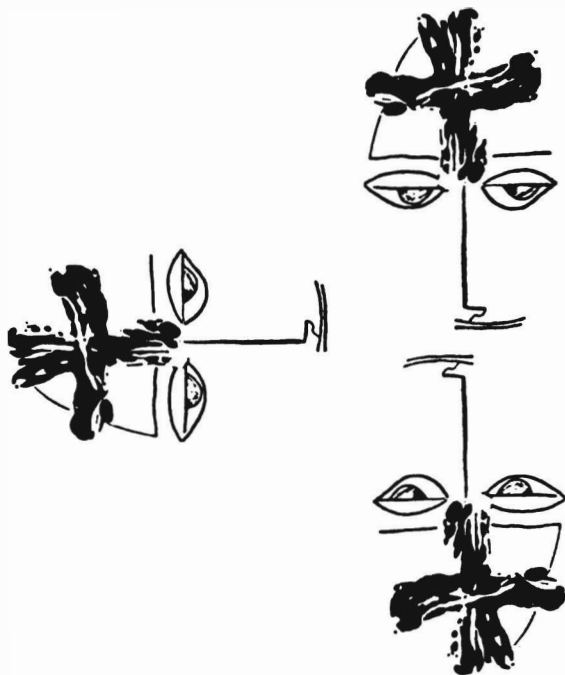


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The Living Church

Volume 156 Established 1878 Number 8

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

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28. Ash Wednesday

March

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 2. Chad
 3. Lent I
- John and Charles Wesley

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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February 25, 1968

BOOKS

ISSEI AND NISEI: The Internment Years. Daisuke Kitagawa. Seabury. Pp. 174. \$5.95.

America, for all its greatness, has some terrible blots on its history; perhaps few are more terrible than the one Dr. Daisuke Kitagawa recounts in *Issei and Nisei*. This is the chronicle of the events which culminated in the detention of more than 110,000 persons of Japanese descent, many of them native-born (Nisei) American citizens. Dr. Kitagawa happened to be a priest who was in the right place at the right time and did a great deal to allay the fears of the people to whom this frightening thing was happening. He ministered to Christian and Buddhist as they waited, side by side, for the end of the war and a chance to return to their homes.

Perhaps the most frightening thing about this whole sorry episode was the stature of the men involved in developing and executing the evacuation and internment plan. They were not the super-patriots that we so often associate with a thing of this sort, but reasonable, sober leaders of our nation. From President Roosevelt down through men like Attorney General Francis Biddle and Earl Warren, men of influence subscribed to the plan of evacuation. While it may have been the spirit of the times, for our feelings toward Japan and the Japanese were obviously in a state of turmoil, men such as those named above were certainly made of stern enough stuff to withstand the influence of hysterical individuals and groups. And yet it happened. The old question of whether we would have used the bomb on the Germans instead of the Japanese has a great deal of relevance here, for few of the German-Americans found themselves hustled off to a camp, which by any other name, was still a concentration camp.

Dr. Kitagawa says one thing that is of great relevance in the racial turmoil we face now. "Internment," he says, "is an extreme form of segregation, and the experience of the Japanese and Japanese-Americans has conclusively proved how ineffective segregation is in solving the problems of a group believed to be a *problem people*."

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

* * *

THREE MODERNISTS: Alfred Loisy, George Tyrrell, William L. Sullivan. By John Ratté. Sheed & Ward. Pp. 370. \$6.95.

The names of Loisy, Tyrrell, and Sullivan are scarcely known today. But when they lived and wrote, there were many who gravely doubted that institutional Roman Catholicism would be able to withstand the assault they made on their Church.

These men "forsook the shelter of



THE PARADOX OF GUILT

by Malcolm France

Here, in time for Lent, is a book written in popular style to help persons escape from the narrow moralism of man-against-himself and to transfigure guilt by acceptance and love. The author, an Anglican priest with psychoanalytic experience, finds the true meaning of the Garden of Eden myth to be what each of us experiences when we emerge from babyhood to an awareness of the world around us. The guilt feeling — original sin — is the burden. How we cope with it and whether we can look to the church for help are the crucial questions. A United Church Press book, paper, \$1.95

THE LIVING GOD AND THE MODERN WORLD

by Peter Hamilton

Subtitled "Christian Theology based on the thought of Alfred North Whitehead," this book speaks directly to the intellectual crisis that compels many Christians to discard outmoded ways of thinking and to seek a positive faith compatible with science and an integral part of the outlook of modern man. A United Church Press book \$2.95

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I'M GOING TO HAVE A BABY AND I'M NOT MARRIED

by Helen E. Terkelsen

This book is honest, compact, and to the point. It sets forth helpful guidelines at a time of emotional unrest and confused thinking. The author has helped hundreds of girls to face the anguish and turmoil resulting from pregnancy out of wedlock. The reader is given direction in regard to seeking help, telling one's family, deciding on whether or not to marry, if marriage is possible, the alternatives to marriage, and the use of agencies and resources available. Paper, 95¢

LOVE IS NO LUXURY

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by Marjory L. Bracher

This is a revised edition of this successful book. Primarily a study in the strengthening of the family. It offers practical help in creating families of true benefit to the individual, the family unit, and society as a whole. Written in simple language, it helps solve many of today's problems between parents and children, family income, religion, divorce, birth control plus pointing out the many little things that can make a difference in family living. Paper, \$1.25

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authority in the perilous search for truth," as a memorial to Sullivan aptly put it (p. 328). They detested the authoritarianism which nurtured hypocrisy among Romans (p. 285 ff). However, the papacy still remembered the sixteenth century. As Lord Acton suspected, in her zeal to prevent error, she was quite willing to repress intellectual freedom which is essential to the progress of truth, "to restrain the growth of knowledge, to justify an acquiescence in ignorance, to promote error, and even to alter at her arbitrary will the dogmas that are proposed to faith" (p. 7). But it is characteristic of a monolithic structure to respond to one voice, so when John XXIII thought it was high time for his Church to awake out of sleep, it was only necessary for him to sound the call of *aggiornamento* and the response was immediate.

We must leave it to the Roman polemicist to figure out how Pius X's *Pascendi* which condemned Modernism and its allied heresies, and the current turn around supported by Paul VI can be reconciled. Prof. John Ratté evidently anticipates that someone may be uncharitable enough to raise this embarrassing question, for he insists that the pope was not speaking *ex cathedra* in this matter, which leads us to ask then of what use is the doctrine of infallibility as a guarantee of truth when no one really seems to know when the pope is speaking *ex cathedra*.

The controversy is anachronistic, and somewhat unreal to us Anglicans, for we have always believed that all truth is of God and we have therefore welcomed whatever scholarship can discover, knowing that this will buttress rather than shake the revelation of Him who is the Source of all truth. We rejoice that Rome seems to be finding new confidence, and those who blithely assumed that Rome was forever to be classified with the leopard and the Ethiopian must now change their assumption.

Three Modernists should be read by every theologian and historian, even though its subject matter is dated, if for no other reason than to warn us against ever accepting limits imposed by authority upon free-ranging intellectual inquiry.

(The Rev.) C. E. B. NOBES, S.T.D.
St. Paul's Church
Kansas City, Mo.

✦ ✦ ✦ ✦

IN PURSUIT OF DIETRICH BONHOEFFER.
By William Kuhns. Pflaum. Pp. 273. \$6.75.

Bonhoeffer buffs will find relatively little new material in *In Pursuit of Dietrich Bonhoeffer*. However, the author, William Kuhns, a Roman Catholic layman, presents a very thorough-going mixture of biography and analysis of his subject's writing, in an interesting manner. For the uninitiated this can be highly recommended.

In the author's preface, Kuhns states, "He offers one of the most fertile sources

for ecumenical guidelines to be found in recent theology." In the 17 chapters that follow, the whole range of Bonhoeffer's concerns are examined and an unbelievable number of direct quotations (nearly 500) are carefully made and indexed. One of the most intriguing and important chapters is "Bonhoeffer's Anthropology" in which his Christology is amply illustrated. This will come as good news to many lay persons who have been left with the impression, by certain clergy, that Bonhoeffer was a leader in the God-is-dead movement.

Sycophants will cringe a bit when they see a quotation from Bonhoeffer's *The Church and the Jewish Question*. "Without doubt the Jewish question is one of the historical problems which our state must deal with, and without doubt the state is justified in adopting new methods here. It remains the concern of humanitarian associations and individual Christians who feel themselves called to the task, to remind the state of the moral side of any of its measures, i.e., on occasions to accuse the state of offenses against morality. . . . The true Church of Christ, however . . . will never intervene in the state in such a way as to criticize its history-making actions from the standpoint of some humanitarian ideal." It is well to know he had feet of clay at certain times and in certain places. Worshipping a martyr can be a very dangerous thing.

In chapter 16 the author develops a pragmatic reasoning for Bonhoeffer's appeal to Roman Catholics and, in so doing, seems to develop it for every thinking person, of whatever religious persuasion, who is grateful for the immense contributions he has made to contemporary Christian thought and development.

(The Rev.) FREDERICK B. MULLER
St. James' Church
Fremont, Neb.

✦ ✦ ✦ ✦

DYNAMICS OF WORSHIP: Foundations and Uses of Liturgy. By Richard Paquier. Trans. by Donald Macleod. Fortress. Pp. 224. \$5.

Dynamics of Worship is about liturgical renewal, particularly in reformed worship. The author is a minister of the French Reformed Church of Switzerland, chaplain to the Lutheran-Reformed Sisters at Grandchamp, and, since 1950, a member of the commission on ways of worship of the World Council on Faith and Order. The virtues of this book are numerous. It is abreast of current liturgical scholarship; it is ecumenical in attitude and knowledge; it is strongly rooted in holy scripture while yet fully aware of historical development.

Richard Paquier is not a theoretician but a pastor who combines concern for the needs of the Christian community with sound scholarship. (This reviewer can testify to his winsome charm and love of souls.) In his preface to the American edition Pastor Paquier says of the liturgical movement, "Instinctively we

have begun to feel how necessary it is for us to fall back on the living and life-giving center of our faith, even Christ, the Divine Gatherer of the community of brethren. Worship is the proper movement and place for this gathering around the Lord of the Church."

The 18 chapters are grouped in three parts: "The Initiative of God" stresses the sovereignty of God and his prevenient grace; "The Response of Man" will be of interest to Anglican and other readers; and "Ecclesiastical Order" will be of concern to those of the reformed tradition who wish to respond to the author's point of view. That point of view is that the "Liturgy is not a luxury item; rather it is the breath of this living body the Church of Christ."

The book makes a significant contribution to the literature on the liturgy; is full of "meat" for teaching and Christian formation; will repay careful study especially because of its biblical orientation; and deserves a place with two other works of reformed writers: *Worship* by Dr. Paquier's fellow countryman and Churchman, Jean Jacques von Allmen, and *The Worship of the Reformed Church* by John M. Barkley. With his colleagues he urges upon his tradition and Church a return to the centrality of the Eucharist for each Lord's Day gathering of the Christian community.

(The Rev.) DON H. COPELAND, D.D.
World Center for Liturgical Studies
Boca Raton, Fla.

* * * *

JACOB BOEHME: His Life and Thought. By John Joseph Stoudt. Seabury. Pp. vii, 309 paper. \$2.75.

The Seabury Press has done a service by making available in good paperback John Joseph Stoudt's solid study of that 17th-century philosopher-mystic, Jacob Boehme, which was first published a dozen years ago under the title *Sunrise to Eternity* and the imprint of the University of Pennsylvania Press.

The book is done in two parts. The first, and longer, ably sketches Boehme's personal life and growth in the context of his turbulent historical era—there is a nice alternation in the presentation of the individual and the time, with the whole being aimed at tracing, and accounting for, Boehme's steady spiritual growth. Part Two, entitled "The Scope of Boehme's Theology," presents and discusses the mystic's mature insights and their expressions. Throughout the entire book there is copious and well-chosen quotation from the subject's writings.

Space limits of this review preclude the intriguing challenge of discussing Boehme's gifts, limitations, style (often exasperating, but with reason), purpose ("evangelical: to communicate and if possible to reproduce his experience in other people"), or achievement. However, the author does all this, and more, admirably. It must suffice to report that

Jacob Boehme: His Life and Thought, while doubtless not for the general reader, should be warmly welcomed by those whose interests lie in the general field.

(The Rev.) GALE D. WEBBE
Church of the Incarnation
Highlands, N. C.

* * * *

HOW CAN WE STILL SPEAK RESPONSIBLY OF GOD. By Fritz Buri. Trans. from German by C. D. Hardwick. Fortress. Pp. viii, 83. \$2.50.

