

The Living Church

November 23, 1969

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BLESSED be the Lord God of Israel;* for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us,* in the house of his servant David;

As he spake by the mouth of his holy Prophets,* which have been since the world began;

That we should be saved from our enemies,* and from the hand of all that hate us.

To perform the mercy promised to our forefathers,* and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham,* that he would give us;

That we being delivered out of the hand of our enemies* might serve him without fear;

In holiness and righteousness before him,* all the days of our life.

And thou, child, shalt be called the prophet of the Highest:* for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people* for the remission of their sins,

Through the tender mercy of our God;* whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death,* and to guide our feet into the way of peace.

CHRISTMAS BOOK NUMBER



M. S.
V. A. RICHARDI MRAO ARCHIATRI
ANTIOX APUD BYZANTINOS ET POMILIA NATI
QUI FAMAM HAUD EVANGELICAM MEDICINAM SEQUENDI
IN PRIMA IUVENITIA AUFRITUS
TANTA NOMINE CELEBRITATE INCEPIT
UT MEDICINAM BOVIS INCEPIT PRINCEPS MANUELITA
IN ARSIS CURANDIS LENTUS ERAT IN MORBI
ET AD INFERIAS GRATITUS INVAIDIOS JEMTER NAL
INTER ASTUTIAS AD TEM ARTIS DILIGENS
OPERIBUS NON PAUCIS BOVIS ET
QUAE INGENIO PERIPICAT TI
IN GENLIS HOMAN
LITERARVM QUOD ET LI
BIBLIOTHECAM LECTISSIMAM
VETERUMQUE ARTIVM HON
VBI INVICTORVM COLLE
ANDIO FINIS ECKELAN
ORISSQVE LITERATI
MAGNO SELENDA
ANNONIS MARTI
ANNO MCMXVIII
QUOD

...

From the editors

A Christmas Check List

When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.

Paul to Timothy

A YEAR ago, in our Christmas Book Number for 1968 we started something that helped our readers with their Christmas shopping problem: a check list of books in various fields published the previous year that had been especially liked by our reviewers. So here we are again, with a check list for 1969. Our last year's list included only books that had been reviewed in THE LIVING CHURCH through September. The following list will include titles we have reviewed from Oct. 1, 1968, through Sept. 30, 1969. Some very good books have appeared since then; they will go into next year's list. A really good book can always last a year; some have been known to last for several. The references in parentheses are to the issues of THE LIVING CHURCH in which the various volumes were reviewed.

Fiction, Poetry, Belles Lettres

- The Parables of Peanuts*, by Robert L. Short. Harper & Row. \$1.95. (1/5/69)
Close Your Eyes When Praying, by Virginia Cary Hudson. Harper & Row. \$3.95. (2/16/69)
The Fantasy Worlds of Peter Stone and Other Fables, by Malcolm Boyd. Harper & Row. \$3.95. (6/1/69)

Christmas

- Happy Christmas*, compiled by William Kean Seymour and John Smith. Westminster. \$5.95. (11/24/68)

One of the most candid photos in a 16-page folio in the newly published Long Shadows of Lambeth X, reviewed in this issue, is the facing picture of the Archbishop of Canterbury. He is shown thumbing through sermon notes amid the memorials in a side aisle of Westminster Abbey, preceding the service on the final morning of the 1968 Lambeth Conference. (Press Association)

Bible

- The New Testament in Modern English*, trans. by J. B. Phillips (pocket edition). Macmillan. \$5.95. (11/24/68)
Faith and Understanding, by Rudolf Bultmann. Harper & Row. \$7.50. (7/13/69)
The Cambridge History of the Bible, Vol. 2: The West from the Fathers to the Reformation, edit. by G. W. H. Lampe. Cambridge University Press. \$12.50. (9/21/69)
Mark the Evangelist, by Willi Marxsen. Abingdon. \$5.50. (5/18/69)

Christian Doctrine

- A History of Christian Thought*, by Paul Tillich. Harper & Row. \$8. (11/24/68)
Theology and the Future, by E. L. Mascall. Morehouse-Barlow. \$3.50. (1/12/69)
An Apology for Wonder, by Sam Keen. Harper & Row. \$5.95. (9/7/69)

Spiritual Reading

- Prayers from an Island*, by Richard Wong. John Knox Press. \$3. (12/1/68)
The Supper of the Lamb, by Robert F. Capon. Doubleday. \$5.95. (5/18/69)

Church History

- The Modernist Crisis: Von Hugel*, by John J. Heaney. Corpus Books. \$8.50. (2/16/69)
Elizabeth and the English Reformation, by William P. Haugaard. Cambridge University Press. \$12.50. (7/20/69)
The Nazi Persecution of the Churches: 1933-45, by J. S. Conway. Basic Books. \$10. (8/10/69)
History as Myth, by W. Taylor Stevenson. Seabury. \$6.95. (8/17/69)
The Catholic Reformation: Savonarola to Ignatius Loyola, by John C. Olin. Harper & Row. \$8.50. (9/28/69)
The Oxford Conspirators: A History of the Oxford Movement 1833-1845, by Marvin R. O'Connell. Macmillan. \$9.95. (6/22/69)
The Story of the General Theological Seminary, by Powel Mills Dawley. Oxford University Press. \$7.50. (6/22/69)

Philosophical Theology

- The Nature of Man: A Reader*, edit. by Erich Fromm and Ramon Xiran. Macmillan. \$7.95 cloth; \$2.95 paper. (2/16/69)
Death, by Milton McC. Gatch. Seabury. \$5.95. (5/18/69)
Religion and Change, by David L. Edwards. Harper & Row. \$8. (8/31/69)
A Search for God in Time and Memory, by John S. Dunne. Macmillan. \$6.95. (6/1/69)
God and the Celebration of Life, by Harvey H. Potthoff. Rand McNally. \$6.95. (6/15/69)
God, Christ, and the World, by Arthur Michael Ramsey. Morehouse-Barlow. \$2.95. (6/22/69)

Autobiography and Biography

- The People on Second Street*, by Jenny Moore. William Morrow & Co. \$5. (10/13/68)
Affectionately, T. S. Eliot, by William T. Levy and Victor Scherle. Lippincott. \$4.95. (11/24/68)
The Life and Death of Dietrich Bonhoeffer, by Mary Bosanquet. Harper & Row. \$5.95. (8/24/69)
The Musical Wesleys, by Eric Routley. Oxford University Press. \$8.50 (7/27/69)
Learning to Live: An Autobiography, by Walter Russell Bowie. Abingdon. \$4.95. (7/6/69)

Lay Ministry

- Fish—For My People*, by Robert L. Howell. Morehouse-Barlow. \$2.50. (2/16/69)

Preaching

- Violent Sleep*, by Richard Luecke. Fortress. \$1.95. (2/16/69)
How Modern Should Theology Be?, by Helmut Thielicke. Fortress. \$2.50. (7/20/69)

Ecumenics

- Tomorrow's Church*, by Peter Day. Seabury. \$2.95. (2/23/69)

Continued on page 28

The Living Church

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*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

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THE KALENDAR

November

- 23. Sunday next before Advent
Clement of Rome, B.
- 27. Thanksgiving Day
- 30. Advent I

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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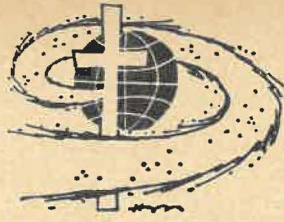
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Around



& About

— With the Editor —

In this issue we try to wrap up our open-season open-forum on South Bend. We asked for opinions differing from our own and we got them.

I'm still waiting for somebody to answer my plea for an explanation of how a race sins and repents, or a committee thinks. My theory of collectivities may be wacky, as one critic has suggested; but neither he nor anybody has obligingly knocked it into the cocked hat for me, a feat which should be easy if it is so wacky; so I am still stuck with the crazy thing.

Twice within the past week I have talked with representatives of the Church's Executive Council about whether the National Committee of Black Churchmen (NCBC) qualifies as a group that does not advocate violence. The question is pertinent because the NCBC has been approved by the Executive Council [TLC, Oct. 19] to receive the \$200,000 for the funding of black community programs, presumably to serve as a conduit to channel this money ultimately to the Black Economic Development Conference (BEDC) which issued the Black Manifesto. Last May, the directors of NCBC endorsed the manifesto. My question: Since the Black Manifesto advocates violent revolution, doesn't this put the NCBC on record as advocating violence, no less than the BEDC? Both of the men I talked to gave the same answer: If we're going to be quite literal and precise about it, the answer is yes; but we must not expect any black churchmen to reject the manifesto, even if they disapprove of its violence, because this has become a matter of mutual loyalty and trust within the black community. I hate to think that this horrendous generalization is true, since it does such scant credit to the intelligence and moral character of the people about whom it is made.

Moreover, I'm sure it is not true. One churchwoman who belongs to that community, Mrs. **Mary H. Chiles**, expresses a very contrary opinion on page 13 of this issue. Mrs. Chiles was at South Bend as a minority group representative. Another black dissenter is the eminent Mr. **Roy Wilkins**, secretary of the National Association for the Advancement of Colored People. Mr. Wilkins urges church leaders to reject demands for "reparations" and to give funds to those who "promote real change within the democratic structure."

Last week we published an article by the Rev. **Albert H. Palmer**, rector of St. Thomas Church, Farmingdale, L.I., rec-

ommending that Episcopalians who want to help black community projects should contribute to the NAACP Special Contribution Fund. He briefly describes some of the projects of this fund. It is all good constructive work, *done by and for people who aim at building community, not destroying it*. As a Christian who believes in brotherhood and as an American who believes in democracy I want to help this kind of community building, and not the BEDC-Black Manifesto kind. If enough of our readers want to know about this alternative to BEDC we can publish more information. What do you think?

In his guest editorial on page 24, the Rev. **Robert C. Harvey** discusses, in the light of South Bend, the overall structure and ministry of the church and the proper functions of clergy and laity within that structure. Fr. Harvey is assistant at St. Peter's Church, Morristown, N.J.

This is our Christmas Book Number. After you have given all your friends gift subscriptions to *The Living Church* at our irresistible bargain rates (see ad on page 10) you will want to give them some good books as well. The Christmas check list (page 3), along with the reviews and special advertisements in this issue, will cue you in on what's good. The following are some bits from books new and old that seem worth sharing:

"God uses all evil for good, but man and the devil use all good for evil." **Martin Luther, Table Talk**.

"The price of hating other human beings is loving oneself less." **Eldridge Cleaver, Soul on Ice**.

"The great truths are too important to be new." **W. Somerset Maugham, The Summing Up**.

"The most trying fools are the bright ones." **Duc de la Rochefoucauld, Maxims**.

"For the Christian, the norm is made flesh in the person of Christ. Normality is not what the average sensual man ordinarily possesses: it is what he ought to try to possess." **Russell Kirk, Enemies of the Permanent Things**.

"When the radical Sir Francis Burdett read *Oliver Twist*, he couldn't believe that the conditions it described really existed, and determined to inquire into them. 'It is very interesting,' he wrote to his daughter, 'very painful, very disgusting, & as the Old Woman at Edinburgh, on hearing a preacher on the suffering of Jesus Christ said, Oh Dear I hope it isn't true.'" **Steven Marcus, Dickens from Pickwick to Dombey**.

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LETTERS

Most letters are abridged by the editors.

Infant Communion

Is the sacrament of Holy Communion a spiritual vitamin pill? The current discussion of the uniting of the services of baptism and confirmation certainly comes to a head in a recent service held in Cambridge. This union undoubtedly has its merits. However, the administration of Holy Communion to a four-month old child does introduce a new and to me a very disturbing factor.

It is hard to escape the conviction that

this suggests an utterly mechanical, or if you will, a magical theory of grace. The sacrament becomes a sort of spiritual vitamin pill which automatically confers a spiritual blessing on the child. All our teaching about making proper spiritual preparation to receive Holy Communion goes out the window.

The report says that "those who have been made members of the family of God have a right to be fed at the Lord's table." But that is not the important point at issue. We cannot assume that just to stress a "right" is always wise or helpful, regardless of other factors which are involved. A certain vitamin pill may work irrespective of

the desire or will of the recipient. But to be fed *spiritually* involves at least *some* co-operation on the part of the recipient. To reduce it to the level of a mechanical transaction is certainly to downgrade the sacrament. It can hardly commend the sacrament to those, both within and without the church, who feel that will and purpose are important in determining the reception of the blessings which are sought.

I certainly hope that the combining of the services of baptism and confirmation does not automatically involve or even permit the giving of Holy Communion to suckling infants.

(The Rev.) RICHARD G. PRESTON, D.D.
Cambridge, Mass.

Shame!

If I may accept as accurate your report of a remark by the President of the House of Deputies [TLC, Oct. 19] made during the recent meeting of the Executive Council, I wish to register both shock and dismay.

The remark was made, apparently, in the course of the council's debate on the subject of the special offering of \$200,000 voted by the Special General Convention at South Bend. By invitation, the Rev. J. Metz Rollins, executive director of the NCBC, was addressing the council. Asked whether or not the NCBC meets the criteria of the GCSP, adopted at Seattle, Mr. Rollins replied that he was sure that the NCBC does meet the criteria. At this point, the Rev. John B. Coburn is reported to have said: "That seems to be the critical point. We are concerned with whether NCBC meets the criteria. If that is true, then properly, how you spend the money is your responsibility, not ours. If we can solve our problem, then it will be your problem."

To me, this is sophistry of an extremely low degree. It is as if Dr. Coburn had said: "We really want to give this money to BEDC, but we cannot because BEDC does not meet our criteria of non-violence. So, we must find a go-between, and NCBC is our man!" For shame!

(The Rev.) DONALD H. WATTLEY
Retired Canon of Louisiana

New Orleans

South Bend and Unction

Congratulations on your fine reporting of the circus at South Bend. We do indeed seem to be "going around the Bend" in many perhaps well-meaning but impetuous actions, words, and demonstrations. This, too, shall pass.

On another subject, one of the most comforting sections of the Book of Common Prayer is the sacramental rite of unction of the sick. Without fail, if administered with good preparation it brings serenity to the receiver. My suggestion is to add the word "healing" to preface the word "oil" in the prayer of anointing. Even without proper preparation, the addition of "healing" strengthens the action and does away with a "last rites" connotation.

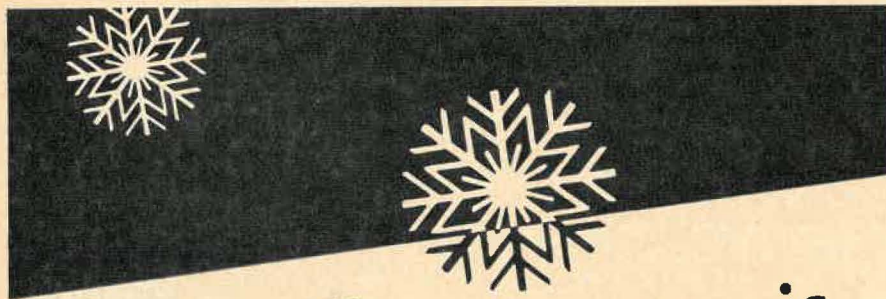
(The Rev.) J. LAVERE DAVIDSON
Curate of St. Barnabas' Church

Portage, Mich.

CES on South Bend

I am writing to thank you for your courage and loyalty to the Christian faith at a time when so many have equated godless socialism with the teaching of our Lord.

The Living Church



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I thoroughly agreed with your fine editorial *South Bend: One Man's Opinion* [TLC, Oct. 5] and was quite disturbed by two other articles: *South Bend: Another Opinion* and *Love, Trust, and Marxism at GC II* [TLC, Oct. 12].

