection and heart failure. He is survived by his widow, **Mary Frances**, one daughter, one son, and his mother. Services were held in St. John's Cathedral, Jacksonville, and interment was in Oaklawn Cemetery.

The Rev. **Charles Maxwell Lever**, 84, rector-emeritus of Old St. Paul's, Benicia, and retired priest of the Diocese of Northern California, died July 5 after a period of failing health. He served in the US Army prior to WW I, and as a chaplain, 1918-19. Following his retirement in 1957, he was a supply priest throughout California. Services were held in St. Paul's, Benicia.

The Rev. **Edwin Wilhelm Maxfield Johnson**,

M.D., 85, retired priest of the Diocese of Arizona, died June 9, in a Phoenix nursing home. His home was in Sun City. He received his medical degree in 1911 and took orders in 1935. Survivors include his widow, **Antoinette**, and several nieces and nephews. Services were held in Trinity Cathedral, Phoenix, and interment was in Evergreen Park, Chicago.

Police Officer Jerard Foster Young, 25, communicant, and member of the Washington, D.C. metropolitan police force since 1968, died May 21 in a Washington hospital. He had been shot Apr. 29, while on duty. He was a native of Philadelphia, where he belonged to the Church of the Advocate. He was also a veteran of two years service in Vietnam. Survivors include his mother. A Requiem Eucharist was held in the Washington Cathedral, and interment was in Lincoln Memorial Cemetery.



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LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. **Robert M. Wolterstorff, D.D.**, r
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. **J. T. Golder**, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

VISALIA, CALIF.

ST. PAUL'S 5 mi E. 99 Fwy. off 198 120 N. Hall
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;
Thurs HC 7

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat; 6 Wed

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
The Rev. **F. Graham Luckenbill, L.H.D.**, r
Sun 8, 9:15, 11; Thurs 10

NEW LONDON, CONN.

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Seat and Burial Place of Bishop Seabury.

WASHINGTON, D.C.

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Wed 10; HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
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Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

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Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. **R. B. Hall**, r; the Rev. **T. P. Ball**
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. **John Mangrum**, r; the Rev. **Stuart G. Ruth**
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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Mass 7:30; Fri 7:30 & 10:30; C Sat 5

SAVANNAH, GA.

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Sun 8 & 10:30; Wed & HD as anno

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FLOSSMOOR, ILL.

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Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues 6 & Thurs 7; C by appt

MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. **Eckford J. de Kay**
Sun HC 10:15

BOSTON, MASS.

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

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Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30

(Continued on next page)

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

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LAS VEGAS, NEV.

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Sun 8 & 10 H Eu; Daily EP

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Sun Eu 7:45 & 10; EP 5:15

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others as anno

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Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

VENTOR CITY, N.J.

EPIPHANY Atlantic & Avolyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10; Thurs HC 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

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8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

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218 W. 11th St.
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Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN

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

THE PROTESTANT CHAPEL

Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION

115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30. Church open daily
7:30 to 11:30

The Living Church

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler,
ass't m
Sun HC 8; MP, HC & Ser 10; Int. daily 12:10

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
The Rev. R. R. Pressley, r
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1Sat 4

SANDY, ORE.

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

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

OLD CHRIST CHURCH

2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

PITTSBURGH, PA.

REDEEMER 5700 Forbes Ave., Squirrel Hill
The Rev. S. D. McWhorter, r
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL

The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

WESTERLY, R.I.

CHRIST CHURCH
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

NORRIS, TENN.

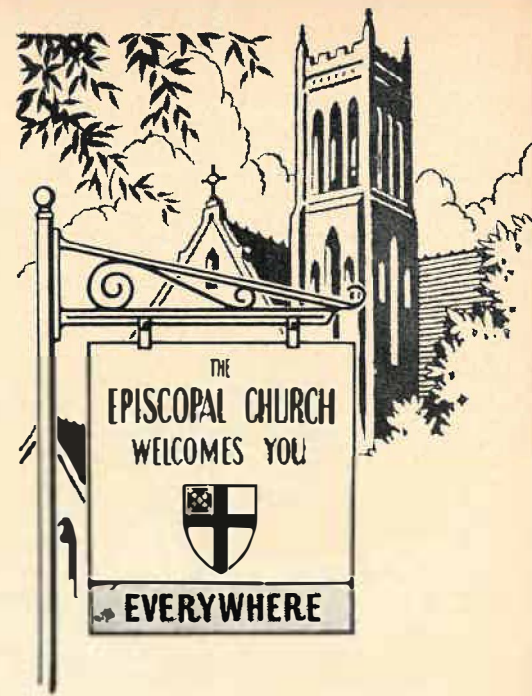
ST. FRANCIS 158 W. Norris Rd.
The Rev. W. Joe Moore
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC
7:30

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon
7; Tues 8:30; Wed 10; Thurs & Fri 6:30; Sat 8:30;
C Sat 12

FORT WORTH, TEX.

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



HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Clergy: J. W. Breisch, K. G. Layer, J. L. Goeb
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
Sun 8 HC, 11 MP & Ser; Wed HC 4:30



TRINITY CHURCH
RENO, NEVADA