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63rd General Convention of  The Episcopal Church, Inc.

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AN INVITATION TO HOUSTON

Through the medium of The Living Church and on behalf of the Diocese of Texas I welcome all Episcopalians to the 63rd General Convention of the Episcopal Church.

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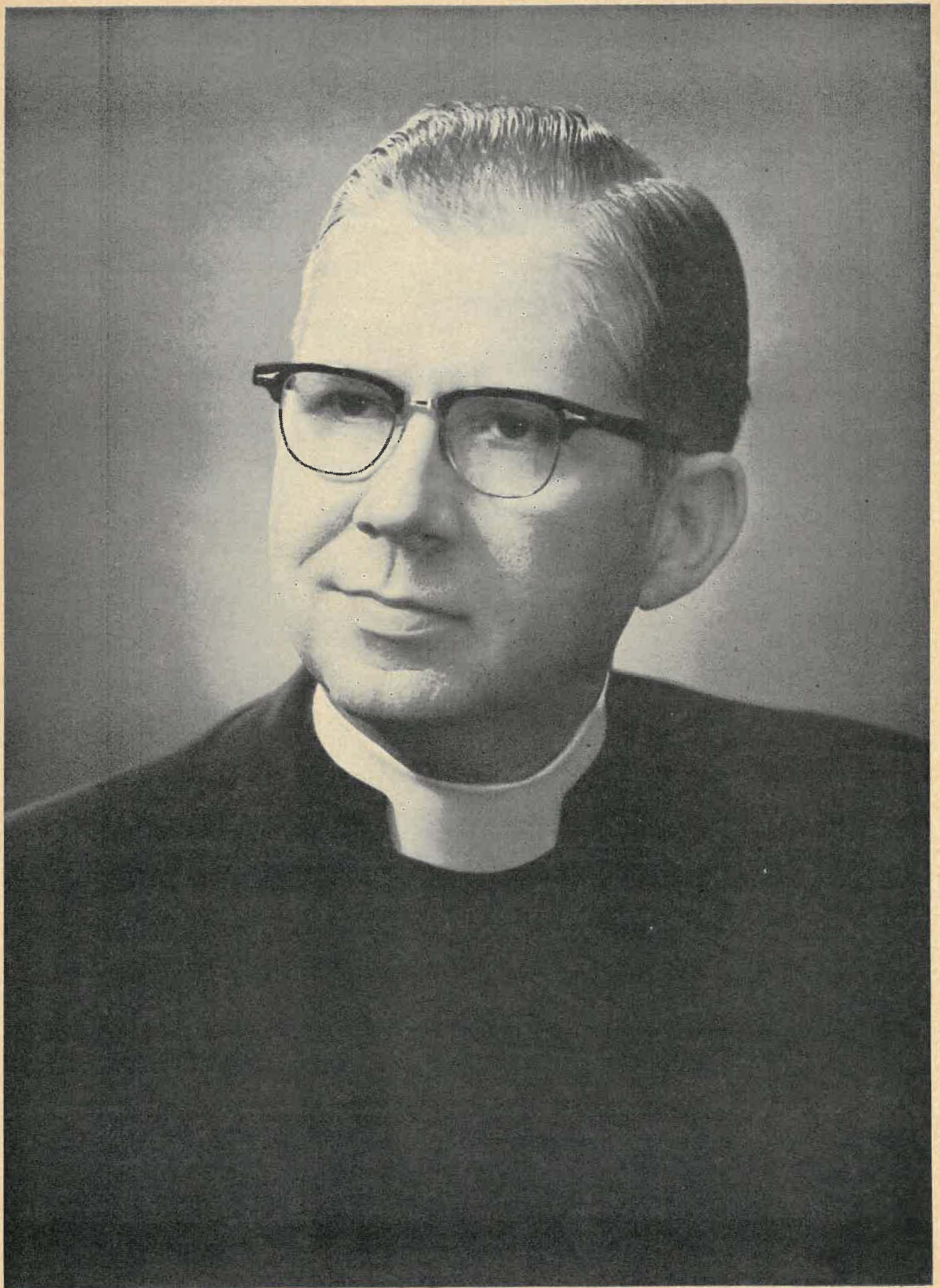
Over 7,000 church officials from all parts of the nation and some foreign lands -- bishops, other clergymen, and lay leaders -- will be joined by twice that number of visitors from Episcopal churches and other religious groups.

The General Convention is the official legislative body for the Episcopal Church in the United States; its deliberations have a profound effect on the policies and operating procedures of the church for years to come. Thus, the convention is a gathering of serious-minded, intelligent people highly cognizant of their obligations and duties.

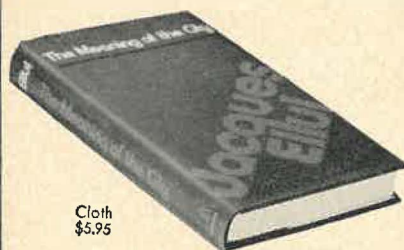
If you cannot attend the convention you can read what is said and done at it in the church press. If you are to attend, we hope that you will enjoy your visit to Houston and Texas.