It seems to me that Christians are obligated to make a wise use of what God has given them, and that what is given to God must be spent for God's work. This certainly includes the sharing of our material blessings with our black brethren, but it just as assuredly prohibits giving money to organizations pledged to overthrowing the government and establishing a socialist or communist regime. Just where is there greater inhumanity to man than in communist countries where socialism is in full bloom? Not only is the wage differential between the intellectual class and the blue-collar class greater than in this country, but there is no freedom of speech, press, or religion.

It seems to me the gentlemen who wrote these articles are either very naive about life for Christians under communism, or are quite anxious to be on the band wagon, or have a good case of self-righteousness.

JUNE GLOVER

Elkhart, Ind.

Clarification

A statement on page four of TLC, Oct. 19, contributes to a common misunderstanding among Episcopalians about authority in the church. You report that "the Diocese of Southwestern Virginia was the first to accept a specific financial responsibility to contribute" to the special fund for black community development. The deputies from Southwestern Virginia, fully aware of the limitations of their authority in our democratic church, made personal commitments to raise \$1,000. They could not make a diocesan commitment. The canons of our church are misunderstood enough already for you to support the idea that a few people can make commitments for a whole diocese. Let's make it clear that diocesan financial commitments can be made only at a convention of the diocese made up of duly elected representatives of all our parishes and missions. Clarity on this issue may abate a great deal of anger that centers around a false concept about the use of authority in our church.

(The Rev.) DOUGLAS M. CARPENTER
Rector of St. Paul's Church

Lynchburg, Va.

Correction noted, with thanks. Ed.

Editorial Charity

Two brief comments on sentences in your Oct. 26 issue: First, I could not disagree more with the Rev. W. Gilbert Dent who accuses you of "absolute righteousness" on your positions. As a new reader, I have been amazed at your charity and willingness to open the pages to many positions. It is in contrast to the "liberal" *Christian Century* with which I am better acquainted.

My second comment is on the Rev. James Patrick's statement that "no self-respecting black spokesman was about to repudiate the manifesto." To state that one would be torn—by feelings of loyalty to one's "own"—is one thing, but to say that for a black to say that the Black Manifesto is wrong (if one so believes) would not be self-respecting, is ridiculous. One who believes

it to be wrong should, in order to keep his self respect, say so. To do otherwise would be to sacrifice self respect. (And speaking of lack of charity, Dr. Patrick's portrait of the convention conservatives seemed somewhat lacking in that quality.)

DOROTHY E. WYNNE

Buffalo, N.Y.

Love, Trust, Marxism

I have just read with interest and considerable frustration the Rev. James Patrick's article, *Love, Trust, and Marxism at GC II* [TLC, Oct. 26].

I am sure that every pastor can appreciate Fr. Patrick's statement: "Most of the liberal arguments could be reduced to the clear requirements of the Gospel that persons must be loved and trusted simply for themselves, without reservations and without attempts

to manipulate them to gain gratitude or to control." However, I cannot avoid the nagging question, "Is the act of giving the \$200,000 with no strings attached" a true expression of the pastoral concept? I am not sure in my own mind that this is an expression of the "love, trust, and sacrifice . . . (which is) what being a Christian is!"

I am not persuaded that the church will escape indictment by simply passing out X number of dollars to a group of people who have been treated most shamefully over the past 300 years. The indictment against the church will not be dropped by our risen Lord unless and until the church convinces the layperson in the pew that the correction of the social evils and vices which plague us today is his personal responsibility rather than the institution's. The church's responsibility is to proclaim and to forgive. The

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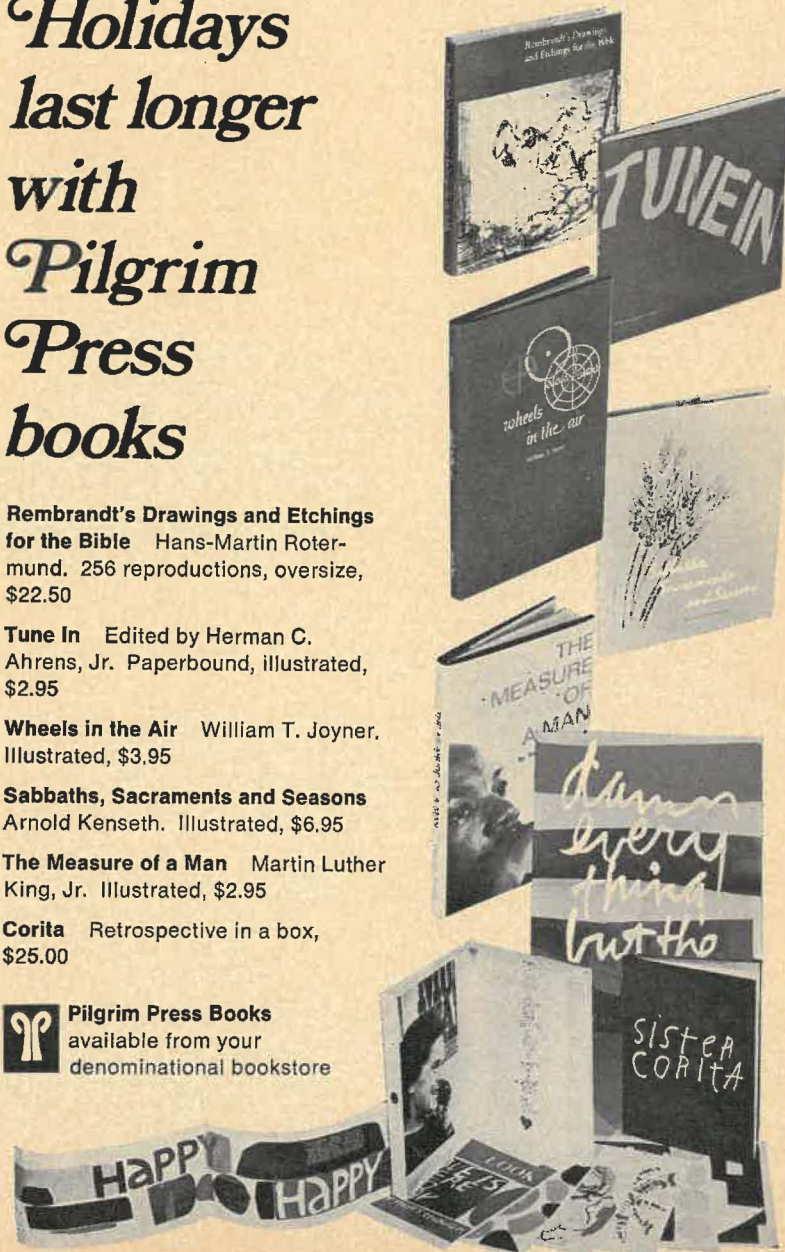
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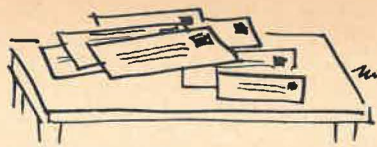
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Christian's responsibility is to heed, and to do, and to seek forgiveness for his failures.

It is alleged that we Episcopalians are the leaders in business and society. We may not hold many elective offices—at least here in the south where the successful candidate is usually a member of one of two rather large protestant denominations. However, is it unreasonable to expect the Episcopalian to use his influence with the banker to secure financing for decent housing? The lawyer to provide the legal services necessary for the project? The real estate man? The contractor? Or with the police to insure that arrests are made because the law has been violated rather than because a person's ethnic origin happens to differ from that of the ruling power? Is this the slow way? Possibly. But, this is the plan St. Paul followed in seeking the freedom of a run-away slave by the name of Onesimus, whom he had baptized. Apparently it worked, because we have the letter he wrote—the Epistle to Philemon. It seems to me that the Episcopal Church is under indictment because we do not use our influence.

I rather imagine that the churchman's offering would soon exceed the level of almsgiving—to use that word in its popular sense!—if the church's resources were expended in the maintenance of stations where the Gospel is preached, the sacraments are administered, and where forgiveness is pronounced (*i.e.*, parishes and missions), instead of in social problems that admittedly will require billions of dollars to correct. These problems will be attacked far more vigorously by the layperson; and what is more, he will be able to identify Marxist infiltration into the church, and will not be



confused as to what is atheistic Marxism and what is Christian duty and obligation.

It is incredible that Christians equate Christian conscience with disobedience to the law. Neither Christ nor Socrates advocated civil disobedience, and both lived under some rather harsh expressions of the law. The law provides for those who conscientiously object to the war in Vietnam, and until the kingdom of God comes and ends all wars, the church would do well to counsel her young men in terms of these provisions. And the Marxist is committed to world rule. Christ sent us to "teach all nations. . . ." This is the tension that the Christian lives under: up to what point does the Christian refuse to allow a large segment of the world's population to join Eastern Europe and Red China in the "blackout" from the proclamation of the Gospel? "For we wrestle not against flesh and blood, but against principalities, against powers. . . ."

(The Rev.) JOHN M. FLANIGAN, JR.
Vicar of Church of the Transfiguration
Rome, Ga.

Why Not NAACP?

BEDC? NCBC? And now BUF or something like that at the National Cathedral. In all these demands for our black brothers, one set of initials I never see is NAACP.

The National Association for the Advancement of Colored People is the oldest

and most respected of all the groups of our Negro citizens and brethren. I earnestly believe that much of the disquietude which exists among the people of our church would be dissipated if the money was being disbursed to *or through* the NAACP. Do our leaders consult with the leaders of NAACP? If not, then I think an eminently fair question is: Why not?

(The Rev.) J. ROLAND JOHNSTON
Rector of St. Andrew's Church
Washington C.H., Ohio

Vietnam

My reaction to Chap. Roberts' article and your editorial on it [TLC, Oct. 19] is that I *know* Jack Roberts and I *know* he knows what he's talking about. As for your editorial comment, it was reasonable and fair. On a touchy issue: well done!

(The Rev.) JEREMY H. KNOWLES
Chaplain, Major, USAF
Kincheloe AFB, Mich.

Church School Issue

Just a quick note of congratulations to you on your Church School Issue [TLC, Oct. 26]. It was excellent from start to finish. In particular I was impressed plus by Charles Lowry's letter with respect to Jim Pike. I too would join in the sentiments which he expressed as few could.

Again, my congratulations, and all good wishes on the splendid job you are doing for the Church.

(The Rev.) S. W. GOLDSMITH, D.D.
Clergy Coordinator for
The Church Pension Fund
New York City

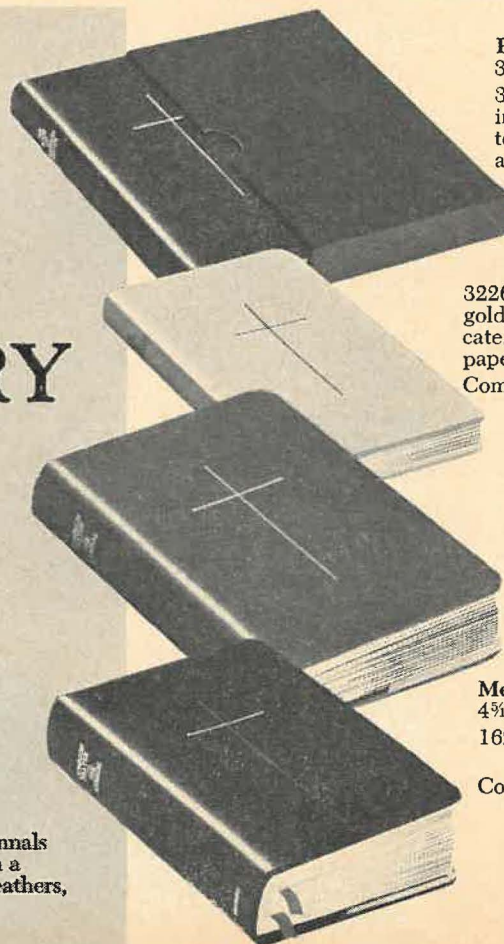
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Booknotes

Karl G. Layer

THE ECUMENICAL REVOLUTION. By Robert McAfee Brown. Doubleday Anchor-Image. Pp. 447 paper. \$1.95. A revised and expanded edition of the first edition (1967) of this work by one of the world's leading ecumenical leaders. Especially valuable as a very full exposition of the problems, possibilities, and developments to date in Catholic-Protestant dialogue.

THE IMAGE IS YOU. By Robert Coles. Edit. by Donald Erceg. Houghton Mifflin. Pp. 102. \$4.95. The volume has two parts. The first comprises a group of 40 photographs taken by Negro children who live in Boston's inner city. The second is an essay written to these photos and which includes verbatim reports by blacks from the same area. Side by side the pictures and words achieve an effective representation of the mood of the urban black community by its children and adults. And from a technical viewpoint also, the book is handled very effectively.

CREATION: Meditations on the Cross. By William R. Moody. Faith House. Pp. 76 paper. \$2.50. These meditations in free verse are the distillation of many years' reflection by Bp. Moody upon what might be called God's Cross in all creation. The result is a remarkably different, even unique treatment of the Seven Last Words. It should be very usable homiletically at Good Friday services, and devotionally by any Christian at any time.

THE PREACHING OF JOHN HENRY NEWMAN. Edit. and with an intro. by W. D. White. Fortress. Pp. 219 paper. \$2.45. This is the most recent addition to the series known as "the preacher's paperback library." The 13 sermons are from Newman's Anglican days. Mr. White's introductory essay, consisting of 63 pages, contains wise observations which the present-day preacher should find helpful.

DANGER—MEN TALKING! By Stuart Chase. Parents' Magazine Press. Pp. 215. \$4.50. This excellent book on semantics and communication, by the famous author of *The Tyranny of Words*, is being promoted for use by people of ages "12 and up." We would stress the "up" and say that anybody engaged in the business of communicating meaning by words—and who is not?—should find instruction and delight in this book. Mr. Chase has lost none of his ability to make words and meanings an exciting study as well as an essential one.

THE FATHERS OF THE CHURCH, Vol. 61: St. Cyril of Jerusalem, Procatechesis and Catecheses 1-12. Trans. by Leo P. Mc-

Cauley and Anthony A. Stephenson. Catholic University of America Press. Pp. 287. This series of translations of the Church Fathers was originally planned to include 50 volumes. The publishers now plan to double that number. The lectures of the great and controversial doctor of the faith which comprise this volume are a lively articulation of 4th-century Christian doctrine. The translation is very readable, the introduction and notes up to the high standard of the preceding volumes in this series.

SUBJECT GUIDE TO BIBLE STORIES. Compiled by George Frederick Garland. Greenwood. Pp. 365. \$12. Do you want to know what Bible passages deal with a particular subject—for example, Motive, Loneliness, Mesmerism, Taxes, or Disarmament? This book, compiled by a veteran in Bible study, contains more than 20,000 complete references to passages in all Bibles with numbered verses. The price seems steep, but a reference work of this kind is costly to produce. A very useful volume for anybody who uses the Bible much.

DEATH AND ITS MYSTERIES. By Ignace Lepp. Macmillan. Pp. 191. \$1.95 paper. This is a paperback edition of a book reviewed in this magazine on 1/19/69. Our reviewer then wrote of it: "To say that it is not how we die, but how we live that matters sounds like a very dead platitude, but the author breathes new life into it in interesting and thought-provoking ways." The author, who died in 1966, was a French Roman Catholic priest and also a practising psychotherapist.

THE NON-VIOLENT CROSS. By James W. Douglass. Macmillan. Pp. 301. Paper. The original hardcover edition was reviewed in TLC 1/12/69, by the Rev. Enrico S. Molnar, Th.D., who summarized his verdict by calling it "a stimulating and theologically cogent book regarding a highly controversial subject"—the subject being "a theology of revolution and peace."