How Can We Still Speak Responsibly of God? consists mostly of lectures delivered at various American universities and seminaries in 1966-67 by the author, professor of theology at the University of Basel. Prof. Fritz Buri attempts to lead us out of Paul van Buren's "godless christology," Schubert Ogden's "christless theology," and other presumed wastelands into a new understanding of a personal God revealed in Christ. "God," however, turns out to be "... the mythological expression for the unconditionedness of personal responsibility," a concept about as slippery as Tillich's "object of ultimate concern." The revelation of Christ is "... neither in a mythological speculation about the incarnation... nor merely... the historical appearance of the eschatological prophet Jesus... [but] in the event which occurs when men become aware of their unconditioned responsibility." Nevertheless, for Buri, the characteristic response to the mythological expression, God, is prayer, and he writes of objective discourse with God as the test of whether for us there is God. The voice one would ordinarily call conscience is a "summons to responsibility" and is "what is at stake in all religions and theologies."

While Buri claims that his theology is not purely subjective, it is hard to see how it will escape being so classified. Despite its brevity and sanguine comments on the jacket, the book is hardly to be recommended for casual reading. It contains some very thorny brushwood. A typical sample: "Given with the awareness of being destined to unconditionedness is the reality of that which destines in its entire non-objectifiability; and the relatedness of the responsible 'I' to a corresponding 'Thou' of another personhood provides here the only appropriate designation for the reality, as an absolute personal power, of that which destines to unconditionedness."

(The Rev.) ALFRED TRAVERSE, Ph.D.
Pennsylvania State University

* * * *

EYEWITNESS: The Negro in American History. By William Loren Katz. Pitman. Pp. 554. \$9.75.

"We do not believe that things will always continue the same. The time must come when the Declaration of Independence will be felt in the heart, as well as uttered from the mouth, and when the rights of all shall be properly acknowl-

enjoyable



GOD IN ACTION—

Frederick M. Morris. The seven sermons which comprise this lovely volume were delivered by the author from his pulpit at St. Thomas Church (Episcopal), in New York City. Prepared as

Lenten meditations, they were presented on Palm Sunday, Good Friday, and Easter Sunday, 1967. Each of the sermons addresses itself to one facet of the redemptive process, which, the author believes, "remains to be completed in history, so far as its full consequences are concerned."

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Dr. Martin E. Marty says of this book: "Everyone talks about 'the American Dream' but few have helped account for it. Professor Clebsch gives religion its due in a treatment that is always responsible and never dull."

The author, an Episcopal priest, is Professor of Religion and Humanities at Stanford. His subject is the role of religion in American history. He discusses it in this book as a scholar who has an unusual gift for the pungent phrase. This is a book we can only describe as intellectually lively, as well as informative.

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edged and appreciated. God hasten that time. This is our home, and this is our country. Beneath its sod lie the bones of our fathers; for it, some of them fought, bled, and died. Here we were born, and here we will die."

In these words spoken at a meeting of New York Negroes in 1831, and chosen as the frontpiece of *Eyewitness: The Negro In American History*, the author, William Loren Katz, has captured the spirit of a people whose history is now coming to be recognized as an integral part of American history. As a teacher (presently teaching American history at Woodlands High School, Hartsdale, N. Y.), Mr. Katz has, by his 12 years' painstaking and exhaustive research, produced a source book to which students and common readers alike can turn for factual evidence of the Negro's thought and activity. He has organized his book along the lines of a typical course in American history. Through written narratives taken from every period—from the discovery of America until the current civil rights revolution—and quotations from persons contemporaneous with each period, he has provided an introduction for eyewitness accounts. He has carefully culled the thoughts and contributions from the records of explorers, poets, inventors, doctors, cowboys, scientists, soldiers, and Church, political, and revolutionary leaders. From an amazing number of authentic sources he has used pictures, words, and quotations of persons living at the time of the events to explode myths and destroy stereotypes now held by black and white alike. As a background for the discussion of the recent Moynihan Report, the book lacks information for an understanding of Negro family life.

Any person who takes the present civil rights struggle seriously will find this book useful. All libraries should certainly make it accessible to the American public.

ESTHER JULIA BURGESS
*Trinity Church
Newton, Mass.*

✦ ✦ ✦ ✦

NEW TRENDS IN CHURCH ARCHITECTURE.
By Justus Dahinden. Universe Books, Inc.
Pp. 144. 227 illustrations. \$10.

This magnificently illustrated volume is no "picture book" but a scholarly exposition of the relationship between architecture and worship within the context of rapidly-changing concepts of church functions. The author demonstrates, in text and illustration, the reasons for contemporary shifts in building design, layout, and decoration to conform to local conditions such as climate, culture, topography, and other factors.

It is Dr. Justus Dahinden's basic theme that the purpose of a church structure—the effective worship of God—is enhanced when slavish adherence to traditional forms is discarded in favor of a modernizing approach in harmony with

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the setting. His examples embrace a substantial part of the world including European countries, Africa, South America, Asia, and the United States. Especially novel and interesting are some of the structures in the emerging nations of Africa and Asia, which are particularly fertile fields for the expression of new ideas. The author also covers the relationship between architecture, art, vestments, and liturgical ceremony in an instructive but readable manner.

Although *New Trends in Church Architecture* is highly technical in spots, it can be enjoyed by anyone interested in the history and development of church edifices and their accoutrements.

FRANK STARZEL
St. Thomas Church
Denver

* * * *

HOLY COMMON SENSE. By David H. C. Read. Abingdon. Pp. 96. \$2.50.

"Prayer is the moment when we are doing nothing else but seeking God." True prayer begins with a realization of God's presence, in which we let ourselves be surrounded and gripped by the holiness of God. It is with this conviction that David H. C. Read interprets the Lord's Prayer in this little book, *Holy Common Sense*. His intention seems to be two-fold: to give us insight into the meaning of prayer in a personally communicative sense, and secondly, to penetrate the content of our Lord's Prayer to understand more fully its meaning and contemporary applicability.

Each of seven chapters is devoted to a phrase-segment of the Lord's Prayer, in chronologic sequence. But each chapter is written with a kind of exuding personal conviction and vibrant faith that make this book really different from many analyses of the Lord's Prayer. It is, more than an interpretation in an objective sense, a kind of meditation, into which Dr. Read imparts some of his own spiritual depth and experience. It is this quality which underscores the meditative fabric of this book. "And lead us not into temptation, but deliver us from evil." What we are praying is: "Keep me from the tests that might be too much for me; but if they come, then deliver me from the evil." Our Lord's literal struggle in Gethsemane and at Calvary—His ultimate test and His emergence as victor—is the experience Dr. Read suggests is the source of continuous reality to this portion of the prayer. Since this phrase of the prayer is probably most frequently inadequately appreciated, this chapter will be useful, more so than any other.

The book closes with a consideration of why it is the Resurrection which makes meaningful "For thine is the kingdom, and the power, and the glory, for ever." This closing doxology is the exalting hymn of praise emanating, Dr. Read states, from the joy of the early Christians who knew that their Lord, though

He had experienced the ultimate test, was risen indeed. This book will be a help to those who seek to deepen and re-vitalize their own prayer-experience, and in particular to those who want to know what it is to actually pray the Lord's Prayer, rather than saying familiar words without real meaning.

ROGER DEAN WHITE, M.D.
The Mayo Clinic
(On military leave)

* * * *

GOD SPOKE ONE WORD. By Henry Fehren. Kenedy. Pp. 212. \$4.95.

God Spoke One Word is a modern variant on "The Word was made flesh," though far removed in style and distinction: "God spoke one Word; and that Word is His Son." Here is a collection of homilies and meditations for each Sunday and greater feast, following the liturgical year. There are some arresting passages, such as a sort of catena on Christmas: "Come and See"; and one on Easter: "Eternal Day." Fr. Henry Fehren rightly deplores the commercialized bad taste fostered within the Church, but this itself is reflected in the book. These essays originally appeared in a monthly journal, and might well have stayed there, although even there some shocking language and figures of speech might well have been blue-penciled.

(The Rev.) EDWARD C. LEWIS
Church of the Intercession
Stevens Point, Wis.

Booknotes

By Karl G. Layer

Action Dramas for the Young Church. By David W. Luxton. Pp. 36 paper. \$.50. Available from the Huron Church Book Room, Box 308, London, Ontario, Canada. Adaptations of the offices of the Book of Common Prayer, designed for use as a teaching device for children, the young people themselves being the participants.

Religious Dimensions in Literature. Edit. by Lee A. Belford. Seabury. \$.85 each. Commentaries on White's *Riders in the Chariot*, Williams's *All Hallows' Eve*, Golding's *The Spire*, and Brecht's *Galileo*, by various scholars of the Church. This promises to be a valuable series.

Uncertain Trumpet. By Andrew M. Greeley. Sheed and Ward. Pp. x, 175. \$3.95. Here is an attempt, by a priest of the Roman Catholic Church, to examine the role of the priest in modern America. A sociological and yet pastoral concern is brought to this topic of particular importance in the Roman Communion today.

Truth, Unity, and Concord. Holy Cross: St. Benedict's, Aldershot, England. Pp. 16 paper. 2/. A commentary on the interim statement of the Anglican-Methodist Unity Commission in England, towards reconciliation.



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For a Blessed Lent

ALMIGHTY GOD, our heavenly Father, who in Thy Son Jesus Christ didst teach Thy people on the mountain and in the plain the blessedness of Thy Way, Thy Truth, and Thy Life: inspire us we pray Thee to keep this holy time of Lent in the spirit and wisdom of His beatitudes. By Thy Godly Direction help us to realize our poverty to meet with life that we might find the treasures of Thy Kingdom and Thy Heavenly Grace. Teach us to mourn our sins and the sins and suffering of others that we might know the blessing of Thy Comfort and Thy Joy. Grant us the meekness of self-control that in due time we might inherit Thy Blessing of Godly Patience. Direct our hunger and thirst after those things that are righteous in Thy Sight, that we might be blessed and filled with the bread that endures. Give us the insight and vision of Thy Forgiving Love that we in turn might receive the benediction of Thy Mercy. Train us to live in singleness and pureness of heart that we may one day behold the beauty of Thy Blessed Face. Guide us to promote right relationships among men that we might live as instruments of Thy Peace. Make us strong to stand firm against the enemies of Thy Gospel that we may gain the blessing of a deeper-rooted faith. Give us the strength to hold fast when others mock our efforts to do good, that we might remain faithful in our love and allegiance to Thee. O God, make the keeping of these forty days an eternal beatitude of faith and trust in Thee, and of love and service to our fellow man. We pray this in the spirit of our wilderness Lord, even Thy Son, Jesus Christ. Amen.

James D. Furlong



the living church

February 25, 1968
Quinquagesima

For 89 Years,
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COCU

Lutherans to Observe

The Lutheran Council in the United States of America has voted to send observer-consultants to the Consultation on Church Union (COCU) which is attempting to devise a plan of union for 10 Church bodies. Acting on a recommendation from its executive committee, the council voted to accept responsibility for representing its four constituent bodies in COCU deliberations. The observer-consultants will keep their individual Communions posted on the ecumenical dialogue that occurs, but would not be full members of the consultation.

The four Churches in the Lutheran Council have received invitations to participate in COCU, but only the Lutheran Church-Missouri Synod has sent delegates. Its observers attended the Dallas COCU meetings in 1966. The other council Churches are the Lutheran Church in America, the American Lutheran Church, and the Synod of Evangelical Lutheran Churches.

Seek Common Lord's Prayer Text

A three-man committee from the Consultation on Church Union has been named to consult with a committee of Lutherans and Roman Catholics on a common text for the Lord's Prayer. Named to the group by COCU's executive committee are: The Rev. Massey I. Shepherd, Episcopalian; the Rev. James Quillen, Methodist; and the Rev. David Ramig, United Presbyterian.

The executive committee has selected Atlanta as the site for the 1969 COCU meetings, and serving as hosts will be the African Methodist Episcopal and Christian Episcopal Churches, and the Presbyterian Church in the U. S.

COLORADO

Support for the Bishop

A group of Colorado clergymen and laymen have formed a committee and have asked all Episcopalians to support their bishop, the Rt. Rev. Joseph S. Minnis, who has been charged with personal conduct in violation of canons [L.C., February 11th]. The charge is currently under study by a 10-member panel of inquiry named by the Presiding Bishop.

A letter signed by the Rev. Edward F. Ostertag, rector of St. Luke's Church, Ft.

Collins, as chairman of "Friends of the Bishop," asked all Colorado Episcopalians to indicate their support of Bishop Minnis and to make financial contributions for his defense, including expenses of the committee's operations. "A careful examination of the charges brought against our bishop definitely shows that they are specious and do not warrant the action proposed," a statement attached to Fr. Ostertag's letter asserted.

The nature of the charges has not been made public but acknowledged signers of the document and supporting affidavits have publicly stated that they refer only to personal conduct of Bishop Minnis and not to administrative matters in the diocese.