INTELLECTUAL HONESTY AND RELIGIOUS COMMITMENT. Edit. by Arthur J. Bellinzoni and Thomas V. Litzenburg. Fortress Press. Pp. xii, 84. \$1.95 paper. Contributors to this symposium are Henry Aiken, Richard Niebuhr, William Alston, and Michael Novak. They deal with such questions as whether theologians are dishonest when they deny certain doctrines while remaining in the church; whether believers tend to avoid some scientific facts and rational conclusions; whether religious individuals and institutions are

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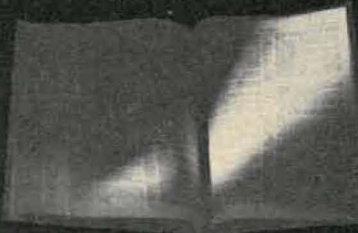
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dishonest when they fail to act on their beliefs; and whether intellectual honesty is the enemy or the partner of religious commitment. An interesting symposium.

SOCIAL JUSTICE AND THE LATIN CHURCHES. Trans. by **Jorge Lara-Braud.** John Knox Press. Pp. 137. \$2.95 paper. Ever since Gov. Rockefeller's celebrated journeys earlier this year, those lands to the south of the United States' border have been receiving a good deal of attention. This volume seeks to examine the Latin American "revolution," and asks why the church finds itself within this revolutionary stream rather than safely outside it. These are some of the questions that confronted the Second Latin American Conference on Church and Society when it met in El Tabo, Chile. The papers collected here reflect the animated and often fiery spirit of the discussions.

I WILL. By **Urban G. Steinmetz.** Pilgrim Press. Pp. 134. \$1.35 paper. An interesting and easily understandable study of the present and future state of the institution of marriage. The author is a Roman Catholic layman.

THE HUMAN IMAGE: Avant-Garde and Christian. By **Richard E. Sherrell.** John Knox Press. Pp. 160. \$4.95. Playwrights and theologians share a basic concern: to probe the depths of the human condition and present a significant picture of man. But the ground between art and theology remains a no man's land. In this volume the author deals seriously and systematically with the "theatre of the absurd" both on its own terms and from a theological perspective. He analyzes the human images found in the avant-garde French theatre of the 1950s, with special emphasis on the plays of Samuel Beckett, Eugene Ionesco, Jean Benet, and Arthur Adamov.



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EXECUTIVE COUNCIL

Sponsoring Committee Expanded

The membership of an expanded national sponsoring committee for the General Convention special offering of \$300,000 has been announced by the Presiding Bishop and the President of the House of Deputies. In addition to those named to Bp. Hall's committee earlier [TLC, Oct. 19], the following identified by dioceses, are also members:

The Rev. Canon Gordon Gillett, New Hampshire; the Very Rev. Dillard Robinson, Newark; the Ven. O. Dudley Reed, Springfield; the Rev. John W. Ellison, New Mexico and Southwest Texas; the Rev. Donald B. Walster, Oregon;

Messrs. Paul Roca, Arizona; Philip H. Rhineland, California; Charles F. Bound, New York; Prime F. Osborne III, Florida; Oscar Carr, Jr., Mississippi; Charles L. Ritchie, Jr., Pennsylvania; John P. Causey, Virginia; the Hon. Gerald A. Lamb, Connecticut; Mrs. Seaton Bailey, Atlanta, and Mrs. Robert H. Durham, Michigan.

The news release states: "... this fund should not be considered a response to the Black Manifesto, nor an acceptance of the concept of reparations. Rather it was understood as an expression of trust in the black leadership of the Church."

As of Oct. 20, \$98,000 in pledges had been received toward the \$300,000 goal. "At least \$200,000 is to go to the National Committee of Black Churchmen to be used as it determines for black community development and at least \$100,000 will go to the National Committee on Indian work. . . .", the statement said. Contributors have the choice of designating their gifts for either one of the two organizations, and undesignated gifts will be divided two-thirds to the NCBC and one-third to the Indian work committee.

COCU

Local Church to Study Plan

Local congregations of the nine member churches of the Consultation on Church Union (COCU) will have an opportunity to react to the plan of union now being drafted.

Dr. William A. Benfield, Jr., chairman of the drafting committee, told the 18-member COCU plan of union commission, meeting in Charleston, W. Va., that

he hopes thousands of individual congregations will be involved in studying the plan after it is presented to consultation members. The union plan will be presented to COCU's annual meeting to be held next March in St. Louis.

Dr. Paul A. Crow, Jr., general secretary of the organization, said in Charleston, that the future of COCU is linked to "a mood of repentance" churchmen feel for the "disunity that has plagued the life of the church. . . . In repentance we seek to express the full unity of the church as we believe God intended it to be."

In order to bridge the communications gap between the consultation and the participating members, a COCU communication council has been formed. Dr. Crow announced the new unit shortly after the Charleston meeting. Composed of information officers of the member churches, the council will function through committees on press media, broadcast, audiovisuals, church papers, and educational programs.

WESTERN MASSACHUSETTS

Bishop to Retire

The Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, announced his retirement in an October statement to his

standing committee. He has set the date for Sept. 1, 1970. Bp. Hatch will be 60 next July 1.

The former Suffragan Bishop of Connecticut (1951-57) was elected Bishop of Western Massachusetts in the fall of 1957. On Thanksgiving Day, Bp. Hatch will have completed 12 years as diocesan. In his statement he said that his health had been a major influence in his decision and that he is convinced that the diocese "will benefit from fresh leadership and a new thrust."

WEST MISSOURI

Vestry Calls for Withdrawal from IFCO

A resolution calling upon the Episcopal Church to withdraw its membership and withhold further financial support from IFCO (The Inter-religious Foundation for Community Organization) has been passed by the vestry of Grace Church, Carthage, Mo., in the Diocese of West Missouri. The resolution begins by noting that IFCO sponsored the Black Economic Development Conference (BEDC), "an assembly which espoused and published the Black Manifesto, a document intended to antagonize all Christians by its

Continued on page 25



THE LATVIAN LUTHERAN CHURCH gained a new leader when the Rev. Janis Matulis was consecrated the new archbishop of the 35,000-member body. The Most Rev. Sven Dannel, Bishop of Skara (l), is shown with the new archbishop during the consecration rite in St. John's Cathedral, Riga, a 13th-century building. Government officials also attended the ceremonies.



GENERAL CONVENTION



A series of comments

on South Bend

1. Conflict of Conscience

By MARY H. CHILES

THE special convention of Aug. 30-Sept. 5 was confronted with vital issues, the most sensitive being the racial overtones which pervaded almost every program decision at all levels of the church, and in particular, the Black Manifesto and the demands made by the black clergy and laity. As a minority delegate from Western Massachusetts, this area concerned me most.

The language of the manifesto is shocking, demanding, threatening, and definitely racist. My past and previous experiences and participation has been for total integration through non-violence. Consequently, it was very difficult for me to understand and participate in the program as set forth by my black brethren. This did not exclude my concern or interest in the strategy of their operations nor did it mean that I would not attempt to rationalize in my own mind the precipitating reasons for their attitude. Therefore, most of this report is a personal analysis and chronology of the events which took place at South Bend.

TEN years ago, July 13-19, 1959, I was a participant at the fiftieth annual convention of the National Association for the Advancement of Colored People. Dr. Martin Luther King, Jr., and many other black and white civil rights leaders gathered to "... rededicate ourselves to rid our nation of all forms of racial discrimination and segregation. . . . We reaffirm our faith in the democratic process and in the methods we have used over the past half century of seeking to achieve our goal through lawful means. We abhor violence. We reject violence as a way to achieve any of the objectives which we and other fair-minded people seek for all

Americans without regard to race or color."

The first indication of the depth of the separation of the races which was to follow at the South Bend convention was revealed to me at the first black caucus meeting. There was no way of knowing how many people who attended this meeting agreed with the proposals being offered, but it bothered me deeply that only black people were allowed to attend these meetings. All present were cautioned either to go along with the program or to keep quiet. These mandates were a complete reversal from those in 1959, and again during the march in Washington in 1963, when all interested and concerned people were invited to participate. As the convention progressed, it was obvious that I was (to coin their terms) a "Tom" or an "oreo cookie." Consequently, I found myself torn. I wanted very much to be a part of assisting my people to better conditions, as I have done in the past with other Negroes and their white friends. However, my strong convictions and Christian teachings for complete integration and brotherly love would not permit me to go along with them. I am sure most of the black people who attended the convention despised me more than they did the white man they considered themselves fighting.

The general assembly was very shocked on Sunday evening when a small delegation of black spokesmen wrested the microphone from the hands of the speaker and the hands of the Presiding Bishop, demanding to be heard. After emotional outbursts from those present, it was agreed that the order of the agenda would be changed to permit the black clergy and laity to be heard the following morning. Needless to say, most people who witnessed this demonstration were not the least receptive to what might be said.

The order of the agenda was changed. The hearing was orderly and it was brought out in the discussion that these people attempted to be recognized by

Mrs. Mary H. Chiles, a communicant of St. Peter's Church, Springfield, Mass., was a minority delegate to General Convention II from the Diocese of Western Massachusetts.

1. **Conflict of Conscience**
by Mary H. Chiles
2. **Another Man's Opinion**
by William G. Penny
3. **A Manifesto for Christians**
by Frederick R. Isacksen
4. **From the Silent Majority**
by Carl G. Carlozzi
5. **Editorial Commentary**



going through proper channels but their request had been denied. It was the consensus of both races that these men would not have been heard if they had not taken the action they did. I, too, agree with this. Therefore, they took what forceful measures they felt necessary. Four days were spent deliberating the demands they wanted. Most of the dialogue was inflammatory, emotional, and threatening. Both races, pro and con, used every technique and persuasion to defend their positions. The issues the black clergy and laity petitioned for were granted. This incident was commonly referred to as the 1969 Boston Tea Party. This was truly a drama that was to me inconsistent with Christian philosophy, in spite of references made throughout to brotherly love and the pursuit of the teachings of Jesus Christ.

The issues alone were reasonable requests — additional black representation on the Executive Council and a sum of money to be used to help the black communities. What engendered the friction was the justification given for each. In order that the black clergy and laity would be sure that they would be represented by two black people instead of black white people, they asked to pick their own representatives rather than go through regular channels of appointment. Many people felt this was unconstitutional. People felt too that money should not be given for reparations as spelled out in the Black Manifesto, and certainly not to be funded in the manner that was requested — through the Black Economic Development Conference which had given most of the people the impression of being racist and violent.

After the controversy, one good-intentioned bishop asked me, "Did you get what you wanted?" I could only say, "I learned a lot."

WHAT I would have wanted was not fulfilled. The apparent need to me was not mentioned in the manifesto or in the compromises offered. The very real need which I wanted to see achieved was complete trust, understanding, love, and an attempt to accomplish what has to be done together and in unity. I am not sure that everyone exerted his efforts towards this goal; however, I do believe there was much soul searching and very serious consideration of the consequences that could develop if the black clergy and laity did not receive their requests. I cannot help but feel this will not eliminate the total problem or close the gap that has been created. If such separation and indifference exists in the church among people who profess Christianity, where else can one go to seek the philosophy of Christ?

I took advantage of opportunities to have private discussions with some of the black leaders involved and expressed my

belief in the non-violence concept for achieving better conditions for all people based on *need*, regardless of race, color, or creed. Some replies given were that the black militant is impatient and claims these methods have been used and nothing has happened. They no longer want the white man involved—he had his chance. Some agreed that the language in the manifesto is objectionable but the language did produce results, the same as riots produce changes. The only possible means of recognition today for the black man is through the shock treatment. No longer does he intend to wait for the white man to respond to his needs. It is frightening, yet understandable, how this movement is growing. And, contrary to the common belief of many people, the black militancy movement does not limit itself to the underprivileged and socio-economically deprived black persons. They label those who do not join, "traitors" and "black people who want to be white." Consequently, much hostility and hatred is being instilled in the minds of many people in our country, both black and white, and in particular the youth.

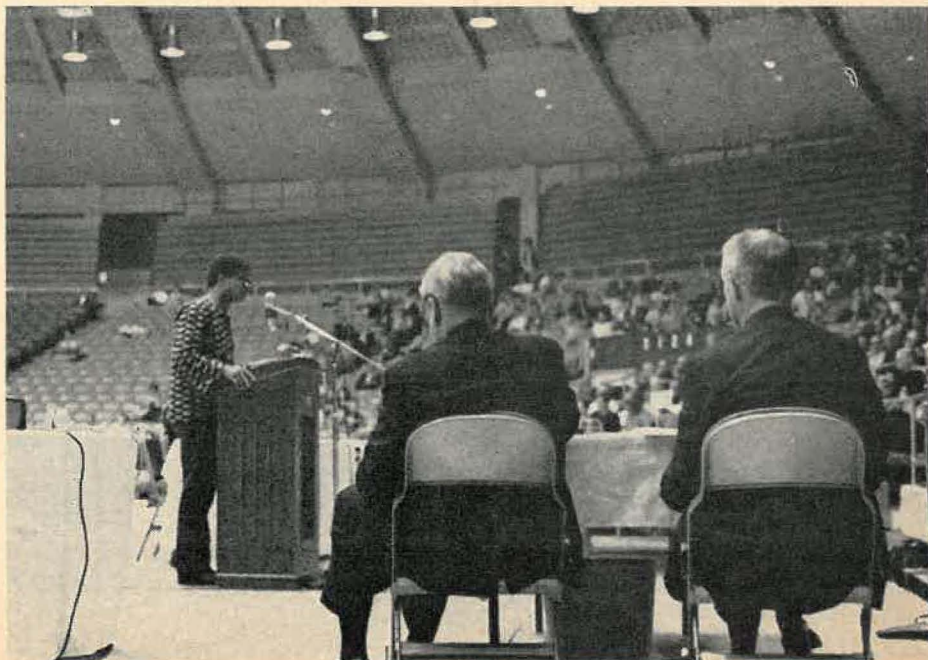
There were some delegates concerned about what to tell the people at home when they were confronted with the problem of raising additional funds to comply with the decisions made at the convention as it pertained to the dictates of the Black Manifesto. My answer to this is to tell the truth. It is no longer possible in this time of turmoil to minimize the constant danger of threat. People should be made aware of the problems as they actually exist. According to Charles V. Willie, chairman of the Department of Sociology at Syracuse University, in his message read at the convention on Sept. 1:

"Life is interdependent whether we

like it or not. We therefore must learn to live with each other. The trouble is, white people seldom realize that they need black people. The affluent do not acknowledge they are indebted to the poor. Older people tend to reject younger people. The strong turn their backs on the weak. Liberals, of course, ignore conservatives. A sad fact is that those who once were rejected—particularly black people and poor people—now are learning the nefarious art of rejecting. They, of course, learned their lessons from affluent and white separatists. It would appear they learned their lessons well. Thus, polarization is crystallizing in this nation. Black and white people, rich and poor people are turning against each other rather than towards each other. Relatively few people realize how critical these matters are."

I related my experiences to many people after arriving home and it was gratifying to learn many Negroes feel as I do about black separatism, racism, and unity. Most people abhor violence, looting, and want to overcome prejudice and bigotry through love and understanding. The races must and should strive together to fight the critical issues we face today—immediately—it is already too late. This should be done in group activities as well as among individuals in their everyday communication with others. Robert Kennedy wrote the following quotation which was read at his funeral by his brother Ted:

"Some believe there is nothing one man or one woman can do against the enormous array of the world's ills. Yet many of the world's great movements, of thought and action, have flowed from the work of a single man. Few will have the greatness to bend history itself, but each of us can work to change a small portion of events. . . ."



2. Another Man's Opinion

By WILLIAM G. PENNY

LET me begin with a blunt prefatory statement about the granting of \$200,000 to the National Committee of Black Churchmen. It was a small act of love, not an act of reparation! It was money given to black churchmen. They will determine its expenditure, not James Forman.

Why do we fix our eyes on Mr. Forman and not on the suffering voice of reason of black churchmen? For once, we as a national family recognized black brothers and sisters. Some churchmen are saying that they won't give to missions because of South Bend. That reminds me of the old stories: "I won't give because I don't like the rector" or "I won't give because the frontal on the altar isn't hanging properly." You know the excuses!

Let us all in Christian love communicate the truth of South Bend. I wish to comment about the motivating spirit of that convention. You haven't heard too much about it.

IF the church is to be relevant in this modern mass society with all its perils, the equal sharing of the priesthood of Christ as a clergy-laity family requires cooperation, unity of purpose, and co-involvement in mission. The faithful laity possess, by virtue of baptism, a priesthood and thus the laity has responsibility in the affairs of the church. Talents abound among the laity and should be recognized in a way that is more than merely serving on a titled committee, or providing auxiliary services and extra budgetary support for the church's program. The experience which the laity brings to the church can be meaningful and significant in our role as co-workers in Christ. The ministry is an experience shared by both clergy and laity. The laity exercise their ministry in the worshipping Christian community with qualities of understanding, patience, and encouragement for and with one another.

Those of us who attended General Convention II experienced many changes in the wind as well as forces that resist change. I feel, however, that most would agree that we witnessed a change with reference to the role of the laity in the church. We noted particularly that the church values people as persons and that God is calling the church to express its mission through an increasing flow of Christian lay persons who encounter the reality of the world day by day, to wit-

ness for Him in all of life. We are His Body daily bringing forth life in the world so that the whole human race may be brought into the unity of the family of God: men, women, young people, and ethnic minorities. The lay person is bringing to the mission of the church a new outlook, an enthusiasm, an open-handedness, and a willingness in our work and in our united efforts in our working together in the service of God and our fellowman.

At this particular time in history the church is exploring and experimenting with new forms of ministry. Freedom to experiment is at the core of the church's life as we experience increased cooperation and in some instances, a complete meshing. Nothing dazzlingly spectacular has taken place. No radical departures have yet been made. It is anticipated, however, that we will "awake out of sleep" and with imagination, openness, shared leadership, and thoughtful planning will mobilize our manpower and resources to influence society with Christian values. Illustrative of some change and progress is that women are serving on vestries, as delegates to diocesan conventions, as members of planning and decision groups. And many of us are confident that first-class citizenship will be given to the women when the General Convention meets in Houston in 1970. No longer can we be content with the traditional auxiliary type or housekeeping organization for the women of the church. Thus, the role of women poses a question that takes into account the role of the laity.

In the church, clergy and laity are joining together and engaging in deliberate study and evaluation of their work in order that we may better utilize clergy and lay talents and recognize for all Christians full participation in the life planning and work of the church.

Our task as members of the Body of Christ is to mold a life-style which speaks stronger than words, awakening ourselves from self-preoccupation into the great mutual involvement in the acceptance of one another as Christ accepted us, to the glory of God. It is high time we rid ourselves of the trivial and irrelevant polarization between men and women, and take a fresh look at the ways we can get off the see-saw and into a rowboat where, as men and women of the church, we can learn to pull together.

DESPITE uncertainties for the future, General Convention II was a wonderfully encouraging example of how the church can be renewed and thus learn to help in the renewal of human society today. This does not mean that we solved all our problems. We had disappointments, tensions, and failures; yet in the midst of

our frustrations we found hope in the truth that is in Christ and that will prevail.

Present doubts and pessimism about the convention's projects and programs should not be allowed to eat away hopes for the future. I witnessed a truly experimental Christian community and was proud to be part of it. From the delegates and the additional representatives of our women, youth, and ethnic minorities the church at large I believe can find new skills and strength for the future. Through the confrontations with these groups in work committees, I became aware of latent conflict about the mission of the church. I experienced the tensions between the old and the new, and yet at the same time experienced not so much as superior to inferior, the excluding of each other, but a drawing together to see the mission of the church as both ministry to the in-group and ministry to the community as well as the management of resources. We quickly become conscious of issues and priorities. Consequently, the full responsibility for determining the church's direction, through the involvement of other than delegates, in thinking ahead, took on the posture of the inter-relatedness of persons, regardless of sex, age, race, color, or national origin. We began to anticipate and respond creatively to change in God's world and to develop a corporate witness for the wholeness of the body, as we attempted to make reasonably long-term plans for the future. The church recognized the cry for human dignity, justice, and trust. We prayed that God would give "us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command."

We in the royal family of Christ are, as Jeremiah puts it, "to execute justice daily, and rescue the robbed from the extortioner's clutch." God is calling us to roll up our sleeves and get into the world of today and express the mission of the church by developing new structures that promote cooperation leading to group participation and involvement.

I began by commenting bluntly on the \$200,000 grant. If you look at the whole church you form a picture such as this: Over here there are many blacks and not a few whites who rejoice over the positive nature of response. But over there in that corner there are some blacks and many whites who are angry because they think we gave Mr. Forman money. If we develop structures which promote cooperation leading to group participation and involvement, we won't have such sad fragmentation and lack of communication.

So, Special General Convention II poses a question: Are we willing to roll up our sleeves and get into today's world to express the church's mission? That's what it was all about in South Bend: the people of God struggling to do the will of God.

The Ven. William G. Penny is Archdeacon of Queens and Nassau in the Diocese of Long Island.

3. A Manifesto for Christians

By FREDERICK R. ISACKSEN

BEFORE reading for yourself the Black Manifesto, ponder these words from God's Manifesto, our Bible, in which we find the foundation for all that is good and true, for this life and the next:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (II Timothy 3:1-5).

These are scorching and searching words which probe our hearts and our times. They warn us of motives which mutilate and of men who destroy. The warning includes false prophets within the church and greedy profiteers outside the church. God is no respecter of persons. It is in the light of God's word, the Book and the living Spirit, that we must examine ourselves to see if there be any wicked way in us. Then we can proceed to examine such documents as the Black Manifesto, asking God to give us wisdom and understanding.

IF the Black Manifesto is good, let it be so stated. If it is evil, then have the courage to "tell it like it is" and say why

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it is evil. It is not too strong to describe this strange medley of words as anti-God, for nowhere does it acknowledge His existence. It is anti-church (and synagogue) for it would rob the churches and synagogues of \$500,000,000 in so-called "reparations." It is anti-American, for its language and ideas are the antithesis of what we believe and teach as the foundations of liberty and freedom. But it is strongly communistic and racist.

The thought occurs to me that the Black Manifesto is one of an unholy trinity. It takes its place beside the *Communist Manifesto*, by Karl Marx, and *Mein Kampf*, by Adolph Hitler. This can be easily shown by a few well-chosen excerpts. No violence is done to the meaning of the words, taken out of context, for the surrounding paragraphs neither add to nor detract from the clearly portrayed ideas. The following is from the introduction to the Black Manifesto:

"Caution is fine, but no oppressed people ever gained their liberation until they were ready to fight, to use whatever means necessary, including the use of force and the power of the gun, to bring down the colonizer. . . . But while we talk of revolution, which will be an armed confrontation and long years of sustained guerrilla warfare inside this country, we must also talk of the type of world we want to live in. . . . We are dedicated to building a socialist society inside the United States, where the total means of production and distribution are in the hands of the state and that must be led by black people."

Then the manifesto itself has a few words I would call to your attention: "We are therefore demanding of the

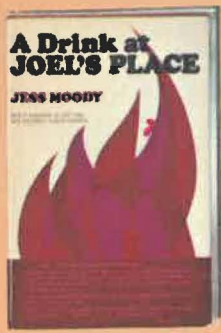
white Christian churches and Jewish synagogues, which are part and parcel of the system of capitalism, that they begin to pay reparations to black people in this country. We are demanding \$500,000,000 from the Christian white churches and the Jewish synagogues. . . . We call for the total disruption of selected church-sponsored agencies operating anywhere in the United States and the world. Black workers, black women, black students, and the black unemployed are encouraged to seize the offices, telephones and printing apparatus of all church-sponsored agencies and to hold these in trusteeship until our demands are met. . . . To implement these demands, we must have a fearless leadership. We must have a leadership which is willing to battle the church establishment. To win our demands we will have to declare war on the white Christian churches and synagogues and this means we may have to fight the total government structure of this country. . . . But to win our demands from the church which is linked up to the United States government, we must not forget that it will ultimately be by force and power that we will win."

IS this a tempest in a teapot? Let's not take it too lightly. Listen to the *Communist Manifesto* and notice the similarity of language.

"Karl Marx makes it clear that he believes the whole history of mankind has been a history of class struggles, a contest between the exploiting and exploited, ruling and oppressed classes. . . . Political power, properly so called is merely the organized power of one class for oppressing another. . . . In this sense the theory of the communist may be summed up in the single sentence—abolition of private property. . . . In one word you reproach us with intending to do away with your property. Precisely so, that is just what we intend. . . . The communists disdain to conceal their views and aims; they openly declare that their ends can be attained only by the forceable overthrow of all existing social conditions. Let the ruling classes tremble at a communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. . . . In short the communists everywhere support every revolutionary movement against the existing social and political order of things." The Black Manifesto is clearly saturated with communistic doctrine.

And there is another manifesto to consider—*Mein Kampf*, or *My Battle*, by Adolph Hitler. Hitler was one of the worst racists this world has ever seen. His racism was built around what he called the Aryan Race, his "chosen people." This is what he said: "Whereas the program of a party which is merely political is the recipe for getting good results from the forthcoming election, that of a





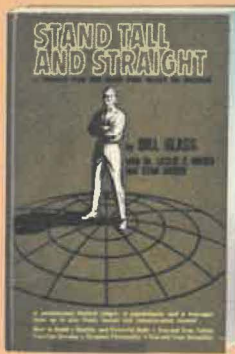
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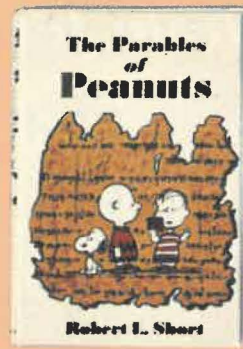
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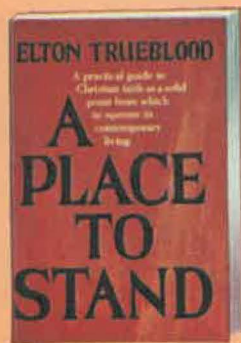
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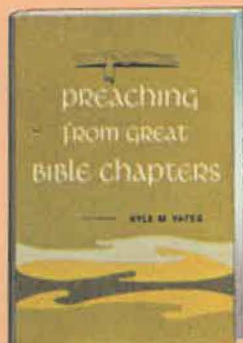
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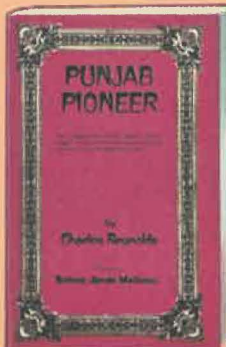
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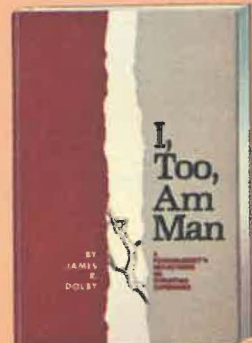
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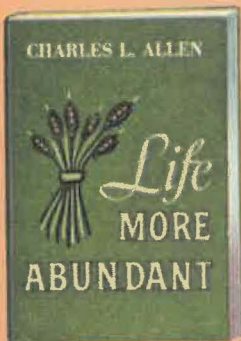
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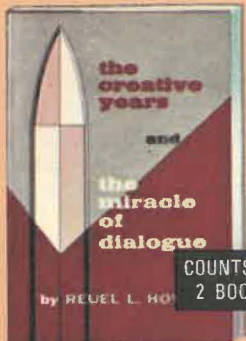
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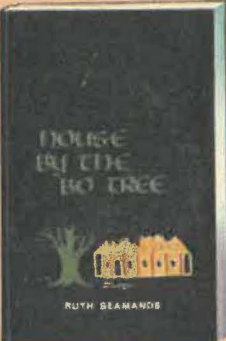
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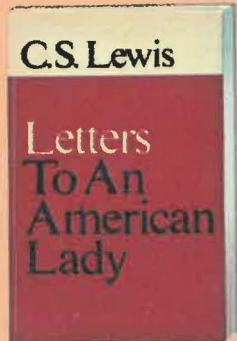
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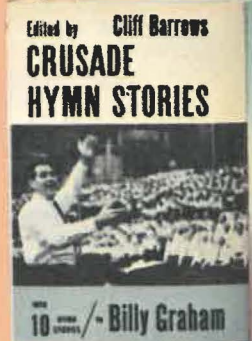
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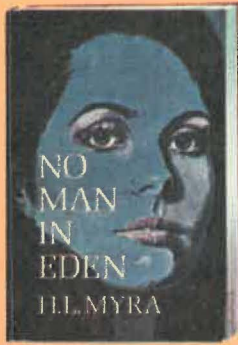
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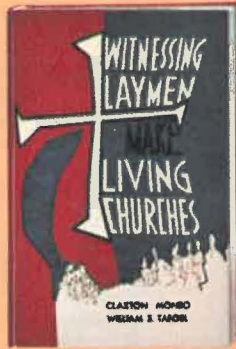


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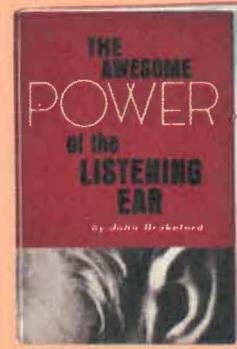
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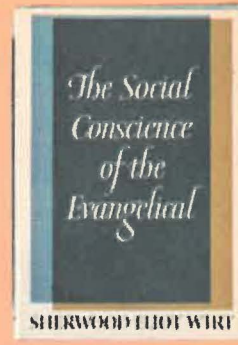
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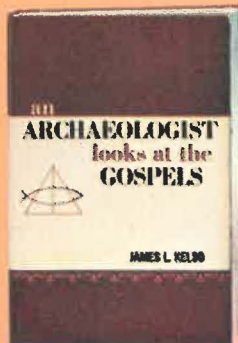


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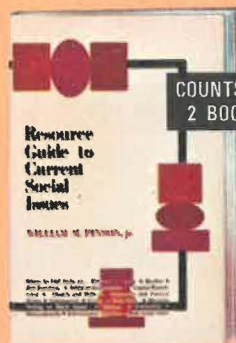


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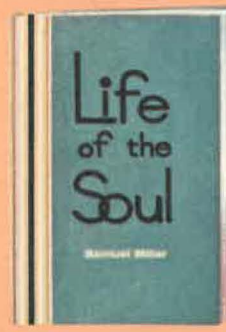
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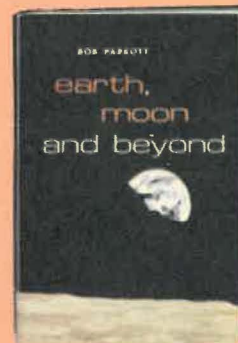
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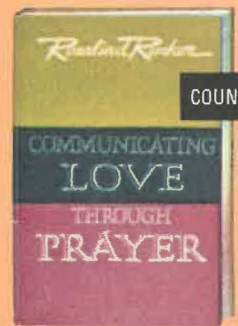
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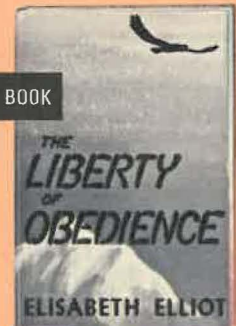


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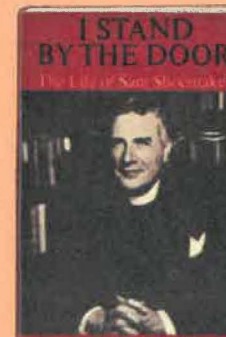


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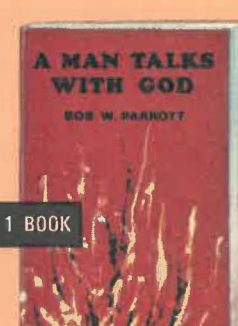