The statement contended that the episcopate in the diocese has been "under recurrent attack" and that the "power structure in this diocese historically has rested with those in positions of parish dominance." The reference was not further explained. The steering committee added that "a few individuals" asserted that cause for the bishop's removal exists, "apparently not being content to pursue the matter solely through proper ecclesiastical channels. We trust that those who have executed affidavits fully realize that, if this matter should reach trial, they will be called to account for the truth of the facts they have affirmed."

Lawrence Long, attorney and prominent Episcopalian who assisted in preparation of the charges, told reporters that the comment respecting affidavit signers

appeared to be a threat but added he had no reservations concerning the affidavits.

The letter and statement were sent to all Episcopalians through use of the diocesan publication's mailing list. Permission for its use was granted by Bishop Minnis.

ALBANY

The Circuit Riders

A report on the Bishops' Program begun a year ago shows that the Bishop and the Suffragan Bishop of Albany each traveled 25,000 miles within the diocese, carrying their pastoral duties to over 100 parishes in one of the greatest visitation campaigns in the history of the diocese.

The Diocese of Albany, created in 1868 when it was separated from the Diocese of New York, extends from the Catskill Mountains to the Canadian border and from Watertown to Rouses Point—some 20,000 square miles in 19 counties. Included in the diocese is a section of rugged Adirondack territory. The bishops, the Rt. Rev. Allen W. Brown and the Rt. Rev. Charles B. Persell, made three-day visits at their stops, talking with teachers, business and professional people, laborers, and officials, both lay and clerical. They visited shut-ins, the sick and afflicted, and took communion to families and others who normally cannot come to Church. They also confirmed hundreds of people.

"The Church must use every means in
Continued on page 24



Bishop Brown of Albany: House of Communion

On The Clergy

It is a horrible thing that the Church of today threatens with discipline those who try to do it good and that it considers any attempt to introduce change a crime. Formerly, the Church was invariably good, and it was then possible to change it without being branded a sinner. Now one is not permitted so much as the desire to have it in any way different from what it is. In the past it was permitted to change the custom of setting such high standards for the priesthood that of those who were ordained only a very few were not worthy; now it is not allowed to complain of the custom which admits to the priesthood so many who are unworthy. (602-885)

You ignore the prophecies if you do not know that disaster will overtake the earth, and that princes, prophets, pope, and priests alike will be caught up in the cosmic maelstrom; nevertheless, the Church will survive. By the Grace of God—and despite the venality of priests—the catastrophe has not, as yet, overtaken us. We hope God will continue to shower his mercy upon us and will postpone that evil day. (961-888)

On The Church

Had the primitive Church been in error there would be no Church in existence today, and the strength of the contemporary Church must in part be attributed to its possession of the tradition and articles of belief which link it to the Church of a bygone age. It is, however, an error to think that blind conformity to the pattern set by the early Church will provide for every exigency and correct every fault. The Church of the apostles did not foresee the Church of ages to come; it therefore took no such cognizance of the Church of the future as we take of the Church of the past. (285-267)

Among those who have denied Jesus Christ, the Church has had as much trouble showing that He was human as that He was divine and that there was magnificence in both aspects of His nature. (307-764)

Unity-multiplicity. When the Church is conceived as a unity, the pope, who is its head, sums it all up in his own person; when the Church is regarded in its multiplicity, the pope is considered to be only a part of the whole. The Fathers have at times taken the one view, at times the other, and thus one may speak in different ways of the pope. . . . But in affirming one of these truths, it is essential not to exclude the other. Multiplicity defective in unity is confusion; unity lacking in multiplicity is tyranny. (608-87)

Those who love the Church are distressed when they see the corruption of morals. They can take heart, however, as long as the laws remain. Those who corrupt the laws do a far greater damage, for then no standards of human behavior remain. (679-894)

The Jesuits are not content merely to introduce new customs into our churches. They are not satisfied with being tolerated; they want to dominate; and once they

achieve power they seek to exclude all who are not of their number. Men devise ways to obey the letter of the law, while violating its spirit, for the sake of financial gain. No theologian worthy of the name is astonished by this. How can the Jesuits be so confident? Who has assured their leaders that the time is at hand when they can force their will upon the Church and look upon any refusal to acquiesce in their desires as an act of war? They called so many and so great evils peace. Wisdom 14:22. (700-934)

Binding and loosing. God does not wish absolution to be granted by Himself alone; He desires the Church to have a part in the total process. As the Church shares in the offense, so does He wish her to share in the pardon. A parallel to this is provided in the relationship between a king and a parliament: the parliament acts with the authority of the king; if it *convenes* without the king's approval, or if it refuses to *convene* under orders from the king, it is no longer a parliament, but a revolutionary body. Similarly, if the Church attempts to bind or loose without God, it is no longer the Church. (706-870)

On confessions lacking marks of regret. God looks only upon the interior; the Church judges exclusively by the exterior. God absolves the moment He sees penitence in the heart, the Church when penitence has been manifested in works. God desires a Church that is pure within, confounding by its genuinely spiritual sanctity the impiety of the prideful pharisees. Such a Church will be an assemblage of people

PASCAL:

whose exterior actions are so pure that they will put to shame the pagans with their corrupt customs. To be sure, among the faithful there are hypocrites who affect a disguise of piety. The Church endures such people: it is not dishonored by them, for their conduct appears to be holy. Nevertheless, they are not received of God, for Him they cannot deceive. The claim is made in some quarters that the Church should judge not at all—neither the interior, because only God can clearly see into it, nor the exterior, because God is not concerned with it. Such a viewpoint deprives the Church of any control of its membership, forcing it to retain not only those who are beyond the pale, but also those who actually bring dishonor upon the Christian community. The Church is then burdened by individuals whom the Jewish synagogues and the philosophical societies would exclude as unworthy and abhor as impious. (923-905)

The Church has always been assailed by errors diametrically opposed to one another, but perhaps never as notoriously as at the present time. If, however, the Church of today suffers from a multiplicity of errors it nevertheless profits from the fact that they tend to demolish each other. Of the two prevailing errors—that is, those advanced by the Jesuits and those by the Calvinists—the latter are the more dangerous

translated by

THE REV. WILLIAM S HILL

Pascal, *Oeuvres, Complètes*. Preface d'Henri Gouhier; présentation et notes de Louis Lafuma. Printed in France May 30, 1963. "sur les presses de l'Imprimerie George Lanoa Paris." Pp. 538, 540, 584, 585, 590, 592, 594, 596, 597, 599, 613, 622, 632, 635, 638.

on the clergy and on the church

because they promote schism. But in all contending viewpoints there is a measure of error in need of correction. Faith embraces a variety of truths which at first appear to contradict each other—such as, there is a time to laugh and a time to weep, or answer a fool according to his folly. The source of these paradoxes is to be found in the union of the two natures in Jesus Christ, in the two worlds inherent in the concept of the new heaven and the new earth, and in the two persons residing in all devout individuals whereby they merit the title of the just sinners, the living dead, the dead livers, or the blessed reprobates. There are thus a number of truths pertaining to faith and morality which seem to be repugnant to one another but which actually have their proper place in an admirable order. The source of all heresy is the exclusion of one or another of these truths. And the source of all objections to orthodoxy which heretics advance is the ignorance of some of the truths contained within it. Being unable to reconcile two opposing truths, and believing that avowal of the one demands the exclusion of the other, they consider those who try to do justice to both elements of truth as beyond the pale—to be excluded along with what they themselves have rejected. Their exclusion is the cause of their objections.

Example. Jesus Christ is God and man.

The Arians, unable to unite those elements they consider incompatible, say that Jesus is a man; in this they are catholic. But they deny He is God; in this they are heretical. They claim we deny His humanity; in this they are ignorant.

Example. On the subject of the Blessed Sacrament, we believe that the substance of the bread is changed and transubstantiated into the body of our Lord Jesus Christ, and that He is therefore truly present. This is one truth. We also believe that the sacrament is at once a representation and a commemoration of the crucifixion and of the glorification of Christ. This is another truth. Catholic faith embraces both these truths, which on the surface, appear to be opposed to one another. The present-day sacramental heresy believes that adherence to one of these truths requires the rejection of the other. Those adhering to such a view cannot accept a concept of the Eucharist which encompasses both an acknowledgement of the presence of Christ and a commemoration of His sacrifice. They affirm that the sacrament is symbolic, that in so doing they are not heretical. They think, however, that we do not acknowledge this truth and they quote the Fathers of the primitive Church to expose what they consider to be our error. Meanwhile, they deny the real presence, and in this they are heretics. The quickest means for nipping heresy in the bud is to set forth the various truths which comprise the Christian Faith, and the surest way of refuting heretics is to declare the whole truth. (733-862)

A storm battering a ship brings a certain pleasure—as everyone is assured he is not going to die. The persecutions which torment the Church are of this nature. (743-859)

Clarity-Obscurity. There would be too much obscurity if the truth did not bear some visible marks. It is marvelous to be repeatedly in church and a member of a visible assembly. There would be too much clarity, however, if there were but a single viewpoint in that church. That which always has been is what is true, for truth persists, whereas falsehood perishes. (758-857)

The history of the Church needs properly to be called the history of truth. (776-858)

The Church teaches; it is God who inspires. The Church's activity serves merely to prepare the individual to receive either grace or condemnation. The Church can set forth the terms of a person's condemnation; it cannot fill him with grace, for God alone can do that. (874-881)

The object of peace is to surround precious treasures with security; in the state this treasure is the welfare of the people, in the Church it is truth and spiritual wealth. Distinguished as it is by justice and usefulness when it provides security for what is good, peace becomes unjust and pernicious when it permits the loss of such security; accordingly, a war waged to prevent this loss is just and necessary. And just as it would defeat the end of peace for the state, out of reluctance to disturb its rest, to permit without opposition the invasion of aliens bent on pillaging and looting, so must the Church be ready to defend its truth against enemies of the faith. When one observes those who would tear truth out of the hearts of the faithful in order to make error to reign, is remaining at peace to serve the Church or to betray it? Is it to defend it or to ruin it? And is it not obvious that if it is a crime to disturb the peace when truth reigns, it is no less a crime to abide in peace when truth is being destroyed? There is thus a time when peace is just, and a time when it is unjust. It is written, "There is a time for peace, and a time for war"; and it is the state of truth in either occasion which differentiates between them. But there is not a time for truth to reign and a time for error to prevail; on the contrary, it is written, "the truth of God prevails eternally." And this is why Jesus Christ said that He came to bring peace and also that He came to bring war, but not that He had come to bring truth and falsehood. Truth is thus the first rule and final end of all things. (974-949)

The two principal aims of the Church are the strengthening of the faithful and the conversion of heretics; accordingly, we deeply regret to see within the present-day Church the emergence of factions bent on introducing such errors as will make it forever impossible to win heretics and which at the same time will corrupt those who are already members. Attempts to discredit the truths of religion, particularly those most important for salvation, fill us not only with displeasure but with anxiety and fear; and this is because, over and above the revulsion which any Christian feels toward disorders in the Church, we consider it a solemn obligation to remedy the situation and to use such authority as has been granted us to make certain no stumbling blocks are placed in the path of those committed to our care. (991-952)

RECTOR OF ST PAULS CHURCH
LANSING MICHIGAN



Recent estimates indicate that the beginnings of human culture go back at least 600,000 years. Across that expanse of time three basic types of cultural man have been identified. The "first man," who evolved from Neanderthal Man, gained his distinction from the animals through the use of tools and fire for domestic purposes. The "second man" developed from homo sapiens at the close of the last glacial era. As this man became a systematic hunter and food-gatherer, an enormous enrichment of culture occurred. People of this technological level settled nearly all the regions which are inhabited today.

In the Neolithic period an advance began from a food-gathering to an agricultural type of economy. This transition was of such far-reaching consequences that it can justifiably be called the "Neolithic revolution." As a result of this great change in the mode of production, radically new patterns of living were introduced. Population increased and large numbers of people were released from food production for specialized work, resulting in many innovations. Some of these specialists helped to achieve the "second Neolithic revolution," with its characteristic pastoralism. It is these pastoral groups which have played such an outstandingly dynamic role in the history of Eurasia. Men who live by agriculture are involved in one sort of relation to nature, men who depend for life upon their possession of cattle in quite another sort. It is this latter type of man that Alfred Weber has called the "third man"—the type which up to our own day has swayed the course of history. These are the typical overlords, in whom the instinct to domineer the herd also predisposes them to subjugate, domesticate, and rule their weaker human neighbors.

The long reign of the "third man" is probably coming to an end; and the future would appear to lie with a new type, appropriately described as the "fourth man." The newness does not merely consist in a new mode of technology, but in the fact that the modern technological revolution is part only of a larger revolutionary process which seems likely to uproot and destroy the corner-stone of all human society as we have known it. That corner-stone is religion.