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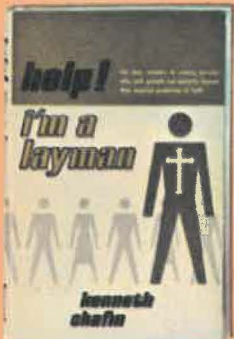
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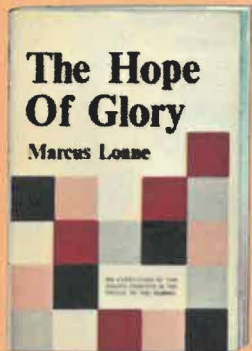
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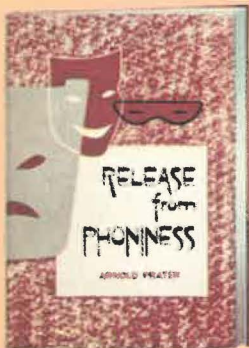
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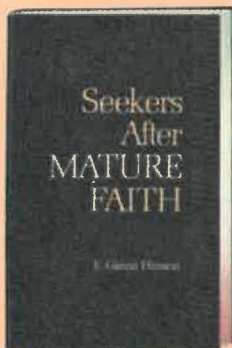
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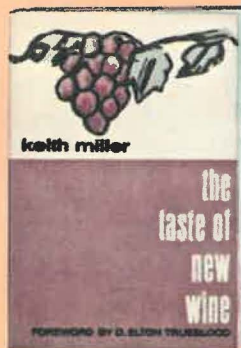
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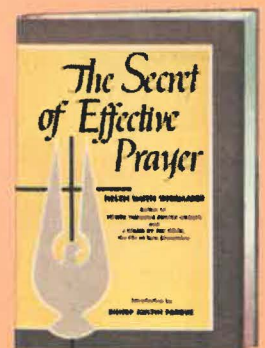
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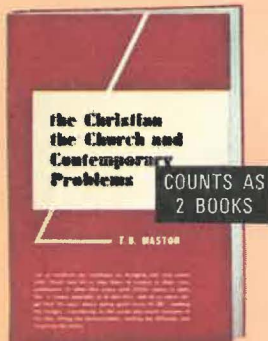
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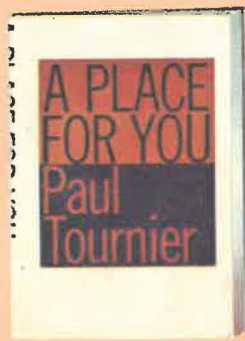
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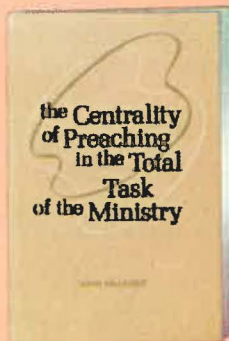
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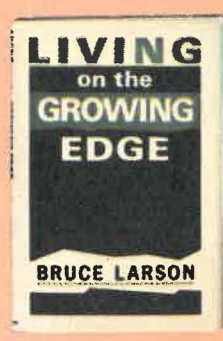
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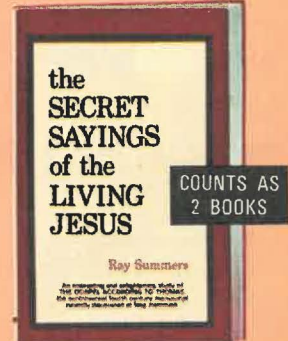
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world theory is equivalent to a declaration of war on the existing order of things, in fact against an accepted view of life. . . . From being a feeble world citizen I became a fanatical anti-Semite. . . . The national theory of the world must therefore be completely differentiated from the Marxism theory. It must pin its faith on race and on the importance of personality also, and make them the pillars supporting the whole of its edifice."

It is my belief, after carefully reading the Black Manifesto, that it is saturated with communistic phraseology and philosophy, and that it is racist, even as it condemns others of being racist. The proponents of this vicious document intend first to ravage the churches and synagogues of America, and then turn their attention to the government of America, with the expressed aim of overthrowing it by violence, that they may then turn it into a socialist state. For the religious institutions of this country to subsidize such a program is treason to our beloved land, and a betrayal of our Christian-Judaic traditions. It is planting the Judas kiss of death on all we hold dear.

IT is important to know what you are against. But it is even more important to know what you are *for*. In the fight against poverty, both material and spiritual, it is production which counts, not destruction. How can we produce more goods, more jobs, more happiness? These are the questions we must address ourselves to with creative imagination and conquering faith. Pulling together, the races of the world can win the race against time and disaster. Pulling apart, we can only bring the temple of man crashing down upon our heads and our cherished dreams.

The job of the church is not to be an expert in the fields of politics and economics. We have a greater mission—to witness by word and deed to the power of God's life in the soul of man. Changed lives can change the world! The power of love is greater than the love of power and must be so demonstrated. This is the manifesto we need and none other, that God is our Father, and we, His sons, are brothers one of another, if His Spirit dwelleth in us. Let the church proclaim this and live it "and all these things" shall be added to us. Deny this, and our vaunted civilization becomes a rope of sand. Jesus said: "This do and ye shall live." He is the Way. To follow Him is to know the Truth which sets all men free. As we began with words from God's Book, so we close:

"Finally brethren pray, pray for us that the word of the Lord may have free course and be glorified, and that we may be delivered from unreasonable and wicked men, for all men have not faith" (II Thessalonians 3:1-2).

4. From the Silent Majority

By CARL G. CARLOZZI

THE barrage of editorial comments concerning South Bend have now been made. The explanations and counter-explanations of what "really" happened have now been offered. But I suspect that for the majority of our all-too-silent communicant membership of which, perhaps, you are one, the issues which were raised are still festering beneath your ecclesiastical hide. At one moment you feel like packing your Episcopal baggage and getting out, but not really knowing where to go. At another moment you ask yourself if maybe you are not the one who is misguided and misinformed, because how could all those clergy and lay delegates be wrong. After all, on the whole, most of them have had a far better theological education than you have. Still, however, you feel something went amiss at South Bend and you feel your point of view ought to be heard by those who you surmise are actually in the "majority-minority" and who, for one reason or another, feel perhaps as you do but haven't been out of shock long enough to put anything down onto paper. So, if I may, allow me to express what I honestly believe you, the silent majority-minority (clergy and laity), seem to feel. If, perchance, I'm wrong, I, like Job, shall be happy to repent in dust and ashes.

FIRST, you know your views will be challenged. But, as an individual under God, you feel an imperative to speak and state your case, just as those who believe

differently feel an imperative to speak and have spoken for you at South Bend. You know the world is changing, that a new wind of openness, freedom, and albeit permissiveness is upon you whether you like it or not. And further, whether you like it or not, your church is caught up in this wind of change. And this is good for it makes you rethink your faith which may, because of long years in comfortable pews, have become stagnant. On the other hand, you may have never been in a comfortable pew. You may be an aware, responsible, and theologically alert Christian. You are coming to accept this new wind of change as a good thing; but, at the same time, you realize that while the wind can purify and freshen that which it touches, a whirlwind, in this case change for the sake of change or irresponsible change (even if done unconsciously or not by design), can reap devastation, destruction, dissension, and division.

You look at South Bend and its actions, especially as relates to that \$200,000. It's not the money. After all, the money is being raised by voluntary contributions and, in terms of what is needed, it is a disgrace so little was voted. You would have voted ten times that much, had you the opportunity, to further Christ's mission to "feed the poor, heal the sick, and help the needy." Black people are poor. Black people are sick. Black people are needy. You know this now, although you may not have five years ago, at least to the extent that you, yourself, would have wanted to do anything about it. But now you do. You've finally convinced yourself that the church, your church, you as a member of the Body of Christ, should reach out your symbolic hand of Christ to

The Rev. Carl G. Carlozzi is rector of St. Christopher's Church in Chatham, Mass.



do "good works" among those who are deprived, discriminated against, and even despised. And you know that the black man in our country today is taking the brunt of all these things. In short, all the words of your clergy over the years have finally begun to take hold and say, "act, act now!" You give your trust to your clergy and lay delegates. You say to them by this trust, "act in my name." And then, South Bend.

You look at yourself. You look at your clergy. You look at your delegates. You look at that \$200,000 and the group to whom it will ultimately go. Somehow your trust was inadvertently violated. "They" didn't mean to do it. You honestly believe that. Actually, "they" still don't see that they have violated your trust. You wonder how you can make them see. You can withdraw or divert your funds and you've seriously considered it because you feel this is the only way to make them listen, really listen. Not that your words wouldn't make any impression, but they have such a superb way of rewording your words to make you sound unchristian if you challenge their intent, and not only to sound unchristian, but to make you feel that way too. In short, the scene has now been set so that, even

if you appeal for your right to opposition for conscience's sake, you are classified as being naive, uninformed, racist, or any other label which may be convenient for your fellow Christians, who disagree with your position, to pin upon you. May God help you. You need His help, not so much for you, as for His church. You ask God's blessing upon your clergy and delegates for their intent, but you ask His forgiveness for their misdirected result which, inadvertently, is giving credence and backing to something which your own Presiding Bishop only some time before had called "anti-Semitic, anti-Christian, and Marxist."

You want financial assistance for the ghetto, no matter who is entrapped by its confines, but not that way. You're turned off and you don't want to be. But you have to be because, whether done consciously or unconsciously, this particular action was totally irresponsible and turned the voice of Jesus Christ for all men into a voice of partisan politics for only some men, men who have, by their refusal to disassociate themselves from the Black Manifesto's irresponsible statements, advocated the use of the democratic process only so long as it provides them with results of their own

liking. If the black clergy who spoke at the convention want the trust of their fellow communicants, black and white—and they most certainly deserve it in these days of turmoil—does it not follow that those from whom they ask this trust be given an assurance by them that they emphatically reject, at the very least, the Marxist philosophy and intimations of violence inherent in the Black Manifesto? You feel this is only a fair and reasonable request for, in essence, you see this to be the major stumbling-block in the present controversy. How, you ask, is the present action, based however subtly on the Black Manifesto, Christian or responsible? And how can it be even indirectly supported by Christians when in the end it seems pointed to a doctrine of history which could very easily result in the enslavement of mankind, a concept and an all too-often-present fact about us even now which, in Christ's name, we are striving so fervently to abolish?

YOU love the church because it is God's and not your own. And because of this you feel finally compelled for once, just this once, that very first "once" in your life, to stand up and make your voice heard, not for your sake, but for God's sake. You will write your rector. You will write your delegates. You will write your bishop. And you will most certainly write your Presiding Bishop. And why? Because just this "once" you hear again those words that "you are the Body of Christ"; and that when you, that heretofore silent trunk of Christ's Body, do make the Spirit's will known, the head of that Body will take heed to your exhortation because it is not you who speak but Christ Himself speaking through you. And if that trunk of Christ's Body is unanimous in terms of a majority consensus in its exhortation and the head does not hear and the arms do not act and the legs do not move in endeavoring to see that their future decisions are more responsible and more representative of the mind of the whole church, then is it not they who will stand before the judgment of God and make a total sham out of what is claimed to be the will of the majority of Episcopalians throughout this land?

In essence, all you ask is that those who go to Houston in your name "think harder" before they act, so that responsible groups in the black community can receive substantial funding in the future and not a disgraceful "handout" which, in this case, was given indirectly to the wrong group, and because of this, engendered, quite rightfully, a lack of trust on the part of those of you who had just begun to trust. And finally, you pray that your fellow Episcopalians, especially those who are black, will try to understand your feelings in this, as you are so fervently trying to understand theirs.

Unto the Hills

Which is it, now?:

I will lift up mine eyes unto the hills, from whence cometh my help.

Or

I will lift up mine eyes unto the hills; from whence cometh my help?

Or both?

. . . .

I boast one thing in common with
The Ghost-ridden men of long ago
Who wrote the basic documents
Of our promulgation:
Obsession with the Holy Hill, the Holy Mountain.
I am a sort of mountain man myself. I maintain,
To know a mountain, near it. See it plain and close—
The cave, the jut, the cliff, the crag,
Nonregularity displayed by what
We superstitious call the light of the moon,
Or better by the noontime's blantant sun,
Marveling at the splendid anarchy
In which a Gerizim's shrine,
Another hill a place for legislation;
Another, still, a pulpit for the Lord.

. . . .

Which is it, now?

In any case:

My help cometh from the Lord, which made Heaven and earth. . . .
The Lord shall preserve thy going out and thy coming in,
From this time forth, and even forevermore.

Henry Hutto

EDITORIALS

Christian Shopping

ONCE again, as in the past several years, we urge our readers to give their Christmas giving a Christian twist. The amount of money that Americans spend annually on superfluous giving is scandalous and sinful. We give the boss that extra case of whiskey, or the spouse or child that extra gaudy goody, as if there were some special merit in piling on the largesse. It is a well-known fact that a human being can experience only so much pleasure in getting; and most of us at the Christmas season suffer boredom in giving and glut in getting.

This takes place in a world—for that matter, in a nation—in which homeless children shiver in rags and hunger is the fact of life for countless millions. The global sum of such misery appears so vast to the sympathetic imagination that one is tempted to despair. What are our scraps of bread and fish among so many? Christians should remember when one of their fathers in the faith asked Jesus that despairing question—and what came of it. (All right, it's in the gospel for Lent IV, but you should remember it.) The power of the Lord to take our offerings and do miracles of feeding with them has not diminished or disappeared.

Our suggestion for your Christmas giving, which we shall honor in our practice as well as our preaching, is that you take a large portion of the money you spend for Christmas giving and make it a gift to the hungry, the homeless, and others in dire need, through the Presiding Bishop's Fund for World Relief. How you do this is explained in the advertisement on page 25 of this issue.

You are a Christian, with Christian friends and loved ones. Bring them into your giving by making your gift in their name. That way, four persons are blessed by your gift: You, your friend, and the receiver. And, of course, the divine Friend to whom this is the perfect birthday present.

Are We Pre-Ezekiel?

NOW that the question of reparations is before the household of God, let us all get out our Bibles, commentaries, and relevant treatises by the holy fathers and doctors to see what we can find in them that will shed most light with least heat.

We open the discussion by recalling something from our seminary days. We were taught that something in the book of the prophet Ezekiel marks a great step forward, a major breakthrough by the Holy Spirit. Before that, all peoples, God's holy nation included, had lived by a grim and graceless code of retaliatory justice, in which guilt and liability were regarded collectively. Although only the sinning individual was strictly culpable, his whole community was punishable for his offense. Under this system if A kills B, B's brother C may kill A; but if he can't lay hands on A he may square accounts by killing A's wife and children.

At last the Spirit of God taught His people better. It was given to Ezekiel in the sixth century B.C. to see

this better way, and he proclaimed it thus: "The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (Ezekiel 18:20).

We don't have to go all the way back to pre-Ezekiel days, in fact we don't have to go back at all, to find religious minds which have either never heard of this liberating doctrine or will have none of it.

Leap-frogging over 26 centuries we come from Ezekiel to Vatican Council II. There, we think, the Holy Spirit made another breakthrough. The council decided that it is morally wrong and rationally absurd for Christians to accuse the whole Jewish people of all ages of being Christ-killers because of what some Jews of the first century did to their brother Jew, Jesus of Nazareth. We all, or practically all, joined with the council fathers in a common act of contrition for all our anti-Semitism that ever had this benighted motivation. We said, with Ezekiel, that if you have a godly mind you cannot hold a whole nation, race, or clan guilty of the sin of some of its members; if God has given you "the spirit of power, and of love, and of a sound mind" (II Timothy 1:7) this idea of collective guilt is intolerable to you.

So to our question: Are Ezekiel and Vatican II admissible witnesses in the case of the Black Economic Development Conference against what it calls the white churches and synagogues? If not, why not?

Fr. Groppi On Jails

AT this writing Milwaukee's Fr. Groppi is out of jail, while the courts try to decide what to do with him. This rebel against society's various kinds of high-handedness can be pretty high-handed himself. He was so, for example, in the summer of 1967 when Milwaukee was threatened by serious civil disorder and he defied a curfew order of the mayor. Because he has a way of talking and acting as if he were above the law, it is never difficult to draw up a strictly legal case, or a morally logical case, against him; he cooperates with the prosecution. It strikes us as perverse and stupid, however, to deny the Christian motivation behind his marches and other forms of protest. He is one of *God's* angry men—not the devil's.

After his release from his short imprisonment Groppi celebrated Mass and preached. In his sermon he vowed war on our American penal system. "Jails are a sadistic act of vengeance by a morally sick society," he said. Strong language; but in this case we fear that it is none too strong for the reality of the matter. Can any Christian who has ever visited a prison, or had a heart-to-heart talk with an ex-con, deny it?

Fr. Groppi does not say that prisons should be abolished, and admits that he doesn't know the answers to the problem of what to do with the destructively anti-social person. What he is talking about is the almost total lack of any perceptible effort by American

society to do any real correcting through what it calls its "correctional institutions." Our jails are custodial at best, and vengeful and punitive as a matter of course. It is shocking how little general outrage is expressed when dreadful abuses within the walls are reported to the public, such as near-starvation rations for inmates of the Cook County Jail and homosexual raping of prisoners by guards and by other prisoners. Only one cause can explain this general apathy, and it is precisely what Fr. Groppi has in mind when he says: "Jails are a sadistic act of vengeance by a morally sick society." The righteous outsider, hearing of the misery of the convicted insiders, shrugs it off with the reflection that they asked for whatever they are getting. This attitude is sadistic and sick; and it has been known to go to church regularly.

The moral community of the nation needs a new heart about this, resulting in a new approach, and it is for the churches to get it started and see it through, in the name of their Master who was in prison Himself. There needs to be more than just Christian talk about how society should rehabilitate rather than punish offenders. Our own church, the Episcopal, hardly even talks about it.

Pour it on to us, Reverend Father, about the jails.

Bent by South Bend

A PAINFUL consequence of the way the church has handled the race issue is a growing distrust on the part of lay people for their leaders and representatives. This is a crisis in itself — more critical, in a way, than the larger crisis. It has become acute in the reaction to South Bend. Many people are angry over General Convention II's response to the demands of black militants. They see this kind of religion as a soft underbelly that exposes the country to anarchy and tyranny. Others, supporting the convention's action, see *these* people as racist and reactionary. Both views are uncharitable and unfair. There are many on each side who are utterly devoted to Christ and His righteousness.

It is unfortunate that the convention seems to have acted more from fright than from reason. The promise, in effect, of \$200,000 to the Black Economic Development Conference may have been "loving," but it hardly was wise. Those who voted for it are seemingly more concerned for present reputation than for the long-term

To the Moralist

One more snag at that sore, fraying wound,
you will unravel all my filthy rags.
I can already image secret threads
naked, tangled, past the shuttle's care.
But how to heal, that sinew, nerve, and heart
may knit up seamless, incorruptible—
may grow new inward, sloughing off old scars?
It's no help telling me to mend my ways
unless my flesh can bear to hold a patch.

William R. Mitchell

well-being of blacks *or* whites. The offering is not even voluntary so long as it can be made up, if need be, out of funds at the convention's disposal. When we consider that the BEDC had already promised to use the money to overthrow both church and society, it can only be called extortion. Obviously the convention hopes it will not so be used.

We cannot sanctify such an act by calling it "confrontation." Good manners require us to take other people at face value. Common sense tells us to take them seriously — especially when they make threats. When someone says, "I will destroy you," it is not even *loving* to hand him a weapon. The convention's action is that of indulgent parents who salve their guilt-feelings by giving their rebellious son a new car. Such an act does not add to freedom and self-respect. It only increases hostility and contempt.

There are two flaws in the church's strategy for social justice that lay people can rightly object to. One is that the function and vocation of the ministry requires that social revolution be accomplished by a *released laity*, and not by a clergy or an institutional church that project themselves into power politics. The function of the clerical order is to minister to the *church*, and the function of the *laity* is to minister to the world. The clergy must indeed speak prophetically, but that is all. When clerical power is used, prophecy ceases. On the other hand, when the clergy are faithful to *their* function, the laity can be counted on to be faithful to theirs.

The other reason is a practical one. It is bad strategy for the church to act unilaterally on an issue where there is so little agreement. The presence on both sides of sincere and devout church people means that God is there for both, and that ultimately He will have His way. For the church officially to overpower some in favor of others is stupid strategy. It is as blind to human nature as was the attempt by the Russians in the 1920s to destroy the family by collectivizing marriage.

Years ago the Church of England was given a supreme opportunity. It was to evangelize the millions over whom the Union Jack was beginning to fly. Unfortunately, that church was in the same position that we are in now. It had the same zeal and the same sense of mission. But there was an almost neurotic frustration because of deep and bitter divisions in churchmanship. The church could not even get started. Finally, it decided not to evangelize directly, but to allow the formation of missionary societies that could represent the various points of view. These societies raised their own funds, hired their own personnel, and sent out their own missionaries. Their work was a great success. In a real sense they were separated, but they were free to act with power, and they were together in Christ.

We would do well to follow this pattern. The church is not a monolithic whole. It is ridiculous, for the sake of a public image, to make it *be* one. The funding of black power and the achieving of civil rights can be accomplished far better by a single-minded agency like ESCRU than it can by a divided church. *As a whole* let us preach God's demands for righteousness. Let us release the laity to carry out their own ministry and to give sacrificially to the causes they value. Let us pray that a remnant may help God to transform both the social order and the human heart.

ROBERT C. HARVEY

Continued from page 11

provocative language and its unreasonable demands, and whose author further advocates the overthrow of the government of the United States by the 'power of the gun' and 'sustained guerrilla warfare.' It is further noted that IFCO "has refused to make known its position on the ideology expressed in the Black Manifesto."

The vestry through its resolution "respectfully petitions the Executive Council of the Episcopal Church" to withdraw the church from IFCO and to withhold further contributions to it. It is further resolved in the statement that this petition "is not to be construed as an action against any persons or groups because of their race" and that the vestry "endorses the extension of Christian charity to all of God's needy."

MASSACHUSETTS

Bishop on NCBC Donation

The Rt. Rev. Anson P. Stokes, Jr., Bishop of Massachusetts, urged his diocese to "wrestle" with the economic aspects of the racial crisis—and in the process produce \$15,000 for blacks and \$7,500 for Indians and Eskimos. The money for blacks will go to the National Committee of Black Churchmen (NCBC) to use as they decide, but many observers expect it will eventually reach the Black Economic Development Conference (BEDC).

In a press conference amplifying a pastoral letter, Bp. Stokes said he would have preferred that the church fund the BEDC directly. "It would have been more honest," he said. He also disagreed with the Presiding Bishop who has declared the church did not accept the concept of reparations in voting to raise \$200,000 for blacks. Bp. Stokes said he thought "an element of reparations" was in the grant.

Bp. Stokes also urged his churches to go beyond the collection of \$22,500. "I see this as an opportunity for rediscovery of the church as a movement, not as an institution, and frankly I'm just using this as a starting point," he said.

LONG ISLAND

Bishop on GC II

In a statement sent to all clergy in his diocese, the Bishop of Long Island said the action of General Convention II was an effort to respond "positively and specifically" to a critical situation.

The Rt. Rev. Jonathan G. Sherman said the Black Manifesto has caused misunderstanding of the convention's action because "although accurately delineating the plight of suffering and oppressed



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people, it presented in inflammatory terms
a concept of reparation which must be
rejected." The manifesto's threat of vio-
lence is "just so much empty verbiage,"
he said. He added that though he was not
bothered by the manifesto's rhetoric, he
was troubled by "the shocking depriv-
ation of blacks to which the convention
responded."

HAWAII

First Bishop Elected

A descendant of the last king of Kauai
has been elected the first Bishop of
Hawaii—the diocese created from the
Missionary District of Honolulu. The Rt.
Rev. Edwin Lani Hanchett, Suffragan of
Honolulu, was elected on the first ballot.

Bp. Hanchett, 50, descended from King
Haumuali'i and from New England set-
tlers on the Island of Kauai. His father,
A. Kauma Hanchett, was the first doctor
of Hawaiian descent to practice in the
islands. The bishop was ordained to the
priesthood in 1953, and served as vicar
of Good Shepherd, Lahaina, Maui, until
1959, and as vicar of St. George's, Pearl
Harbor, Oahu, until 1960, when he be-
came rector of St. Peter's, Honolulu. He
was elected Suffragan Bishop of Hono-
lulu in 1967.

SOUTH DAKOTA

White Hawk's Death Sentence Commuted

The efforts of churchmen and many
others to save Thomas J. White Hawk
from the electric chair have availed, and
the death sentence of the 21-year-old
Sioux Indian has been commuted to life
imprisonment by South Dakota's Gover-
nor Frank Farrar.

The defendant is an Episcopalian, and
a prominent leader in the fight to save
him from the death penalty has been the
Rt. Rev. Lyman C. Ogilby, Bishop Co-
adjutor of South Dakota. White Hawk
was charged with murdering a jeweler in
Vermillion, S.D., in 1967 and raping his
victim's wife. He was convicted and sen-
tenced to death.

A native of the Rosebud Sioux Reser-
vation, he was orphaned at 10. Later he
was sent to Shattuck, an Episcopal pre-
paratory school at Faribault, Minn., on a
scholarship, where he excelled in football
and track. It has been contended by his
legal defenders that a brain injury suf-
fered in an athletic accident severely
damaged his mentality, and that in his
original trial there was not adequate med-
ical testimony concerning his sanity. Gov-
ernor Farrar, in commuting the sentence,
acknowledged that there were "serious
questions as to the mental condition of
the defendant."

The governor announced that he had
commuted White Hawk's sentence from

death to life imprisonment "with the per-
sonal request to future boards of pardons
and paroles that all petitions for further
commutation of the sentence . . . be
denied." An aide said that the governor
had received hundreds of telegrams and
letters and that they have favored com-
mutation by about 3 to 1. Douglas Hall,
Minneapolis attorney representing White
Hawk, said that he would confer with his
client before deciding whether he would
withdraw an appeal for a new trial from
the Supreme Court.

Last March an event occurred which
greatly exacerbated the bitterness of South
Dakota Indians about criminal justice be-
tween Indians and whites. A white man,
the son of a former South Dakota gover-
nor, was charged with murdering an In-
dian. He claimed self-defense, although
his victim was allegedly unarmed, and
an all-white jury found him not guilty.

The Rev. Webster Two Hawk, an
Episcopal priest, has recently been elected
tribal president of the Rosebud Reserva-
tion. Commenting on Governor Farrar's
commutation of Thomas White Hawk's
sentence, Fr. Two Hawk said that the
reaction of the state's Indians was one of
"thankfulness," but he criticized the gov-
ernor's recommendation against any fu-
ture pardon or parole for the young man.

Bp. Ogilby made the following state-
ment on a TV program in Sioux Falls:
"When Governor Frank Farrar read his
carefully worded text on Oct. 24, com-
muting Thomas White Hawk's death sen-
tence to life imprisonment (including his
personal request of future boards of par-
dons and paroles that they not entertain
further pleas for commutation or parole),
I was relieved. It was a relief to know
that the State of South Dakota was not
going to take Thomas White Hawk's life;
yet my sense of relief was not unqualified
or unconditional. I was grateful that Gov-
ernor Farrar, after obvious careful con-
sideration, came to this weighty decision.
But it is difficult for me to appreciate or
applaud his many references to the value
and credibility of capital punishment in
human society. Along with many others,
I understand God's purpose and plan for
human life, man's worth and dignity as
gifts of God, and the principles of law
and order with justice, from a different
perspective. Although there was much in
this Oct. 24 statement that I could not
morally or reasonably support, I was
gratified to hear the governor state that
Thomas White Hawk was a product of a
tragic social environment and had been
denied the full benefit of parental direc-
tion in his formative years because of the
deaths of his father and mother. In addi-
tion, the governor contended that Thomas
had suffered some traumatic personal ex-
periences along with a severe head injury.
These references in the governor's state-
ment, concerned with justice and law and
order, to the plight of the Dakota Indians
and to mental illness are significant for

these two areas may well explain Tom White Hawk's behavior and may indicate how far we have to go to make South Dakota the 'proud state'."

CANADA

Bishop Upholds Priest

The Rt. Rev. George Luxton, Bishop of Huron, charged in London, Ont., that a narcotics raid by Royal Canadian Mounted Police on the rectory of one of his priests and on a church-supported youth center at Mitchell, Ont., was "an intolerable situation."

The raiders visited the rectory of the Rev. Orlo Miller while searching for marijuana and took two hookah pipes. The priest said after the raid that he is afraid traces of a drug may be found in the pipes which were used without his permission while he was out of town. Police also raided the Purple Hippo, a drop-in center, but found no drugs.

"If there had been any concrete evidence that my minister had sponsored drug addiction, encouraged it, or harbored drugs, or anything like this, I could understand the action," Bp. Luxton said. But to take such action on vague, impersonal rumors seemed to be entirely out of character with law enforcement, he said. Mrs. Miller said earlier that stories had been spread to discredit her husband. Bp. Luxton said he supports Mr. Miller, who has been working with his Presbyterian and United Methodist neighbors to bridge the gap between youth and older people. The clergymen in Mitchell are all deeply involved with youth "and are about the only ones talking with them," the bishop said, adding that Mr. Miller had befriended them and they trusted him. Mayor Harold Cook of Mitchell, a warden of Mr. Miller's church, said the rector is a good man "but some radicals want to run him out of town." Paul Manley, 19, of the Mitchell Youth Center, said some adults call Mr. Miller the hippie priest.

Meanwhile, Mr. Miller said that three weeks before the raid he was notified he was to be transferred to Point Edward. The timing was bad, he said, "because it looks like I'm being whipped out of here, even though I had agreed to a transfer a long time ago."

NEW MEXICO

United Church Divided

Roman Catholics and non-Romans celebrated Holy Communion simultaneously but divided by a partition at the United Church in Los Alamos, N.M. When the services ended, the room divider was rolled away and the Most Rev. James Davis, of the Roman Catholic Archdiocese of Santa Fe, gave the benediction.

The service was part of the 12th annual

assembly of the New Mexico Council of Churches. The Archdiocese of Santa Fe has been a member of the council since 1964. A spokesman said the services expressed hope for "forgiveness for the fact that unresolved issues concerning Holy Communion presently prevent the two groups from achieving even greater unity." After the benediction the two congregations marched to the Los Alamos town square carrying torches and singing. At the square they sang the Doxology.

"The assembly wasn't a bunch of resolutions and things," said the Rev. Harry Summers of Albuquerque, executive secretary of the council. "Basically it was a time of Christian motivation."

CHURCH OF ENGLAND

Christian Initiation Studied

A commission "to consider the pastoral and theological problems concerned with Confirmation and admission to Holy

Communion" in the Church of England has been announced by the Archbishop of Canterbury. There have been many pleas from parishes and schools for a revision of the existing procedure about confirmation and admission to first communion, with the suggestion that admission to first communion be at age 8 and confirmation at a later age, perhaps 18.

The 14-member commission appointed by Dr. Ramsey and the Archbishop of York, Dr. Donald Coggan, is headed by the Rt. Rev. Edward Roberts, Bishop of Ely. A commission on Christian Doctrine under the chairmanship of the Rt. Rev. Ian Ramsey is currently studying the theological aspect of infant baptism in order to deal with the matter in the "most thorough way," according to the Primate. He said: "As to the practice of infant baptism, there are those who desire the postponement of the baptism of children in many cases and the provision of services for the blessing or dedication of young children."