In those tightly compressed paragraphs—partly quoted, partly paraphrased—from his significant book, *Christianity In World History*, the Dutch theologian A. Th. van Leeuwen describes the crucial turning-point at which the world stands today. For the first time in the Christian epoch, and for only the fourth time in 600 millennia, man appears to be in the process of making one of those climactic shifts in orientation which will determine history for untold years ahead and may even presage the culmination of history itself. The vastness of that suggestion is matched by the equally breathtaking conviction that the pivotal demise of the religious world and the concurrent rise of a universal secularized, technological civilization is the direct result of the action of God through the people of Israel, both old and new. From beginning

to end van Leeuwen develops his arguments with careful documentation and compelling logic. Within the skillfully woven fabric of the work, large, exciting designs or themes appear and reappear, often in sharp contrast to the particular point being developed at the time. These thematic designs, which bear scant resemblance to the table of contents, give the book its impact. They deserve more thorough examination than can be given here, but they must be noted at least.

(1) *The destruction of religion.* The essential effort of Israel was aimed at breaking the "ontocratic pattern" which belonged to the great primary civilizations of the orient. By the "ontocratic pattern" van Leeuwen means the apprehension of a cosmic totality of which every aspect of culture, including its political and religious structures, is an integral part. Israel only partially succeeded in breaking down the barriers of religion which prevent men from knowing and serving the great Creator God. But in the fullness of time Jesus of Nazareth came to complete the work begun in Israel. "The event of decisive importance for world history which the apostle proclaims to the Greeks is that in the cross of Jesus Christ the Temple has been abolished. The Gospel does exactly the opposite of what the Athenians were expecting. Whereas they regarded the message about Jesus and the resurrection as one among the many oriental cults and philosophies which had been making their way into Greece for centuries past (Acts 17:18), what Paul proclaimed was the end of all philosophies and cults. God, the Creator, does not dwell in shrines made by man (Acts 17:24)." [P. 139] This is the glorious, disturbing, and essentially good news which the apostolic Church has proclaimed throughout the whole creation with mixed results on the surface but with overwhelming success in a hidden and surprising way.

(2) *The unique place of Israel in history.* Any valid interpretation of Western civilization must take into account the unparalleled contribution of Israel. And since the contemporary world has been profoundly shaped by Western civilization, all men owe a debt to this peculiar people. "The expansion of the West is a very special instance and manifestation of the driving force which carried the Gospel from Jew to Greek and then from Greek to barbarian. At the same time this helped to produce and to release, in Greek and barbarian alike, dynamic impulses which were thereby multiplied in countless new ways." [P. 263] All of chapter VII is devoted to documenting this point. There the author gives a penetrating analysis of the disruptive force of the Gospel in the midst of three of the great primary civilizations: India, China, and the Muslim world. In a typically oblique thrust, for example, the author demonstrates that while China has repudiated the West in the form of Christianity it has paradoxically embraced the West by appropriating Communism, which is, after all, a thoroughly Western shrub whose tangled system of roots leads back to the Gospel of Christ itself.

(3) *The collision of technocracy with ontocracy.* With a somewhat tortuous twist of words van Leeuwen focuses sharply on the central issue as East meets West: "For

Continued on page 22

THE FOURTH MAN

BY THE REV
A THEODORE EASTMAN

EXECUTIVE DIRECTOR OF
THE OVERSEAS MISSION SOCIETY

WASHINGTON DC

*In the beginning was
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Aristocratic and

I am bothered. What bothers me is the disrespect we show the English language not only in the secular world but in the Church as well. An Englishman who had just returned from the USA is reported to have said: "Good God, Americans don't talk anymore. They communicate. Or they make communication. Or they break down the barriers of communication." Every word of the English language—of any language—has its own integrity. By not respecting this integrity we show a kind of sloppiness which really is disrespect for truth. Let me give a few examples:

Item 1. A Chamber of Commerce sends out folders about its community and refers to them as "literature." At a diocesan convention pamphlets are distributed by a Church agency and the delegates are exhorted to "pick up the literature left on your chairs. . . ." But, alas, as we open the pamphlets we discover neither Shakespeare's poetry nor Hemingway's prose. Webster's Dictionary defines literature as "writing . . . distinguished, on the one hand,

from works merely technical or erudite, and on the other, from journalistic or other ephemeral literary writing; '*belles-lettres*'."

Item 2. Joseph Wood Krutch gives a relevant anecdote in *Saturday Review* (October 14, 1967): A child explains his painting of the Nativity: "This is Mary and this is Joseph." "And who are those people just at the edge of the picture?" "Oh, they are the three wise guys." And Mr. Krutch makes this pertinent comment: "Now, anyone who maintains that whoever employs the language of his 'peer group' is speaking as he should, could hardly find anything wrong with the form of this reply. But if there is no difference between 'men' and 'guys', then there is also none between, say, 'Canst minister to a mind diseased' and 'How's about trying to do something for this nut?'" Every word has its own integrity. Local jargon has its place on occasions but to grant it an equality of dignity with the literary word is cheapening the whole concept of communication.

Item 3. I am not a puritan and I hope

I have a sense of humor, but I am bothered when I meet fellow clergymen who feel they have to spice their language with four-letter words. Do they really think that in order to prove they are "regular guys," masculine and knowledgeable in the ways of the world, they have to make vulgarity respectable? The New Testament was written in the Koiné Greek, not in the gutter variety found in the harbor of Thessalonica. To quote Joseph Wood Krutch again: "Permissiveness in language is another aspect of a far more inclusive phenomenon characteristic of our age: namely, the doubt that any one thing is in itself better than another. . . . As one permissive sociologist was once inconsistent enough to say,

BY THE REV. E. J. M.
CANON THEOLOGIAN

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drome of Being. Com-
y involved in the Ulti-
outset, and through it
sma.

[group therapy Americanese version]

Proletarian Words

"We oughtn't to say "ought" any more."

Perhaps it is presumptuous on the part of this writer who became an American by naturalization and to whom English is an adopted language, to take up the cudgels on behalf of the purity of expression. As I remember the Europe of my youth, it had not yet demythologized class. While I may reject with some reluctance the lessons of my youth that aristocracy is better than peasantry, I still hold firmly to the belief that certain words represent a "higher class" than other words.

Sensitivity group therapy sessions are now the fad and the rage from coast to coast of our fair Ecclesialand. Some tend to be morbid and introspective. Here, the

desupernaturalizing of theology is often accompanied by a subjectivizing of truth. The Most Rev. Carlo Colombo, a Roman Catholic bishop who attended the recent episcopal synod in Rome, was reported to have noted that men of today, notably "intellectuals," find it difficult to accept a supernatural dimension of man or of history, "believing that in this way they can lift themselves by their own bootstraps almost beyond God." As theology gives way to sociology and supernatural Christianity to humanism, so good language gives way to cheap second bests. This is not as farfetched a conclusion as it may seem. There is a direct correlation between a theology one holds and a language one uses.

The European Marxist and the American sociologist both try to proletarianize ideas and men. It is the obligation of the Christian, be he American or European or Asian, to aristocratize ideas and men. For we are a "royal priesthood," an aristocracy of the spirit, a people claimed by God for

his own. "You are now the people of God, who once were not his people; outside his mercy once, you have now received his mercy." (1 Peter 2:9-10) A mini-theology finds expression in an impoverished and vulgarized language. We don't say, "I don't agree with you," but "I don't buy it," as if ideas were marketable commodities. One does not barter with the axioms of a faith that is biblical and historical. When clergymen meet in "sensitivity sessions" and resort to a "gutsy" language and introspection, the paucity of vocabulary expresses a lack of discipline, an absence of reading habits, and a general professional indolence.

• • •

"May the meditations of our hearts and the words of my mouth be always acceptable in Thy sight, our Lord and our Redeemer," we often say before our sermon. Our Saviour accepts our humble sacrifice, but our sacrifice we offer must be of the best we are and have, not the cheap and tawdry.

MOLNAR THD

LOS ANGELES

EDITORIALS

Should We Scrap The A. V.?

When recently we expressed our preference for the Authorized Version of the Bible, for liturgical use, over all the modern "Disneyland" versions, some readers were offended by our disparagement of the new translations. Perhaps we should have spoken less disrespectfully of them. But some years ago, when the Revised Standard Version came out, Dwight Macdonald made a thorough perusal of it. He is a fine literary critic, and he summed up his verdict by saying that turning from the King James to the new version was something like leaving Westminster Abbey to visit Disneyland. We must confess that we share this feeling of painfully abrupt and long descent from sublime to commonplace whenever we hear one of the modern translations being read in church. Disneyland may be an interesting and even educational place to visit. But the sight-seer there is not likely to feel his soul deeply stirred or his heart strangely warmed, or to take off his shoes because the place whereon he standeth is holy ground. In our editorial comment we quoted a passage, Isaiah 13:20-22, from the AV, as an example of the moving, solemn, majestic beauty which no modern translation can approach. Compared to the King James text in style, the best of the modern versions seem unbearably pedestrian.

Wherever we go to church nowadays we are likely to hear some of the scriptural lessons read from a modern version. This seems a good idea, while we are in a stage of liturgical experimenting. But we have been asking this question about every such reading: Is this passage more comprehensible to the hearer than it would be from the AV? We often ask others for their reaction, and the answer usually is no. We challenge the popular assumption that the 20th-century Christian's difficulty with the Bible is with the archaic text of the King James Version. We suspect that his difficulty rather is with one or both of two other things, especially when in church. The first cause is poor reading by the lector. Time and time again we hear the lesson read by somebody, priest or layman and often a high school boy, who obviously does not understand what he is reading. Nobody should presume, or be allowed, to read the holy scriptures in church unless first he has studied the passage thoroughly, perhaps with the help of a good commentary, and has mastered the meaning of every word of it in his own mind.

The second cause is the remoteness from our modern experience of life of the biblical world as a whole, its ideas and institutions. For example, it is futile to ask anybody to read or hear the Epistle to the Hebrews with any comprehension whatever unless he has some understanding of the Hebrew cultus of sacrifice. You may jazz up, soup up, modernize the text all you please, and you will not make comprehensible such an assertion as the one that "without shedding of blood there is no remission of sins" (Heb. 9:22) simply by finding a contemporary idiom for it. For that matter, you won't find any such idiom; there's none to be had. For the belief expressed by the early Christian who wrote Hebrews is totally alien to modern man's belief about how one can get rid of sin.

Communication between the original writer of scripture and his hearer or reader must take place, not on

the level of verbal idiom, but on the deeper level of the realities expressed by idiom, be it that of first century, or 17th, or 20th. We submit, therefore, that it is quite naive and unrealistic to place nearly so much trust as some do in the use of the modern translations as a cure for general incomprehension. The Authorized Version, when well read by somebody who has done his homework before reading it, is as comprehensible at most points as is any modern translation — and immeasurably richer in the reverential beauty which befits the Word of God in the words of men.

It is gratifying to note that our view evidently is shared by a man who is highly regarded for his intelligence but not exactly for his pious opinions — Mr. Leonard J. Kerpelman, the attorney who represented Mrs. Madelyn Murray before the U. S. Supreme Court. In a recent letter to the editor of *The Baltimore Sun*, Mr. Kerpelman relates how, some years ago, as a result of his legal handling of a suit in a school prayer case, he and his family decided to start reading through the Bible at home. They chose the Authorized Version for the purpose. "What an experience!" he reports. "From the primitive beauty of Genesis, to the unfolding reach of history as the books go on, through the intriguing early glimpses and snatches of early oral tales retold, we have revelled in delight. . . . The magnificent tragedy of Saul's death in battle against the Philistines was almost too much to absorb when taken together with the irony of David's lamentations. What literature!"

The writer of this editorial had the same exposure to the Bible in the AV as a child. It was read at family meals, primarily as "literature." He was moved to tears, when about nine, by his first encounter with David's lament for Absalom, and is no less moved by it today. The entrancement which Mr. Kerpelman and his family are experiencing is closely akin to what Aristotle had in mind in his analysis of the effect of tragedy as a catharsis of the soul.

Perhaps we should all take a long second look at the motion, now before the house of God, to discard the Authorized Version from its traditional primacy in both public and private use.

Hillspeak— A Unique Mission

This is an appeal which we feel moved to make on behalf of a unique Christian mission, one for which the Church has a great and growing need. It bears the name and address of—HILLSPEAK, Eureka Springs, Ark. 72652.