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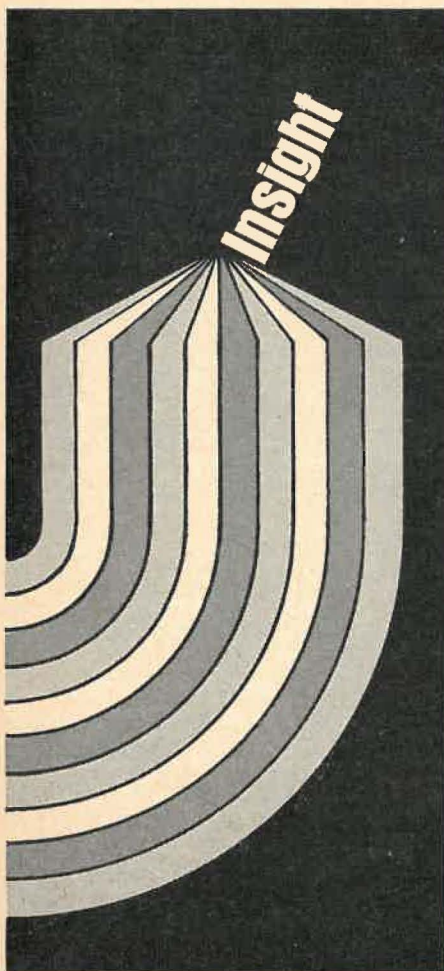
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Christmas List

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The Ecumenical Movement in World Affairs, by Darril Hudson. National Press. \$6.95. (8/10/69)

The Protest of a Troubled Protestant, by Harold O. J. Brown. Arlington House. \$5.95. (5/25/69)

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Book Reviews

THE LONG SHADOWS OF LAMBETH X. By James B. Simpson and Edward M. Story. McGraw-Hill. Pp. 368. \$8.95.

The Long Shadows of Lambeth X is a well written, sprightly, informative, and entertaining book. The authors present accurately and painstakingly the solid achievements, the frustration, and the pathos of Lambeth X.

There is much human interest in the book. Such personalities as the Archbishop of Canterbury and the Bishop of Cariboo are interestingly drawn. Some of the giants such as Exeter, Ripon, Durham, and Willesden as well as others are presented graphically. The issues before Lambeth are delineated with an account of how they were faced, and debates are described.

In chapter 10, "Lambeth in Retrospect," James Simpson and Edward Story make their own evaluation. The chapter ends on a rather sad, but, I fear, accurate note when we read: "Nobody can fail to hope that the Church of England, or any of its daughter churches, would become 'more religious,'" but the conference of 1968 made it obvious that the Anglican Communion of Catholic Churches is fast forgetting what it once was, uncertain of what it now is, and doubtful of what it should be."

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

* * * *

HOLY LAUGHTER: Essays on Religion in the Comic Perspective. Edit. by M. Conrad Hyers. Seabury. Pp. 264. \$6.95.

This is a book designed to languish on parish library shelves. Erudite to the point of being recondite, well-documented, earnest, it is a collection of essays by an ecumenical bevy of scholars—and yet, I simply cannot imagine who will read it. Despite the editor's rather ingratiating explanation of why he chose *Holy Laughter* as the title, it is badly misleading. The subtitle, "Essays on Religion in the Comic Perspective" is more accurate.

Meandering more or less around this subtitle, the collection of 13 essays ranges from the consciously literary (Nathan Scott) to some flag-waving for Zen (R. H. Blyth). A number of the essayists take as their jumping-off place Reinhold Niebuhr's question of whether laughter is heard in the holy of holies, with answers ranging from Niebuhr's stern "no" to Elton Trueblood's gentle "of course." All in all, the essayists need a little of the title. They take themselves terribly seriously although I cannot help but admire them for consenting to this exercise—they have shown remarkable ability in developing logically a premise of which they often do not seem altogether con-

vinced. The one essayist who speaks with striking fervor is the Jesuit Hugo Rahner whose discourse on *Eurapelia* sparkles with enthusiasm. To Chad Walsh's *Afterword* goes the singular distinction of proving that the comic perspective can be discussed with a smile.

Because of the nature of its content this is a book that literally cries to be "remaindered," it seems a shame that Seabury Press has hastened its plunge to ignominy by pricing it at \$6.95. Even the most pretentious curate would blanch at that.

MARY IDA GARRARD
St. Stephen's, Sherman, Texas

* * * *

SILENCE. By Shusaku Endo. Tuttle. Pp. 306. \$5.25.

In his recent study of martyrdom in the ancient church, the English scholar W. H. C. Frend, speaking of the Martyrs of Lyons, says: "Behind their action lies the whole theology of martyrdom in the early church. They were seeking by their death to attain the closest possible imitation of Christ's passion and death. This was the heart of their attitude. Christ himself suffered in the martyr" (*Martyrdom and Persecution in the Early Church*). This same theme lies behind the latest novel by Shusaku Endo who is spoken of by his translator, the Rev. William Johnston of Sophia University in Tokyo, as the Japanese Graham Greene.

Thus the central character of *Silence*, Fr. Sebastian Rodrigues, a Portuguese Jesuit, goes to Japan in 1638 in order to learn the truth of the report that his former teacher, Fr. Chistovao Ferreira, provincial of the missionary work in Japan, after undergoing the torture of "the pit" at Nagasaki had apostatized. If this incredible report were true, Fr. Rodrigues was fired with zeal to suffer and die in his place, thereby to atone for his former mentor's apostasy and to be united with His Lord in his own sufferings and martyrdom.

After being betrayed to the Japanese authorities by an apostate Japanese Christian, Fr. Rodrigues begins his long and painful road to martyrdom. But what a different road it is from what the Jesuit had expected! It is long, slow, and attended with tortures beyond his expectations. His chief torment is silence (hence the title). He first encounters this silence when he must witness the slow and cruel death of two Japanese peasants who refuse to recant and are tied to stakes in the sea. It is the iron, impersonal callousness of the sea as it washes the life from these two Christians that oppresses him. He feels in this the same silence from God—impervious to his prayers, blind

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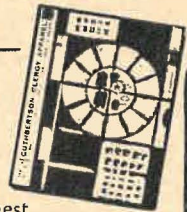
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to the overwhelming sufferings of the Japanese peasants, uncaring of the destruction and systematic rooting out of the entire missionary effort. All through his imprisonment and interrogations, the Jesuit priest tries to sustain himself with the prayers and tradition of piety and devotion in which he was raised only to encounter always the unbreakable silence of God. In this state he must watch all the flock committed to his care be tortured and killed without mercy, without respite.

Ultimately the silence is broken for him. He hears the voice of Christ when he is asked to apostasize—to put his foot on the *fumie* (a picture of Christ set in a block of wood on which those who were to recant had to tread). The face of Christ on the *fumie* itself seems to speak to him and bids him to apostasize. Thus his martyrdom comes only as he escapes martyrdom. He feels the unity of suffering with Christ only as he abandons Him and becomes an apostate. But, also he never knows whether or not it was his own weakness and cowardice which led him to apostasize.

It is this tension between the support given by the traditional dimension of Christian devotion and its inversion that gives this book its more than usual relevance and interest. I have not read the Japanese original but Fr. Johnston's translation is a masterpiece in itself.

(The Rev.) GEORGE C. L. ROSS
St. Mark's, Milwaukee

* * * *

ON DEATH AND DYING. By Elizabeth Kubler-Ross. Macmillan. Pp. 260. \$6.95.

On Death and Dying is the first piece of in-depth research I have seen in the field of clinical studies concerned with the emotional problems in terminal illness. The author led a group of physicians, nurses, clergy, and patient families in a seminar in which the participants invited dying patients to share their needs, anxieties, and fears with those who were professionally or familistically concerned. The case histories recorded furnish revealing and helpful information useful in dealing with the terminally ill, and they point out with blunt clarity that most of what we have done in the past has been wrong.

Besides the definitive case histories, a valuable section of the book defines and illuminates the various psychological stages of dying: 1) Denial and isolation, 2) Anger, 3) Bargaining, 4) Depression, and 5) Acceptance.

"It might be helpful if more people would talk about death and dying as an intrinsic part of life just as they do not hesitate to mention when someone is expecting a new baby. If this were done more often, we would not have to ask ourselves if we ought to bring this topic up with the patient, or if we should wait for the last admission. Since we are not infallible and can never be sure which is the

last admission; it may be just another rationalization which allows us to avoid the issue." Thus do the author and her fellow researchers teach us not to avoid the fact of death and encourage frank exchange between patient and those concerned with his or her welfare. All clergy should be able to update and humanize their relationship with dying people by pondering the information revealed in this important work. It is also a must for physicians, nurses, and the families of the terminally ill.

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

* * * *

NEW DIRECTIONS IN BIBLICAL ARCHAEOLOGY. Edit. by D. N. Freedman and J. C. Greenfield. Doubleday. Pp. 191. \$6.95.

There are few areas of OT studies which have not in the last few years been illuminated by archaeological discoveries. *New Directions in Biblical Studies* contains the updated and revised texts of papers delivered by leaders in the field at a 1966 symposium.

W. F. Albright, the dean of Palestinian archaeologists, leads off with a characteristically vigorous essay on the present state of the discipline and an evaluation of recent discoveries. Two Israeli scholars then follow: Dothan on the Philistine city of Ashdod, and Aharoni on the first Israelite temple to be discovered by archaeologists, at the border city of Arad. Cross then discusses some 4th century BC papyri found in 1962 near Jericho; they throw fresh light on Samaritan and Jewish history in that dark period of Palestine. The remaining nine essays, save that of Wright on biblical archaeology today, are taken up one way or another with the Dead Sea Scrolls. Particularly interesting here is Yadin on the recently (1967) acquired Temple Scroll—"the latest, longest, and possibly the most important" of these discoveries.

(The Rev.) J. R. BROWN
Nashotah House

* * * *

THE OLD TESTAMENT AND THEOLOGY. By G. Ernest Wright. Harper & Row. Pp. 190. \$6.

Dr. G. Ernest Wright, archaeologist and Harvard Divinity School professor, makes a major contribution toward answering the question of the relevance of the Old Testament for the life of the Christian community in his most recent book, *The Old Testament and Theology*. His valuation of this part of scripture rests upon the view, as expressed in Gerhard von Rad's, *Theology of the Old Testament*, that revelation is a process of encounter between God and man in succeeding generations. As such, the Old Testament is more than mere background to or preparation for the New Testament revelation, but, as its canonicity implies, is itself a vital source of insight and inspiration for the Christian.

Rather than grounding Christology in this portion of the Bible, Dr. Wright would let the witness of Israel speak in its own terms of the intentions of God for humanity. It is in terms of a political model, under the image of a ruler and his people, that the Old Testament speaks of the reality of God within the created order. God, then, expresses his purposeful love as Creator (within the historical and evolutionary process), as Lord (or suzerain of a kingdom), and as Warrior (powerfully executing his will).

Dr. Wright readily acknowledges his dependence upon "process theology" and the definitions of biblical language and symbolism given by Calvin and Tillich. He is also aware of the controversial aspects of setting forth the idea of God as warrior. Though well planned and clearly presented, this is not a book for a beginning student or the average layman. It is, however, of major importance for those interested in the relationship of the Bible to theology, the relevance of biblical idiom for today, and for the pastor who would like to deal more creatively with the Old Testament in his preaching and teaching.

(*The Rev.*) ROBERT A. BENNETT
The Episcopal Theological School

✦ ✦ ✦ ✦

JESUS AND YOUR NICE CHURCH. By Ed Richter. Eerdmans. Pp. 88. \$1.65 paper.

Mr. Ed Richter, a veteran newsman and editor of a Presbyterian weekly, is concerned about the health of the modern church. He feels it is failing its God and its mission. The bureaucratic, institutional church is his prime target; yet, almost no facet of parish life escapes his sometimes vitriolic attention. In seeking solutions, Mr. Richter rejects today's popular panaceas—consultations, committees, and study-and-report sessions. He feels satisfactory answers will come only through personal involvement at the parish level and suggests steps which the individual can take—small steps toward healthy change, steps guaranteed to get a reaction, and a loud one, in most of our "nice" churches.

Jesus and Your Nice Church is well worth reading. Some of the criticisms may hurt, but the reader will be left with some soul-searching questions.

ROBERTA G. COSTIN
St. Andrew's, La Mesa, Calif.

✦ ✦ ✦ ✦

WELL-FOUNDED HOPE. By Hendrikus Berkhof. John Knox Press. Pp. 107. \$3.25.

Professor of theology at the University of Leiden, Holland, Dr. Hendrikus Berkhof is the author of a number of books, two of which, in addition to the volume under review, have appeared in English. They are *The Doctrine of the Holy Spirit* and *Christ, the Meaning of History*. The book on the Spirit comprises lectures given at Princeton Theological Seminary in 1966 and is in my view one of the best discussions of the subject we have

had in recent years. It is scholarly and at the same time provocative, eminently readable and yet theologically searching. My pleasure in commending *Well-Founded Hope* is no less keen, for in this work Dr. Berkhof manages to present in very brief compass not only a distillation of the important strands of eschatology in contemporary theology, but a carefully wrought position of his own as well. And marvelous to say, "interested laymen" can read and understand. "If theology," he says, "is a function of the whole church . . . theologians are not allowed to write in such a way that they are understood only by a small group of specialists" (p. 7). While many professional theologians say this kind of thing, their writing is all too often impossibly prolix and tedious. Not so with the present author. What he promises, he delivers.

Few books could be a more useful guide through the eschatological meanderings of Bultmann, Rahner, and Moltmann, to name only a few of the writers discussed. Dr. Berkhof puts his finger on the pulse of these men's positions in simple but suggestive terms. The extreme eschatological emphasis on the "now" (Bultmann, etc.) is exposed as a distortion deriving from a "let-us-look-neither-to-the-left-nor-the-right" preoccupation with existentialism, and the extreme emphasis on the future (Moltmann, etc.,) is also exposed as a very one-sided under-



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standing of the New Testament witness in
company with an attempt, laudable in it-
self, to further the dialogue between
Christianity and Marxism.

Berkhof applauds the efforts of both
schools and incorporates elements of both
in his own viewpoint, which proves to be
far more biblical, though not narrowly so.
While he allows biblical categories to
control his thinking, the range of his
vision extends to the secular forms of
hope of our time. He deals finely with the
relationship between Christian hope for
the future and the plans and schemes of
secular humanism for the near future of
the earth. In some ways the relationship
is close, in others further removed, and
in still others fundamentally at variance.
The chapter on this issue, entitled "Escha-
tology and Futurology," is perhaps the
finest thing in the book, though it is hard
to say this of a work which is really al-
most uniformly excellent.

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

**MULTI-MEDIA WORSHIP: A Model and
Nine Viewpoints.** Edit. by Myron B. Bloy,
Jr. Seabury. Pp. 144. \$2.95.

In these days of liturgical innovation,
some of the most imaginative liturgy is
being done on college campuses. *Multi-
Media Worship* offers a collection of
short, thoughtful papers reflecting upon a
liturgical celebration at Canterbury House
at the University of Michigan and upon
liturgy in general.

The first third of the book is given over
to a reprinting of the 1967 trial use rite,
accompanied by photographs of the Can-
terbury congregation. The pictures and
captions provide a flavor rather than a
detailed description. Reprinting the rite
seems unnecessary and cumbersome. For
the remainder, Myron Bloy has assembled
an impressive array of liturgical "experts"
and scholars; but it does seem strange
that none of the essays is by a regular
member of the worshipping community
under consideration. Analysis by sensitive
and objective outsiders is no doubt help-
ful, but when members of the congrega-
tion by and for whom the celebration
is designed are left out, a significant
dimension is missing.

The several papers are predictably un-
even. The most useful and noteworthy is
by the Rev. Howard Moody, but the
single most important piece of advice for
liturgical experimenters is surely that
given by a Benedictine monk: "It takes a
great deal of preparation to be sponta-
neous."