The man through whom this mission has been launched and developed thus far, the Rev. Howard L. Foland, gives his friends and supporters a stiff argument whenever they want to bring his name into the picture. This is no affectation of humility; he means it. He thinks we have too many personality-centered ministries in the Church, and bucking trends is part of the fun of life for him. (Now that we think of it, *he's* the Episcopal priest we've been trying to recall, who reminds us of the Scotch Presbyterian dominie praying "O Lord, guide us aright, for we are verra, verra determined.") The phrase "do-it-yourself religion" is often used nowadays as a stick to chastise contemporary Pelagians. But there is a sound and necessary do-it-yourself religion. When a Christian knows that he cannot do the good work God gives him to do except by God's grace, but knows also that God wants him to lay hands on it and go to work trusting that he will get

the grace as needed, he has the right kind of do-it-yourself religion. And if we had to find a good example drawn from life wherewith to adorn our sermon on the subject we might well use Howard Foland without his leave, which we should never get.

Hillspeak is located on a mountain in the Ozarks. The center of operations is a large red barn which houses the Episcopal Book Club and *The Anglican Digest*. The quality of the EBC selections merits the highest possible praise. As for *TAD*, only one who is engaged in Church journalism, as this writer is, can perhaps fully appreciate how much the reader of *TAD* gets for so little a price — a birthday dollar once a year.

We have "conned" some revealing facts and figures from Fr. Foland. He doesn't even have a secretary for himself. "We have never actually received a bequest," he tells us. "I received \$500 from an old heathen friend, put the money in sheep and later in money stock. I'd say that has grown to \$2500."

The book club was started in 1953, with \$250. Its tangible assets today are over \$175,000, but these are mostly in lands and buildings. For Hillspeak is being developed for "Operation Unlimited." All earnings are plowed back into the project. Fr. Foland hopes and plans to establish among other projects a college of writers, a comprehensive facility at Hillspeak for the use of Churchmen whose ministry is through the written word. His plans call for the provision of similar facilities for Christian artists. So much remains to be done that there is simply no time for building up reserves in the bank. "The King's business requireth haste."

Some people in the Church must have a special care and concern for the teaching of the faith through the printed word and through the arts — both to those without the fold and to those within. Through the Episcopal Book Club and *The Anglican Digest* the ministry of Hillspeak is already being effectively carried on. But this is only a beginning. Fr. Foland has shown an initiative, a devotion, and an ability in his unique ministry which merit gratitude — and support. He needs a whole lot of capable people to come to Hillspeak to help with the job; and of course he can use a whole lot of money.

Hillspeak gets no support from the official Church, and does not seek it. A ministry of this kind, although in the truest and deepest sense a ministry of the Church, must be independent of both financial and official control by the Church if it is to serve God and His Church in that freedom of the Spirit without which there is no real creativity. Everything at Hillspeak has been designed to serve the Church in the best way possible. Even the location in the mountains of northwest Arkansas was chosen with that in mind. The place is worth seeing, the work is both valuable and unique — and needed now, surely, more than ever; and it is faithful. Go see Hillspeak. Better still, go help it.

These Rigorously Objective Anti-War Counselors

Some clergymen who are opposed to the war in Vietnam draw an exquisitely fine distinction between inciting young men to become conscientious objectors to the war, which they disclaim doing, and counseling young men who are already conscientious objectors to obey their conscience, which they admit doing. Dr. Harvey Cox of the Harvard divinity faculty is of this company of subtle distinguishers. Writing in *Common-*

weal (February 2d), Dr. Cox declares: "I will continue to counsel young men whose informed consciences forbid them to fight in an unjust war, not to participate." To see this policy in practice we must imagine a bit of dialogue, something like this:

Counselor. "Come right in, young man. Sit down. What can I do for you?"

Young Man. "I've got a problem of conscience, reverend sir."

C. "A p of c, eh? Well, you've come to the right office for help with that. I'm a specialist in this field. Now tell me one thing about your conscience. Is it informed or uninformed?"

Y.M. "It's informed, sir."

C. "Ah, yes. In other words, you think we should get out of Vietnam."

Dr. Cox, you must understand, would never knowingly "inform" another man's conscience. Certainly not. That would be a violation of academic, intellectual, theological, and moral freedom. The young man must do his own thinking. However, Dr. Cox remarks, "I will make known my own conviction that by any standards I know the war utterly fails to meet the minimal specifications of a 'just war.' I will insist that every young man I counsel make his own decision, I will support him in his conscientious choice, even if that choice means violating a federal law, not something that anyone should do likewise. But when the choice comes to obeying either God or man, conscience or state, the moral imperative is clear."

Where are we now? Oh yes, the dialogue, which was interrupted for Dr. Cox's commentary.

Y.M. "Well, I didn't exactly say . . ."

C. "Oh, but you did. You admitted that your conscience is informed. So of course you're against the American war in Vietnam."

Y.M. "I hadn't thought of it that way, but you're the expert on conscience, so that must be it."

C. "You betcha that's it. Now let me tell you something, young man. You've got to make your own decision. I insist on that. I can't make it for you, and I won't try. If you want to fight in that totally unjust war, and obey man rather than God, the state rather than conscience, you go right ahead. But don't you dare tell anybody that I tried to influence your decision either way. I'm a counselor, and it's the counselor's job to help the counselee to think for himself, not to do his thinking for him."

Y.M. "Thank you, sir. You've been most helpful."

C. "Not at all. But if you want to recommend me to any of your young friends, you might say 'most helpful — and rigorously objective.'"

Gaps

I am of Earth; there is no gap below.
In all directions gaps surround me, though—
And one extended on and on, above.
I thrust and lunge and burst to fill them full.
(The elders say it can be done by love;
I long to love and do not do it well.)
I'm not content to be as Anthony
The eremite, or Adam at the dawn,
And gaps are not sufficient company. . . .
The elders state that at the first a One
Chose plenteously everything to fill,
Solidified and incarnated all—
So the tradition of the elders. Though
They were of Earth, like me, they seemed to
know
Of One who fills all gaps, most marvelously.

Henry Hutto

Music and Records

By Mary Stewart

The Passion & Resurrection in Music

The Passion, as a musical form, dates from the 5th century when the Gospel narratives of the four evangelists were chanted in plainsong during Holy Week by priest or deacon. Later, the singer, using different ranges of his voice, would more dramatically portray the characters and events of the narrative. Still later, several singers took the parts of the various characters, and yet later, the plainsong was retained for the utterances of Christ and the narrator while new music was composed for the choir taking the parts of the crowd and various individuals. Heinrich Schütz, an early Baroque composer, brought a great individuality and new spirit to the form in his time; historically he stands as a monumental figure in the creation of the oratorio form. J. S. Bach adopted the Passion form of the late Baroque, a bewildering combination of sacred and secular styles, poetry, biblical texts, operatic arias, and chorales, and achieved the towering masterpieces of his Passions. And now in the 20th century, Krzysztof Penderecki, using all the most advanced techniques of 20th-century composition, again uses the Passion to combine the new and the old in an exciting and glorious work.

HEINRICH SCHÜTZ: Story of the Resurrection of Jesus Christ. Helmut Krebs, Verena Gohl, Irmgard Dressler, Renate Krokisius, Georg Jelden, Johannes Feyerabend, Otto Pingel, Hans-Dieter Rodewald, Johannes Hoeflin, Max Grundler, Klaus Ocker, Hans-Olaf Hudemann; Gottfried Wolters, conductor. Heliodor: H/HS 25055.

The Resurrection story is in the class of liturgical works which had a place as part of Vespers of Easter Day. The text is assembled from narratives from all four Gospels, and relates the events immediately following the Resurrection of Christ. Schütz brings to this narrative work not only the new Italian style of his time as shown in the fact that the entire work is supported throughout by an instrumental bass line, but also a unique combination of descriptive power and reflection, both during the Gregorian recitative of the evangelist and the choral settings used for the words of Christ and the other personages. Schütz, in his naive realism, graphically portrays the rolling aside of the stone, the running and falling of the excited disciples, the weeping of Mary Magdalene—always backed with a feeling of deep reflection and expressive declamation of the text. The performance on this record is a fine one. While the

tenor voice of the evangelist is not noteworthy for its great beauty, he does sing clearly and with authority; the duets and trios are very well sung. A most interesting work at a budget price. One very large and serious omission is that there is no text with translation—very regrettable in a work of this nature.

J. S. BACH: St. Matthew Passion. Ernst Haefliger, Walter Berry; Concertgebouw Orchestra, Eugen Jochum, conductor. Agnes Giebel, Marga Hoffgen, John Van Kesteren, Franz Crass, Leo Ketelaars, Netherlands Radio Chorus, Boys Chorus of St. Willibrord's Church, Amsterdam. Philips: PHS 4-999 (4-disc album).

Alfred Einstein, in his *Short History of Music* says that "Bach was a great river into which all things flowed." The St. Matthew Passion is an excellent illustration of this statement. Here are all the dramatic innovations of the Baroque era: the recitativo, the aria, the orchestra, all coupled with biblical text and poetic interpolations, plus the elements of the plainsong and polyphonic passions which preceded Bach. All is welded in a perfect artistic oneness. I cannot claim to have heard all the many recordings of the St. Matthew Passion, but I do judge that the performance on these discs is a fine one. The evangelist, tenor Ernst Haefliger, and Christ, baritone Walter Berry, deserve special praise for the excellence of their performances. The other soloists are competent, the orchestra and chorus are fine, and the sound is excellent throughout.

PENDERECKI: Passion and Death of Our Lord Jesus Christ According to St. Luke. Soloists, boys chorus, mixed chorus and orchestra of the Cracow Philharmonia, Henryk Czyz, conductor. Stefania Woytowicz, Bernard Ladysz, Andrzej Hiolski, Leszek Herdegen. **To the Victims of Hiroshima.** Warsaw National Philharmonic Symphony Orchestra conducted by Witold Rowicki. Philips: PHS2-901 (2-disc album).

Krzysztof Penderecki's Passion, commissioned by the West German Radio to mark the 700th anniversary of Munster Cathedral, has won universal acclaim from the Church, the critics, and the public. The work uses the most advanced and modern techniques of composition, including chords in quarter tones, vocal glissandi, tone clusters, twelve-tone rows, and jagged melodies. However, when one encounters this music, one is not primarily aware of the "avant-garde" techniques of composition, but rather is caught up in the great emotion and meaning of

the work. Impact, immediacy, power—these words express the terrific effect of this St. Luke Passion. Never has the mob been portrayed with such frightening authenticity! In this contemporary work, the traditional exists side by side with innovations. In its broad structure, Penderecki's Passion is similar to those of J. S. Bach with its use of an evangelist narrator (though in the Penderecki work the evangelist speaks rather than sings) its gigantic choruses, and the setting for baritone of the words of Christ. Penderecki acknowledges his debt to the past by using the notes B-A-C-H (b-flat, a, c, b-natural) as a basic melodic and harmonic element. Dissonances often resolve in traditional cadences; sections reminiscent of plainsong and snatches of Slavic folk melodies all coexist with the most contemporary techniques. The text is Latin, taken from St. Luke's Gospel, the Roman Breviary, the Psalms, and the Roman Missal. The performance on these discs is outstanding, the sound excellent. In all, a most exciting musical event.

To the Victims of Hiroshima, an earlier work, is notable for its hair-raising string technique. Penderecki has had to invent his own notation for the novel sounds he invokes from the string instruments.

FRANZ JOSEPH HAYDN: The Seven Last Words of Christ. The Little Orchestra of London, Leslie Jones, conductor. Nonesuch: H-71154.

Here is a unique setting of the seven last words of Christ in that only instrumental means are used. Haydn wrote these orchestral interpretations for a service held in the oratory La Santa Cueva—a cave in Dadiz, Spain, in 1786. To create eight slow movements without also creating monotony and tediousness was a rather remarkable achievement.

New Music Magazine

MUSIC/ the A.G.O. Magazine, is published monthly by the American Guild of Organists. On "The President's Page" of the November issue, Vol. 1, #2, Alec Wyton writes of his conviction that the new magazine "must reach beyond our membership and indeed beyond the musical profession and be read in religious and educational institutions throughout North America." This is a lofty aim but one that could very well be realized if the early issues of the publication are representative of future issues. Articles such as the one on acoustics, entitled "A New Church, An Old Problem" by George Schofield in the November issue, or "The Quick-tempered Choirmaster—Participation at Any Price?" by John

McCreary and "Reminiscences—Healey Willan" in the December issue, are all of interest not only to the professional Church musician but to thoughtful and interested people of all vocations and interests.

Lenten & Easter Music

O LORD, REBUKE ME NOT. Hovhanness. Peters 66191. 30¢. A very beautiful motet for Lent, Holy Week. Medium in difficulty. SATB with organ.

WHAT PAIN OUR MASTER DIDST ENDURE. Schütz-Coggin. Augsburg. ACL 1508. 30¢. Outstanding, medium, SATB unacc.

MAKE THOU IN ME, GOD. Brahms. Peters. 66134. 40¢. A long work of 7 minutes. Difficult but very worthwhile.

NOW THE GREEN BLADE RISETH. Strickler. Oxford. 94.320. 30¢. A familiar French carol melody in a simple arrangement for SATB acc. or unacc. Optional handbells or carillon.