This is not a book of answers, or even
suggestions, but of questions. It could be
a helpful resource to any parish liturgical
committee willing to face some of the
"hard" questions about liturgical renewal
rather than quibble over whether to stand
or kneel for prayer (the Canterbury con-
gregation *sat*—and on the floor yet).

(The Rev.) DAVID E. BABIN
Seabury-Western Seminary

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From the Book Worm

Children's Notes & Other Comments

NAME: JOHNNY PIERCE. By Barbara Rink-off. Seabury. Pp. 124. \$3.95. Story of a 15-year-old and his life, problems and all. No answers are found by the end of the book, but Johnny does realize that some problems can be resolved. Grades 5—7.

CAMEL CARAVAN. By Arthur Catherall. Illus. by Joseph Papin. Seabury. Pp. 143. \$3.95. An adventure complete with raiders, ransom, water shortage, a mysterious old man, all set in the area around Timbuktu. Line and wash drawings. Grades 3—7.

HOUSE SPARROWS: Ragamuffins of the City. By J. J. McCoy. Illus. by Jean Zallinger. Seabury. Pp. 126. \$3.95. All about sparrows. Contains suggestions for science and art projects, a reading list, a glossary, and an index. Grades 3—7.

BOY ON A WHITE GIRAFFE. By Peter Hal-lard. Seabury. Pp. 128. \$3.95. Twelve-year-old Martin and the baby white giraffe, Zimbaba, live through some very exciting experiences. Set in East Africa. Grades 3—7.

BIBLE FOR CHILDREN WITH SONGS AND PLAYS: Vol. II New Testament. By J. L. Klink. Illus. by Piet Klaasse. Trans. by Patricia Crompton. Westminster. Pp. 320. \$4.95. An imaginative work. The author, a minister, is well known in Holland where he has served for over 20 years.

May we remind you of **BIBLE STORIES** published by Spadea Press? Reviewed in TLC some time ago. Carries the Nihil obstat quominus imprimatur. And **THE CHILD'S STORY BIBLE** by Catherine F. Vos and revised by Marianne Catherine Vos Radius published by Eerdmans. Includes maps and pictures not in the original work. This too, was reviewed previously in TLC.

WANDERING WORKERS. By Willard A. Heaps. Crown Publishers. Pp. 192. \$4.95. A Young Adult Book. The story of American migrant farm workers and their problems. The book includes transcripts of taped interviews with workers in migrant camps from New Jersey to California, a section devoted to laws that have been enacted to improve the conditions of migrant life and a list of other readings and references.

UNDERSTANDING ECOLOGY. By Elizabeth T. Billington. Illus. by Robert Galster. Warne & Co. Pp. 87. \$3.95. This book leads to an understanding of the science of ecology, the study of the relationship of living things to each other and their

environment. At the end is a chapter on ecology "and you." A young reader just might become interested in the all-important program of conservation.

THE OTHER SAN FRANCISCO. By David F. Selvin. Illus. by Joseph Papin. Seabury. Pp. 167. \$5.50. The story of San Francisco as seen from the "other side" away from glamor, fame, beauty, and excitement. Good reading. Grades 6—up.

AMERICA AND THE COLD WAR. By Richard J. Walton. Seabury. Pp. 197. \$4.95. A view of recent history in which the author traces policy decisions both Russian and American, from post WW II into the Vietnam years. Reference readings also included. Grades 7—up.

REMBRANDT'S DRAWINGS AND ETCHINGS FOR THE BIBLE. Commentary by Hans-Martin Rotermond. Trans. by Shierry M. Weber. Pilgrim. Pp. 315. \$22.50. Of the 700 known Rembrandt biblical drawings 256 are reproduced in this magnificent volume. Certainly some of the sketches could be considered "taking notes" on what he read. The commentary, done by a theologian who is also known as an art critic, has given us not only the stories of particular Bible passages but has interpreted the artist's personal views. The arrangement corresponds to the books of the Bible. All drawings and etchings reproduced in their original size are designated in the section of plates with a raised "o" next to the number of the plate and dimensions and locations of the pictures are to be found in a list at the end of the book. The legends under the drawings are in English, Dutch, and German. Truly a beautiful book.

HAPPY CHRISTMAS. Compiled by William K. Seymour and John Smith. Illus. by Beryl Sanders. Westminster. Pp. 256. \$5.95. An anthology of Christmas, the book is divided into four sections: Before the Feast; Christmas Eve; Christmas Day; and After the Feast. Unlike many other holiday collections of only religious writings, this one includes a number of secular pieces. Delightful black and white drawings and color plates are used throughout the book which also has complete musical scores for 12 carols. The reader will find works by Belloc, Grahame, Leigh Hunt, Frances Chesterton, Hardy, Potter, Dickens, Leacock, Christina Rossetti, Herrick, Dylan Thomas, Walpole, W. K. Seymour, Tyrone Power, and a host of others.

CHRISTMAS: An American Annual of Christmas Literature and Art. Edit. by R. E. Haugan. Augsburg. Pp. 67. Gift edition

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EPISCOPAL CATHEDRAL organist, 42, seeks permanent post in church where artistic values and growth potential are primary. Fine credentials, broad experience, full references. Preference (not mandatory) is for choir of men and boys. Art essential, salary negotiable. Reply Box H-693.*

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CLERGY: List your church services on our Church Directory Page! Church people appreciate the listings and like to visit other churches on their travels. Write to the **Advertising Manager** for the very nominal rates.

\$1.75. Library cloth edition \$3.50. The 39th collection in the annual series presenting good Christmas music, literature, and art. It includes articles on stained glass windows; on the popular Christmas Jubilee plates and figurines; and Christmas customs. The old English carols are complete with musical scores.

SILENT NIGHT! HOLY NIGHT! By Paul Rosel. Illus. with photographs. Augsburg. Pp. 55. \$2.75. The life story of both Franz Gruber and Joseph Mohr are given along with just enough political history to show how the two men happened to work together for a time. And of course how, in 1818, they produced the carol, *Silent Night! Holy Night!* The path of the carol's "traveling" as part of the repertoire of the Rainer and Strasser Singing Family groups is a tale not well known heretofore. Perhaps now we can be content to sing the song freeing it from fantasy, knowing that the young curate, Joseph Mohr, wanted new music for the Christmas Eve service. He gave a copy of his words to Franz Gruber on Dec. 24, 1818, and asked for music for two solo voices and guitar accompaniment. The church organ was broken. Mohr played the guitar.

HOLY HOLY LAND: A Devotional Anthology. Edit. by Charles L. Wallis. Photographs by Archie Lieberman. Harper & Row. Pp. 224. \$4.95. Twenty some sections of this large book are entitled with names of towns and places of the Holy Land and each has scripture passages, a meditation, and selections of prose and poetry. There is no caption system used with the photographs. One has to turn to the end of the book to learn what is where. There is an index for the poetry as well as a topical listing.

THE LONGEST MILE. By Rena Gazaway. Doubleday. Pp. 348. \$6.95. A story of an Appalachian hollow. The author, a registered nurse with degrees also in anthropology and education, has lived at various times among migrants, American Indians on reservations, the poor in urban areas, and Kentucky hill people. It is the latter who are the subjects of this sympathetic account of life in "Duddie's Branch."

BOOKS I LOVE. By John Kieran. Doubleday. Pp. 200. \$4.95. Naturally there is a list of the 100 books (if that had to be the limit) the author would select for his library, but the reader is treated to much more than just the list. The comments on his choices are good reading.

AUDUBON, BY HIMSELF. Edit. by Alice Ford. American Museum of Natural History, Natural History Press, division of Doubleday. Pp. 276. \$8.95. Contains autobiographical sketches found in journals, letters, and published writings. Alice Ford is considered to be Audubon's principal interpreter.

PEOPLE and places

Ordinations

Priests

San Joaquin—The Rev. L. Rible.

Deacons

San Joaquin—Merrill Woodrow Peabody.

Perpetual Deacons

Minnesota—Douglas Elwin Lorig and Lyle Cole Simmons.

Reception

Chicago—On Oct. 15, the Bishop of Chicago received the Rev. John J. Vaughn as a priest of this Church under provisions of Canon 36, Sec. 5 (a) (1). Address: 114 Gilbert St., Malden, Mass. 02148.

Retirement

The Rev. Alexander M. Lukens, rector of St. Barnabas', Denver, Colo., since 1946, has retired. Address: 1 Colorado Blvd., Denver (80206).

The Rev. J. Adin Mann, priest in charge of St. Paul's, Rugby, St. Sylvan's, Dunseith, and St. Mark's, Leeds, N.D., retired Sept. 1. He served the church in his native North Dakota as a lay reader, 1925-53, and was ordained to the priesthood in 1954. Address: R.R. 3, Lakewood, Devils Lake, N.D. 58301.

The Rev. William Powell, priest in charge of Good Shepherd, Lakota, N.D. has retired. Address: 311 Fifth Ave., Minot, N.D. 58701.

The Rev. Fred W. Trumbore, rector of St. Clements', Wilkes-Barre, Pa., since 1933, retired Oct. 31. He was also a member of the standing committee and had served as secretary of the committee. Address: Stone Ave., R.D. #1, Alburtis, Pa. 18011.

New Addresses

The Rt. Rev. Earl M. Honaman, 12 Westminster, Briarcrest Gardens, Hershey, Pa. 17033.

Religious Orders

The Society of St. Francis, Good Shepherd Priory formerly in Orange City, Fla., is now located in Miami, Fla. Address: Box 612, 3655 N.E. 1st Ave. (33137).

DEATHS

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

The Rev. Canon Robert Thurlow Stellar, 43, executive director of the Episcopal City Mission, Los Angeles, died July 25.

Ordained to the priesthood in 1952, he spent his entire ministry in the Diocese of Los Angeles. Survivors include his widow, Theodora, three sons, and his parents, Mr. and Mrs. Arnold T. Stellar, and two brothers. Services were held in All Saints' Church, Pasadena, with the Bishop of Los Angeles officiating assisted by the Suffragan Bishop, the retired Suffragan Bishop of Los Angeles, and the rector of All Saints'.

Leon A. Boutwell, 77, former vestryman and lay reader of Church of Our Saviour, Mechanicsburg, Ohio, died Oct. 3, his birth date, in Mr. Carmel Hospital, Columbus.

A native of North Dakota, Mr. Boutwell served the church wherever he lived. Earlier, he had been a layreader in two parishes in the Diocese of Los Angeles—St. Luke's, Fontana, and St. Peter's, Rialto, and later in Trinity, London, Ohio, as well as in the Church of Our Saviour. He is survived by his widow, Phemie. Services were held in the Church of Our Saviour with the rector and the rector of Trinity, London, officiating. Interment was in Maple Grove Cemetery, Mechanicsburg.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
The Rev. Robert W. Warster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

MIAMI, FLA.

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

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J.
Hargrove; the Rev. J. Donald Partington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

ATLANTA, GA.

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

CHICAGO, ILL.

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

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Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,
Cho Ev 5:30; Sat HC 8

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

BALTIMORE, MD.

MOUNT CALVARY N. Eufaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat
4:30-5:30

BOSTON, MASS.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs, &
Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon,
Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

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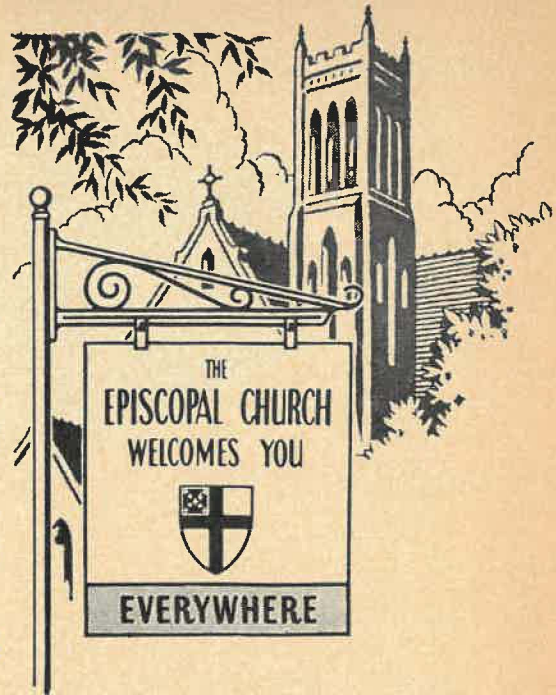
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight



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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

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

PHILADELPHIA, PA.

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

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; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

RICHMOND, VA.

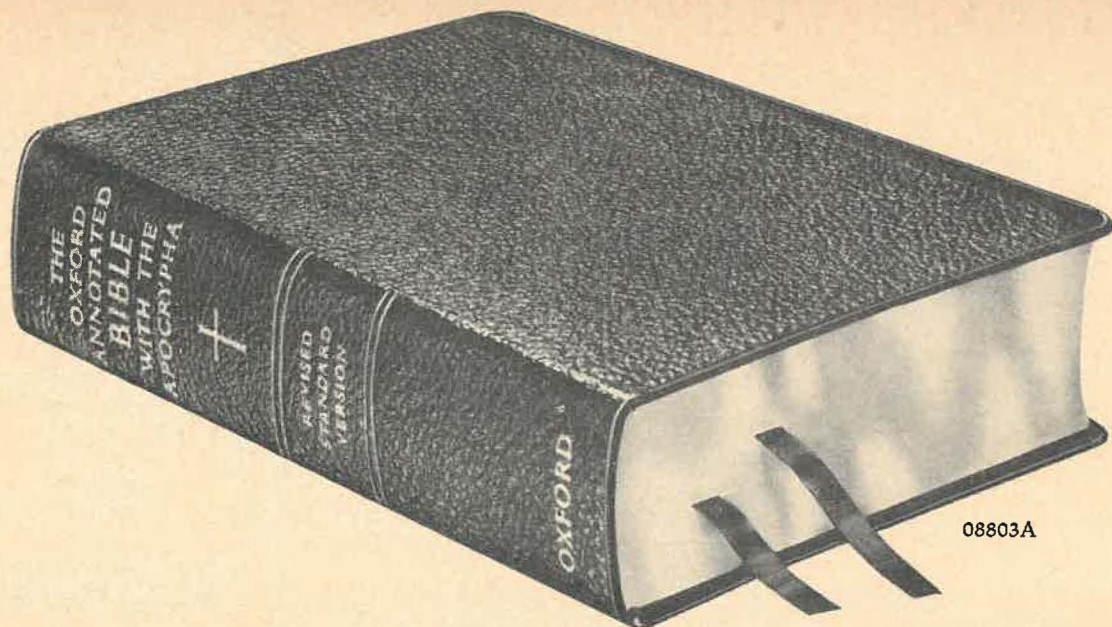
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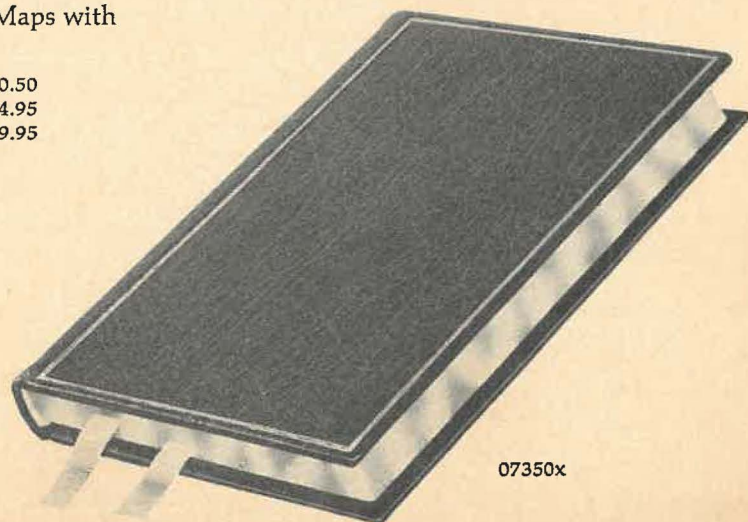
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