TODAY IS RISEN CHRIST THE LORD, ALLELUIA! Vulpius. Concordia. 98-1900. 25¢. A fine motet for double chorus with trombones and trumpets, if desired. Medium in difficulty.

WITH HIGH DELIGHT. Michelsen. Concordia. 98-1942. 30¢. A simple hymn anthem for mixed choir with unison or children's choir and organ.

CHRIST THE LORD IS RISEN AGAIN. Couperin. Concordia. 98-1893. 25¢. Bright, good anthem for SA or SS. Medium.

THE PASSION ACCORDING TO ST. JOHN. William Byrd. Concordia. 97-4868. \$2. Narration is set to traditional Passion tones, and the voices of the crowd are set for SAB. Text is Revised Standard Version. Choruses are available separately.

I AM THE RESURRECTION. Buxtehude. Concordia. 97-4821. \$2.50. Easter cantata for bass, two violins, cello or bassoon, and organ. An unusual and interesting work.

SAINT MARK PASSION. Daniel Pinkham. Peters. 6900. \$1.50. Soprano, tenor, baritone, bass soli; chorus of mixed voices with brass, timpani, percussion, double bass, harp, and organ, or with organ accompaniment. A very exciting, contemporary, and difficult work. For ambitious choirs!

EASTER CANTATA. Daniel Pinkham. Peters. 63-93. 90¢. Chorus of mixed voices, brass and percussion. Here is a work, truly contemporary with no compromising, but not difficult. Pinkham writes very well for the voice.

THE PASSION OF CHRIST. Handel. Oxford. \$3. Handel's second Passion (1716) contains music of the highest order. Medium in difficulty, this could be performed by many church choirs. For soloists, mixed chorus, and orchestra (or organ).

LAUDES ORGANI. Zoltan Kodaly. Boosey & Hawkes. \$3.50. SATB chorus and organ. A mystical work with homophonic and contrapuntal sections. Wonderful vocal writing, interesting organ. Medium difficult.

Organ: Contemporary

PRELUDES ON THREE HYMN TUNES. Gerald Near. Augsburg. 11-838. \$1.10. Good-short-medium in difficulty—in a conservative-contemporary idiom.

OF THE FATHER'S LOVE BEGOTTEN. David N. Johnson. Augsburg. 11-841. \$1.10. Very good in a contemporary dissonant idiom. Medium in difficulty.

LORD, KEEP US STEADFAST. David N. Johnson. Augsburg. 11-839. \$1.10. Free harmonizations and a postlude on a version of "The Glory of These Forty Days."

EASY MODERN ORGAN MUSIC: Six Pieces by British Composers. Oxford. 6s. These are medium in difficulty, not really easy. An uneven collection with some very interesting works and some uninspired.

FANTASIE. Emma Lou Diemer. Oxford. 98.107. \$2.50. **TOCCATA.** Emma Lou Diemer. Oxford. 93.106. \$4. Two dissonant, contemporary works. Difficult.

THREE FANCIES: For Two Trumpets and Organ. Lindsay Lafford. J. Fischer. 9726. \$2. Variations on "St. Anne," "Hyfrydcl," and "Lebe Den Herren." Excellent, bright, festive. Big sound using modest resources.

Other Organ Collections

TWENTY-ONE CHORALE PRELUDES. Friedrich Wilhelm Marburg. Augsburg. 11-9506. \$3.50. Many of the chorale preluces are for manuals only. Pedal parts are easy; manuals are medium to medium difficult.

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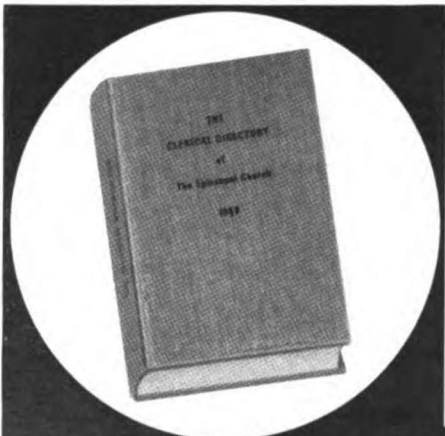


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J. S. Bach's Chorales. August J. Huybrechts. J. Fischer & Bro. 9727 \$1.50. Excellent for improving pedal technique.

SUITE FOR ORGAN. Henry Purcell. Concordia. 97-4820. \$2.25. A useful collection. Among other things, it contains three trumpet tunes that may substitute for the much-heard wedding processionals.

TRUMPET TUNES AND AYRES. Georg Phillipp Telemann. Concordia. 97-4844. \$2. Seven move-

ments, consisting of alternating trumpet tunes and quiet ayres.

SPANISH ORGAN MUSIC. Ernest White. \$3.50. A very good collection with excellent notes.

FREE ORGAN ACCOMPANIMENTS TO HYMNS: Volume IV—Festival Services. Augsburg. \$1.75. By contemporary composers, these free accompaniments would be useful for hymn anthems. Each has an introduction and several variations. Medium in difficulty.

LETTERS

Most letters are abridged by the editors.

"Answers, Anybody?"

Since I have published three pieces in the past ten months in the Church press commenting on the "Pusey Report" and the committee, may I suggest in all humility that I believe the answer to your editorial question [L.C., January 14th] "Answers, Anybody?" will be found therein.

It is a distinguished committee composed of a group of people of whom some are of unquestioned competence in their fields. One reservation that occurs is that one should have thought the committee might well require a quarter of million dollars each year for the next triennium, especially if a demonstration project were to be developed.

I have received, in response to my own opinions, a good deal of comment (though nothing from any one in an "official" position related to theological education in the US). I want to make clear that I would dissociate myself from any who would see in my comments in criticism of the Pusey Report an encouragement of conservatism. Nothing could be further from my commitments and my intention to be more radical than the radicals!

(The Rev.) JOHN M. GESSELL, Ph.D.
Assistant to the Dean
The School of Theology

Sewanee, Tenn.

It might be helpful for the editorial staff of *THE LIVING CHURCH* to know that the "graduate of Union Seminary class of 1966 who evidently became an expert on theological education in the Episcopal Church by going to a non-Episcopal seminary" referred to in your editorial is Almus Thorp III, assistant minister at Christ Church, Cincinnati.

Almus is not only very capable and intelligent, but was also raised in one of our finest Episcopal parishes, St. Stephen's in Columbus, Ohio, and perhaps most important is the son of the Very Rev. Almus Thorp, Dean of Bexley Hall, one of our finer Episcopal seminaries. I am sure that Almus III has more insight as to the assets and liabilities of Episcopal training as the result of this close personal tie than most recent graduates of our denominational seminaries.

(The Rev.) PAUL W. BUCKWALTER
Minister of the Basin Ministry

Cincinnati

Of all the discouraging, inept, and destructive actions emanating from "815" surely the PB's latest appointments to a "committee for implementing the recommendations of the Pusey Committee" will rank among the worst. All your comments are pertinent and your queries searching. I would add: Where is the General Theological Seminary represented? And, if not, why not? Bishops of vague and indeterminate churchmanship have said to me "I like to have several

'General' men in my diocese. They give us stability and scholarship," etc.

(The Rev.) R. B. GRIBBON

Easton, Md.

I was amazed at the Pusey Report and disappointed that General Convention bought it hook, line, and sinker. After reading of the Presiding Bishop's appointment of what he seems to consider a "committee of experts" to a board for theological education, I am dumbfounded. Frankly sir, I seldom agree with or appreciate your editorials. However, the one concerning this little (\$250,000.00) tidbit speaks to my dismay and alarm. What is the answer? Is there really anything that we can do when it seems as if "Headquarters" couldn't care less what the "foot soldiers" think? While I'm certainly not knocking academic excellence, I'm not so sure but what it might be better for the Church if the PB would put a few of those C+ type parish priests on that "committee of experts."

(The Rev.) ROBERT C. JOHNSON, JR.

Rector of Church of the Redeemer
Shelby, N. C.

Thank you so very much for your sane and sound remarks *vis-a-vis* the appointment by the PB of "a distinguished committee of experts" to a board for theological education. You have your finger on the pulse of the matter when you say that "theology" is "out" in higher ecclesiastical circles (has it ever been really "in," at least in this country?) and that sociology, among other things, is "in."

I too wonder how responsively the quarter of a million dollars will be spent. "Answers, anybody?" indeed!

(The Rev.) JAMES A. CARPENTER, Ph.D.

Professor of Theology
General Seminary

New York City

Thank you for your editorial, "Answers, Anybody?" I, too, am baffled, and regret that I am not wise enough to give the answer which is so needed. I might add that I feel somewhat overlooked on this particular committee as I was president of the convocation at Seabury in my senior year.

(The Rev.) J. MCNEAL WHEATLEY
Baltimore, Md.

Your editorial "Answers, Anybody?" asked for answers as to what makes a person an expert in the area of theological education à la Pusey Report. Here's my answer for one.

The "two laymen from the top echelons of big business" turn out to be also trustees of two of our Episcopal seminaries. This seems to me to be an excellent combination of awareness of the world of business and knowledge of the business of a theological seminary. Experts? Qualified? It would look so.

The "professor of sociology" is, as you admit, "in" in today's world. Is this not a

good choice, considering the Pusey Report's call for better training of our clergy for ministering to the world as it is? Dr. Charles Willie. Expert? A relevant choice, yes.

The "Jesuit who teaches English"—perhaps not an expert, but perhaps one who represents part of the Church which we had better listen to in today's increasingly ecumenical world.

A young graduate from a non-Episcopal seminary, who on second look at your news article does turn out to be an Episcopalian (something not implied in your editorial). What's the need of seminaries today? Maybe a recent graduate from one of the most respected seminaries can tell us. Expert? Concerned, yes.

You appear to neglect mentioning some of the other members of the board: the Rt. Rev. Frederick J. Warnecke—not an expert?—and Mrs. Harold Kelleran, head of department of Christian education at Virginia Seminary—not an expert, maybe because she's a woman?

And here's your big error: "There is not one Anglican (or any other) theologian of recognized standing among these experts." In their choice of the Rev. Charles Price as their university chaplain and theologian, Harvard University seems to disagree with you.

So, I don't know what constitutes an expert either, but I sure hope this board "implements" the Pusey Report quickly so that we will be given ordained leadership which goes beyond "the experienced parish priest now in parish work."

MARY FAITH SUTTON

*Education Director of St. John's Church
Roanoke, Va.*

In conjunction with your excellent editorial, "Answers, Anybody?": I'm surprised at your lament, ". . . nor is there one experienced parish priest now in parish work." In analyzing the appointments to committees in recent years, it has struck me forcibly that in almost every instance where a critical committee is involved, it seems standard practice to omit committee representation by experienced parish priests actively engaged at the parish level. As a consequence, much of the thinking which goes on within our Church at higher levels is disadvantaged by the lack of those who could present fairly and precisely the points of view, the needs and concerns, the hopes and the thrusts of the *laos*.

It is incumbent upon us at the parish level to interpret to the *laos*, to the best of whatever ability our betters may feel we possess, the decisions made by those at the higher levels. One may hope that those bearing responsibility for the life of the full Church might one day feel it equally incumbent upon parish priests to translate to the experts what actually is transpiring in the lives of the people for whose souls the Church professes to be the shepherd, and upon whose work, and prayer, and giving the vitality of the outward and visible Church is dependent.

(The Rev.) DANIEL H. FERRY
Rector of St. Paul's Church

Salem, Ore.

The American Dream

Margaret Kephart should be reminded that "the American Dream" [L.C., January 21st] from the viewpoint of an American Indian, Dutchman, Frenchman, or Spaniard

is not quite the same as from the viewpoint of an American Anglo-Saxon. As for hard work and suffering, few Americans are better informed on the subject than the American Negro who was here to greet the Kepharts when they immigrated from Germany. Prove themselves worthy, indeed!

"MAYFLOWER DESCENDANT"

Washington, D. C.

Proposed Rite

There is one feature of the trial liturgy which I very much hope will be given careful consideration before we eventually adopt officially a new liturgy. I have been told that a re-writing of the phraseology of the present Prayer Book liturgy has been deemed advisable rather than to revise the present language. The difficulty here, as I see it, is that to do this is to exchange the beautiful, imaginative, and excellent prose of the Prayer Book for the rather ordinary and undistinguished English of the proposed rite. It ought to be possible to revise the Prayer Book English, eliminating obscure archaisms, and yet retain the superior language which graces our present rite.

When the Revised Standard Version of the Bible was done, the resultant version maintained to a large extent the rhythms and liturgical characteristics of the familiar and beloved King James Version while at the same time clarifying obscure passages. Something like this should be possible with the new liturgy before, after trial use, it assumes final form.

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

Dallas

Prayer for Police

Now that the prayer following the alms, in the proposed new liturgy, has become so categorized about all the people, would it not be fitting to name the armed forces, police, and civil defense workers? Without their services we would not have full freedom for Christian worship nor safety to come and go. These servants, moreover, are performing their duties in spite of abuse and lack of firm support.

JOHN HULING, JR.

Elkhorn, Wis.

Editor's comment. A very sound point, and we second the motion.

Holy Wish

O Lord, if I could only
take Thy Communion
with my every breath
I could then be made
as perfect
as Love is within Thy Self.

But I am not as hungry
as I should be
and cannot even so well
wish for Holiness which
is Love.

O I wish now for that
Holy Wish—
make me desire Thee
which The Way.

Judy T. Sternbergs

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FOURTH MAN

from page 13

the first time in human history the great 'primary' civilizations of Asia . . . are faced with a civilization that has made a radical break with the religious pattern. This is an unprecedented event even in Christian history; for never in the past has there been such an encounter as this between on the one hand the great pre-Christian societies and the post-Christian Muslim world and on the other Christianity in such a thoroughly secularized phase as modern Western civilization is. We do not know what may happen as a result of this." [P. 333] He goes on to suggest that this fact raises huge questions for the religions of the East and no less for the predominant faith of the West, leading directly into the last two figures in the book's design.

(4) *The crises amongst the religions of the East.* "When a technocratic ideology is grafted on to a society in which the traditional religious way of life has scarcely been disturbed and where the great mass of people continue to practice it, the deep-rooted affinity between religion and nihilism stands exposed." [P. 334] In the face of this quandary what does Hinduism, for instance, continue to represent? The experience of independent India indicates that far from having controlled the creation of that secular socialist state, Hinduism itself is being reshaped by political realities into a kind of comprehensive religion for all men. And what of Islam? If it is to survive the flood of secular technological civilization, it must engage in a "radical self-examination . . . which would involve subjecting its very foundations . . . to frank and possibly devastating criticism." [P. 395] While some regard Communism as the most virulent religious force of the day, van Leeuwen explodes the theory by reminding us that "communist 'theology' is indeed nothing other than anthropology—and that not in any veiled form, but in the open guise of a titanic creed, promulgating the triumph of the new technocratic man." [P. 348] Yet even this pseudo-religion faces its ultimate crisis in the technocratic era. As the author says in examining the impact of Communism in China, "for the non-Western civilizations the communist ideology can hold out no genuine prospect of re-creation or of fundamental renewal because it is itself the prolongation of what we have been calling the 'ontocratic pattern' of the state," [pp. 380-1] and that pattern will not survive the withering heat of secularization.

(5) *The future role of Christianity.* Equally large issues are raised for the mission of the Church. The influence of modern missions has mainly been felt among primitive peoples and societies rather than among the great primary civilizations. Even where indigenous Churches have taken root in Eastern soil they are overwhelmingly Western in style. Having been largely supported by the middle class, transplanted Christianity is bourgeois in character, which prevents it from answering the Marxist challenge. With all of that, however, Christianity enjoys a tremendous advantage. "The relation of the Christian Church to the advancing history of secularization is in any event a positive one; it carries responsibility for it and is intimately concerned

and involved with what that process brings in its train. . . ." [P. 334] Being both a cause and a product of the same revolution which is bringing the "fourth man" to birth, Christianity may discover that it has something to say to him. But in order to find the right idiom the Church must first face the task of rethinking its message and its mission through an encounter with the dangers and expectations of the time.

Certain possibilities are no longer open. Despite attempts to draw parallels, we are not returning to a pre-Constantinian situation. To try to emulate first-century missionary techniques betrays a misreading of the climate which is no longer bathed in pristine paganism. Neither can we retrieve the situation by trying to turn men back to an age of greater religious commitment, for Christianity proclaims the end of all religion. Nor will a solution be found in a common front with other religions, as some suggest. All such efforts will be useless, van Leeuwen argues, until a thoroughgoing study of the nature of religion is undertaken, now that the spell of a divine universe has been broken. "A Christian theology which has not yet taken to heart the full implications of this turn of events will . . . be approaching the non-Christian religions from precisely the wrong angle." [P. 417]

In concluding his study van Leeuwen does little more than chart the existence of vast stretches of *terra incognita* which beckon exploration. These areas will be mapped in detail by those Christians who have the courage to risk ridicule and venture into the unknown. Some of the most promising ways of access would seem to lie along these routes:

- The "needle's eye" through which the theology of the twentieth century must pass if it is to enter the Kingdom of God is the hazardous engagement with the very atheism and nihilism which the preaching of the Gospel has produced. The decision to enter through this narrow passage will certainly mean leaving behind many of the "treasures" of religion and many traditional postures, but it "is the only thing that will enable the Church to answer at all adequately the question which modern, thoroughly secularized man sees set before him." [P. 414]
- A fresh approach to our understanding of the apocalyptic nature of the Gospel is essential, for the Christian message, which is neither secular nor religious, "declares the fullness of time to be within human history and is therefore as an eschatological message essentially historical too." [P. 408]
- Modern man, be he a Christian, a man of religion, or a full-blown technocrat, is "thrown back, by the very progress of science and technology on to the primordial riddle: 'What is man?'" [Pp. 329-30] Any fresh assault on the mass of secularized civilization, therefore, must concern itself with "the future of man," by which van Leeuwen means essentially the survival of humanity as distinct from the survival of religion.



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uneasy by the radical interpretations of the author, it is the utter centrality of his "fourth man" themes that give the book its authority. By combining the skills, insights, and passions of a cultural anthropologist, a philosopher of history, a biblical theologian, and an unapologetic missionary, van Leeuwen has produced an extraordinary, vision-sharpening study. It gives substance to the still-elusive shades of contemporary theology—"the death of God," "religionless Christianity," "man come of age"—and in the process extracts much of the unfounded fear of living comfortably and creatively with them.

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy for which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble, it is the call of Jesus Christ at which the disciple leaves his nets and follows him.

Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.

Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: "ye were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation of God.

Dietrich Bonhoeffer, *The Cost of Discipleship*, 47.
The Macmillan Company.

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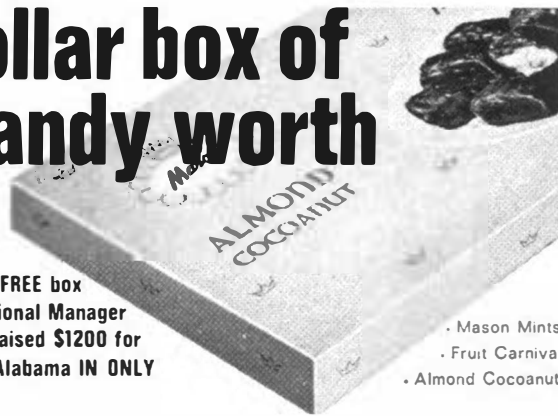
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NEWS

Continued from page 9

keeping in touch with its world and people," Bishop Brown said. "Receiving communion elsewhere than at an altar in Church is not new. Our parish priests have taken communion to shut-ins for years, but I, as bishop, intend to see that we also fulfill our pastoral responsibility as bishops, by taking religion to the people and even to their places of business."

NEW MEXICO AND SW TEXAS

OEO Grant Given to Council Agency

The Office of Economic Opportunity, as part of its war on poverty, has extended a grant of \$810,748 to the Home Education Livelihood Program (HELP-New Mexico Council of Churches). The grant is for maintenance of 56 education centers in the state for migrant workers.

The Albuquerque-based program has 2,800 farm workers directly enrolled in its classes in an intensive 30-hour per week, 20-week program. Another 3,000 farm workers and family members not directly enrolled are served through community libraries.

Literacy in English and pre-vocational skills which can improve the family's living conditions are among the classes conducted in the program. Six hundred children of the workers also will be taught in day-care centers maintained by the New Mexico Council of Churches agency.

HELP is governed by a board composed of six migrant workers and 12 representatives of business, education, and the clergy. This new grant supplements another of \$804,132 made last June.

MAURITIUS

Religious Killing Reported

A religious killing has been reported amid widespread racial trouble which touched off more than a week of rioting in the British Crown Colony of Mauritius. It was said that a group of Creole Roman Catholics stoned to death another Creole who had become a Moslem. Police have confirmed that the motive of the killing was religious. British troops have been flown in from Singapore to quell the clashes between Creoles and Moslems.

Mauritius is an island in the Indian Ocean about 550 miles east of Madagascar. Its population includes both Europeans and Chinese as well as natives, many of whom have intermarried with Indians and Chinese.

ROMAN CATHOLICS

Ottaviani's Successor

Franjo Cardinal Seper, former Archbishop of Zagreb, has taken office in Rome as pro-prefect of the Sacred Con-

gregation for the Doctrine of the Faith. After greeting his predecessor, Alfredo Cardinal Ottaviani, Cardinal Seper took the oath of office in Cardinal Ottaviani's private chapel. He then addressed the members and staff of the congregation in Italian, which he speaks fluently.

He expressed great admiration for his predecessor and said that although he came to Rome willingly in response to the wish of Pope Paul, he regretted the need to leave his native country. Recalling that during the time of the Moslem expansion Yugoslavia was considered a front line in the defense of Christianity, Cardinal Seper said that, as a priest and as a Yugoslav, he would "continue in this tradition, defending and safeguarding the truth of the Christian faith."

OHIO

Bishop on Vietnam

The Bishop of Ohio said on his return from a "round-the-world peace mission" that he is pessimistic because neither side in Vietnam shows "a real willingness to negotiate."

The Rt. Rev. John Burt stopped in Vietnam after he and 14 other U. S. Churchmen participated in a peace symposium at New Delhi, India, with leaders of other world religions. He represented the Episcopal Church. The delegation visited Geneva, Rome, Jerusalem, and Istanbul in addition to India and Vietnam, in the interest of world peace. "The conscience of the world is disturbed by our bombing of North Vietnam, but the bulk of the fighting is in the South," he said. "The insurgency within South Vietnam goes on. Yet we spoke to no military or religious leader in Saigon who would prefer the Communists." In his opinion, U. S. "presence [in Vietnam] does make difficult the social revolution that must come there some day."

Reflecting on the peace conference, representing nine religions, in New Delhi, Bishop Burt said there was more dialogue than he had thought possible. He attributed this to a concentration on "life and work" rather than on "faith and order." "Only Christians and Jews sense that religion, to be relevant, must relate to life. I do think the Buddhists' eyes were opened to this," he said.

NEW YORK

Priest Turns in Draft Card

The turning in of a draft card by the Rev. Raymond Harrison of St. John's Church, Ellenville, N. Y., has caused vestrymen and members to protest to their bishop.

Mr. Harrison, 34, told newsmen that he made a canvass of as many of the 140 members of St. John's as he could reach, and arrived at what he called a "no confidence" vote. He reported that he had been called in for a discussion

with the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Mr. Harrison has not commented on the meeting, but a spokesman for the bishop said a statement would be forthcoming.

Three vestrymen attributed a drop-off in church contributions and pledges to the clergyman's actions which include local peace vigils with the Ellenville Citizens Committee for Peace. One said Mr. Harrison should give up peace activities or his parish.

SOUTH DAKOTA

Death Sentence Fight

A death sentence imposed on a 19-year-old graduate of a Minnesota Episcopal school has led to a campaign against capital punishment in South Dakota.

The sentence was pronounced against Thomas White Hawk, who pleaded guilty to the slaying last March of a Vermillion, S. D., jeweler. The young man is a graduate of Shattuck School, Faribault, Minn., and was a freshman at the University of South Dakota at the time of the crime.

State Rep. Donald Osheim, Watertown, S. D., has introduced a bill in the legislature that would abolish the state's death penalty except in murder cases involving convicts in custody. The Rev. Douglas Hiza, vicar of St. Paul's Church, Vermillion, said he would attempt to organize a campaign on behalf of Rep. Osheim's bill, but he was pessimistic about the bill's chance of passage. The representative himself said he had no idea how the case of White Hawk would affect his bill's chances but he suggested that it might reinforce the attitudes of proponents and opponents of capital punishment.

The fact that White Hawk was given a death sentence after pleading guilty was termed "unusual" by Eleanor Holmes Norton, New York City, assistant legal director of the American Civil Liberties Union, which has recently mounted a campaign against capital punishment. "I must say that I have never in my experience heard of a case where the death penalty was invoked after a plea of guilty," Miss Norton said. White Hawk's lawyer, Lee McCahren, said he is strongly considering accepting ACLU assistance with court expenses.

In Minneapolis, Lynn Castner, executive director of the Minnesota Civil Liberties Union, said that the campaign to abolish the death penalty is based on three constitutional points—it results in a denial of equal protection of law; it is cruel and unusual; and it is a denial of due process of law. He cited a recent study to back his argument that "capital punishment results in a denial of equal protection because it results in discrimination against the poor, the uneducated, and minority groups."

Meanwhile in Minneapolis, representatives of Twin Cities' Indian groups met to organize a campaign protesting White

Hawk's sentence. The Indian spokesmen made clear their feelings that questions of race were involved in the case.

Dale Quist, Shattuck School football coach, described White Hawk as "a model student, a fine boy, and an all-conference football player. You couldn't ask for more in a boy," he commented. He could not believe Thomas White Hawk had committed the crime he confessed to because "he wasn't that kind of boy." The only explanation, he said, was that White Hawk had been on drugs or had gotten drunk. He also said that the boy wanted to be a doctor and returned to South Dakota to attend the university there, believing it would be easier for him to make the grade in a small school. Mr. Quist said that he and other Shattuck faculty members would write to South Dakota's governor, urging him to halt the execution. "We have to try to do something to stop this."

W. L. THORKELSON
Minneapolis Star

METHODISTS

Sterilization Proposal Hit as "Unequivocally Fascist"

A leading north of England Methodist who advocated sterilization of the unfit in the present world food crisis is under fire from colleagues for making suggestions of what they call "unequivocally Fascist character."

The Rev. Kenneth MacKenzie, superintendent minister of the Morecambe and Heysham circuit and a leader of the "Voice of Methodism Movement" which is resisting proposals for uniting the Methodist Church and the Church of England, sent a newsletter to members of a Morecambe church. He said that there is a limit to how many the world can feed, adding: "We must set about reducing the population. We should control it so that it meets the threatened world hunger with members that do not need to starve."

His proposals included: every marriage's being preceded by "registration of betrothal" including exchange of health certificates; financial inducements being offered to the best stocks to propagate their kind within marriage; and those "unfit to breed" being compulsorily sterilized. He asserted that proposals of this kind would "reduce the parasitic class which is the source of so much crime, moral delinquency, social inadequacy, and human misery."

The reactions have been swift to come. In a letter to the influential daily, *The Guardian*, two members of the Welsh-English Border Commission of the Methodist Church, the Rev. Ronald P. Marshall and the Rev. Jack Lucas said: "Does he realize the unequivocally Fascist character of his suggestions? We would not like to think that in the minds of the general public, the Methodist Church is type-cast by this ludicrous, woolly-minded

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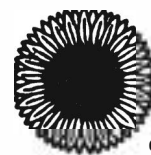
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lack of Christ-like pragmatism, let alone of simple humanity. As he is leader of the 'Voice of Methodist Movement' which is against the present Anglican-Methodist unity scheme, we tremble before the method of control he advocates which might possibly include 'pro-church unionists' among the ranks of the 'dull and feeble-minded.' We shudder to contemplate what could happen to Church unity people like ourselves who oppose, root and branch, what Mr. MacKenzie recommends in his 'New Order.' We can only hope that it would be the salt mines for folk like us; that would be preferable to living in the sick world where only the strong-minded and the 'best stocks' would be allowed to propagate. For God's sake, Mr. MacKenzie, think again."

MICHIGAN

Loan Granted

The Cathedral Terrace, a 210-unit residence for the elderly to be built adjacent to the Cathedral Church of St. Paul, Detroit, is nearer reality. Senator Philip A. Hart has informed the Rt. Rev. Rich-

ard Emrich, Bishop of Michigan, that the federal government has approved a loan of \$2,859,000 to the cathedral chapter for the building. It is expected that work can be started in October.

Individuals or couples aged 62 or more with annual incomes of \$4,700 for two, or \$4,000 for one are eligible.

IOWA

Trial Liturgy for Nuns

On the Feast of the Purification of the Blessed Virgin Mary, 75 members of the Sisters of Charity of the Blessed Virgin Mary attended a celebration of the proposed new Liturgy of the Lord's Supper in St. John's Episcopal Church, Dubuque, Ia. Celebrant was the rector, the Rev. Richard J. Anderson, with parishioners participating as readers and in the offertory procession. Petitions were included for the work of the order, and its new president, and for 19 sisters whose vows had been accepted by the Archbishop of Dubuque earlier in the day.

Following a supper served by the Women of St. John's, the sisters discussed

liturgical renewal and other mutual subjects with members of the parish.

ARIZONA

Snow Damage

Unprecedented heavy snows in Northern Arizona caused minor, but uninsured, damage to the diocesan summer conference grounds at Prescott, Ariz. Repairs to the roof of the dining hall and to the grounds which are badly eroded are expected to cost as much as \$300.

The Church school missionary offering this Lent will be given to the camps and conference division of the Arizona Council, the Rt. Rev. Joseph M. Harte, Bishop of Arizona, has announced. The division is preparing a lenten study program concerning the summer conferences at Prescott.

Two new lodges, "Taylor" and "Pritzlaff," were completed last summer. Each houses 16 guests and is available to parish groups when regular summer conferences are not scheduled. The division's future plans include two more guest units.

EPISCOPATE

Testimony on Apartheid

An increasing need for skilled workers among native Africans may provide a measure of hope that a peaceful solution to race relations in South Africa is possible. So stated the Rt. Rev. C. Edward Crowther, former Bishop of Kimberly and Kuruman, before the U. N. Special Committee on Apartheid. He also said that while opposed to violence, he had to say that "there comes a time when change through violence is the only means available to men to achieve freedom and dignity."

Bishop Crowther, who was deported from South Africa "in the public interest" last June, told the committee he suspected the reason for his being expelled was his denouncement of apartheid as a potential cause of war during the Pacem in Terris II Conference in Geneva last May. The conference was sponsored by the Center for the Study of Democratic Institutions, Santa Barbara, Calif.

The U.N. committee on Apartheid consists of representatives from Algeria, Costa Rica, Ghana, Guinea, Haiti, Hungary, Malaysia, Nepal, Nigeria, the Philippines, and Somalia.

LONG ISLAND

Merger of Councils Rejected

The Queens Federation of Churches, composed of 152 Episcopal, Protestant, and Greek Orthodox Churches, rejected a merger proposal aimed at establishing a Council of Churches of the City of New York. The vote specifically related to merger with the Protestant Council of the City of New York. That body repre-

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senting Churches in the city's four other boroughs, approved the union last November [L.C., February 18th].

Eighty-two of the member churches of the Queens Federation voted in favor of the merger, 20 voted no, and 50 either abstained from voting, or were not present.

The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York and chairman of the committee which has been pursuing the establishment of an overall city council, voiced "sincere regret" at the vote, but said it was not without encouragement since there were many Churches in favor of the merger.

AROUND THE CHURCH

The Very Rev. Sturgis L. Riddle, dean of the American Cathedral in Paris, celebrated Holy Communion for members of the diplomatic and business communities in Dakar, Senegal, on a recent visit to that area. Ambassador Dean Brown, and Charge d'Affaires Alan Lukens in Dakar, are former members of Dean Riddle's Paris congregation. In continuing his travels, he also visited the Anglican Bishop of Gambia and Rio Pongas, the Rt. Rev. Timothy Olufosoye, in the Province of West Africa.

The Living Church Development Program

The Purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$439.05
 Receipts Nos. 8283-8290, Jan. 22, Feb. 9 84.50
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PEOPLE and places

Ordinations

Priests

Albany—The Rev. David B. Plank, curate at St. Stephen's, Elsmere Ave., Elsmere, N. Y. 12054.

Central New York—The Rev. Melvin W. LaFollette (for California), curate at St. Peter's, 173 Genesee, Auburn, N. Y. 13021; and the Rev. Wayne D. Pokorny, curate at Emmanuel Church, 37 W. Main St., Norwich, N. Y. 13815.

Colorado—The Rev. Messrs. W. Morris Calky, vicar of Trinity Church, 119 Colorado Ave., Trinidad, Colo. 81082; George P. Dickey, vicar of the Chapel of Intercession, Poze Blvd. and Dichter Court, Denver, Colo. 80229; J. Edwin Gilchrist, vicar of the Chapel of the Holy Comforter, 1700 W. 10th Ave., Broomfield, Colo. 80020; Allen D. Johnson, vicar of St. Mark's, Craig, and St. Paul's, Steamboat Springs, Colo., address, 9th and Oak, Steamboat Springs (80477); Charles Keen, Jr., vicar of the Chapel of the Resurrection, Limon, and St. Paul's, Byers, Colo., address, Box 119, Limon, Colo. 80828; John W. Steinfeld, vicar of St. Andrew's, Ft. Lupton and St. Elizabeth's Chapel, 76 S. 3d Ave., Brighton, Colo. 80601; and Robert John Stewart, vicar of the Timberline circuit—Breckenridge, Buena Vista, and Leadville—address, St. John the Baptist, French and Lincoln Sts., Breckenridge, Colo. 80424.

Connecticut—The Rev. Stephen Marsh Price, curate at St. Mary's, Box 47, Manchester, Conn. 06040.

Dallas—The Rev. Messrs. George Robert Hess, curate at St. Luke's, Dallas, address, 3106 Valley Meadow #108, Dallas, Texas 75220; LeRoy Lyman Hughes, non-stipendiary priest at the Church of the Epiphany, Dallas, address, 3216 Duchess Trail, Dallas, Texas 75229; and Fred Cooledge Pace (by Pittsburgh), priest at large, Ascension, Pittsburgh, and Trinity, Monessen, Pa., address, 825 Morewood Ave., Pittsburgh, Pa. 15213.

Iowa—The Rev. Messrs. Robert J. Hargrove, assistant at Trinity Cathedral, 121 W. Twelfth St., Davenport, Ia. 52803; George Six, priest in charge of St. Alban's, Spirit Lake, and Grace Church, 117 N. Eighth St., Estherville, Ia. 51334; and Michael J. Tan Creti, priest in charge of St. Andrew's, Orchard Lane, Clear Lake, Ia. 50428.

Michigan—The Rev. Thomas Lee Jackson, assistant at Church of the Messiah, 231 E. Grand Blvd., Detroit, Mich. 48207.

Missouri—The Rev. William Seth Adams, Jr., vicar of St. Paul's, Palmyra, and St. Jude's, Monroe City, Mo., address, 424 Sumner St., Palmyra (63461); and the Rev. Erwin O. Lafser, vicar of Trinity Church, De Soto, and St. Peter's, Bonne Terre, Mo., address, 607 W. Miller St., De Soto (63020).

Nebraska—The Rev. Lynn C. McCallum (by Virginia).

Pittsburgh—The Rev. Austin A. Hurd, Jr., priest in charge of St. Francis' in-the-Fields, Somerset, Pa., address, R.D. #2, Husband Rd., Somerset (15501); and the Rev. Joseph C. Weaver, priest in charge of St. George's, Jefferson Borough, Pa., address, 711 Old Clairton Rd., Clairton, Pa. 15025.

San Joaquin—The Rev. Messrs. Thomas Andrew Corrigan, Jr., vicar of St. Mary's Mission, Manteca, Calif., address, Box 585 (95386); Ronald William James, vicar of St. Dunstan's Mission, Modesto, Calif., address, 718 Myron Ave. (95354); Lyle Almon McBee, curate at St. Columba's, Fresno, Calif., address, 5067 N. Bungalow Lane (93705); and Robert David Ransom, vicar of St. James' Mission, 600 E. Hermosa Ave., Lindsay, Calif. 93247.

Spokane—The Rev. John K. Dempsey, vicar of St. Mark's, Ritzville, and St. Christopher's preaching station, Connell, Wash., address 107 W. 9th St., Ritzville (99169). The service was held in St. Agnes' Roman Catholic Church, Ritzville. The Rev. V. Eugene Wolfe, curate at St. Luke's, Wenatchee, and St. Luke's, Waterville, Wash., address, 121 S. Delaware, Wenatchee, (98801).

West Texas—The Rev. Messrs. Samuel Grier Gottlieb, assistant at St. John's, McAllen, and priest in charge of Redeemer, Mercedes, and Epiphany, Raymondville, Texas, address, 2916 Royal Palm Court, McAllen (78501); James Montgomery Preston II, priest in charge of St. James', Hebronville, and Grace Church, Falfurrias, Texas, address, Box 432, Hebronville (78361); and James Markham Sigler, assistant at St. Martin's, 1641 Cliff Maus Dr., Corpus Christi, Texas 78416.

Wyoming—The Rev. Robert G. Thompson, rector of St. Andrew's, Box 407, Basin, Wyo. 82410 (residence is in Greysbull).

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

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so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

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C Sat 4:30

ORLANDO, FLA.

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MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat M
7:45, HC 8; Organ Recital Wed & Fri 12:45; C F
4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
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MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
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& EP. C Sat 12 noon

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5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; M
Mon-Sat 9:15 ex Wed 7:15

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Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish)
Eu Mon thru Wed 8; Thurs thru Sat 9

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; dis-
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Sat 4:30-5:30

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