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Around



& About

— With the Editor —

I am happy to welcome the distinguished Herr Professor **Rudolf Bultmann** to our Old Reactionaries' Club. He contributes to our store of sapiential aphorisms this: "Newness can be claimed equally for this or that imbecility. Newness is never a guarantee of the *value* of what claims to be new." (*Faith and Understanding*, Vol. I, p. 35. Harper & Row.) We have always known this, of course, in the ORC; but how nice to have Dr. Bultmann saying it.

And we welcome, rather re-welcome, to the penetralia of our fellowship Mr. **Russell Kirk**, for the following: "Age does not necessarily make a man clean, brave, and wise; but neither does youth. The unlikely person to trust, in private concerns or in public, is 'the humanitarian with the guillotine,' the enthusiast confident that the world lay in darkness until he, in his moral perfection, burst upon mankind. You do not have to be elderly to become a destructive fool. All you require is sufficient arrogance—and to 'trust in the music,' the unreasoning rhythm, of perpetual adolescence." (*Enemies of the Permanent Things*, 210. Arlington House.)

Here in Wisconsin we have "the humanitarian with the bomb" to guide our feet into the way of peace. And would you believe it? After that atrocity in Madison, the bombing of the mathematics building and the killing of a research scientist, a high official of the University of Wisconsin (fortunately departing or departed from the school) said that the university itself was partly to blame for what had happened—because it had not met the demands of the militants promptly and completely. As Mr. Kirk remarks, it doesn't require either youth or age to become a destructive fool—only sufficient arrogance, and that "trust in the music" which is a blind passion for being "with it."

I am among the hosts who mourn the death of Mr. **Vince Lombardi**. He made me a Green Bay Packer fan long before I moved to Packerland, but much more a Vince Lombardi fan, simply by being the man he was. His legend is bigger than life, but so was he. One of his players said: "When that guy tells me to sit down, I don't even look for a chair." Someone else testified: "If Lombardi had commanded the Italian armies in WW II, they would have won." Some time ago I quoted an English churchman who said in extolling his parish priest: "Leadership is the ability to bring out the best in other people." Lombardi's men never knew

what they could do until he got it out of them. We should have made him president of the University of Wisconsin while we had him; or governor of the state; or president of the country; and what if he had been a bishop or a pope? Wow!

This strong man often wept openly and unashamedly. He didn't mind letting the world see his hurts or know his confusions. For example, he once confessed in print that as a Christian who began each day at the altar he believed in loving everybody, but in this game of pro football you've got to hate in order to win. Well, of course, you can semanticize the problem away: what is love—what is hate, etc. But Vince was above such tricks. Here he was caught in one of life's ambiguities, he was uncomfortable in it, and he said so.

Recalling his emotional life-style, or spirituality, sent me looking for something in **Miguel de Unamuno** which I had read and of which Lombardi put me in mind. Here it is, from *Tragic Sense of Life*:

"A pedant who beheld Solon weeping for the death of a son said to him, 'Why do you weep thus, if weeping avails nothing?' And the sage answered him, 'Precisely for that reason—because it does not avail.' It is manifest that weeping avails something, even if only the alleviation of distress; but the deep sense of Solon's reply to the impertinent questioner is plainly seen. And I am convinced that we should solve many things if we all went out into the streets and uncovered our griefs, which perhaps would prove to be but one sole common grief, and joined together in beweeeping them and crying aloud to the heavens and calling upon God. And this, even though God should hear us not; but He would hear us. The chiefest sanctity of a temple is that it is a place to which men go to weep in common. A *miserere* sung in common by a multitude tormented by destiny has as much value as a philosophy. It is not enough to cure the plague: we must learn to weep for it. Yes, we must learn to weep! Perhaps that is the supreme wisdom. Why? Ask Solon."

Members of the Standing Liturgical Commission of the Episcopal Church, please copy.

The Chinese word for crisis is made up of two characters: one stands for disaster and the other for opportunity. (**Rebecca Beard**, *Everyman's Mission*. Harper & Row.)

The Living Church

Volume 161 Established 1878 Number 14

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

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THE KALENDAR

October

4. Trinity XIX
Francis of Assisi, F.
6. William Tyndale, P.
11. Trinity XX
15. Samuel I. J. Schereschewsky, B.
16. Hugh Latimer and Nicholas Ridley, BB.
17. Henry Martyn, P.
18. St. Luke, Ev.
Trinity XXI

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

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Letters to the Editor

Something for Everybody Now?

I had always thought one of the chief strengths and glories of our particular branch of the Catholic Church was the fact that king and subject, prelate and acolyte, octogenarian and newly-weaned child, were treated equally as worshipers by the Book of Common Prayer. Every soul is precious, but no one is extra-special. What is good enough for any one, is good enough for all, and vice versa.

So it was with considerable apprehension that I read [TLC, Sept. 6] where the Standing Liturgical Commission is going to ask General Convention 1970 to consider the possible use of three trial liturgies, not because all are of equal literary merit or devotional value, but because each will have a special appeal for particular groups of people! It's kind of sad (and a bit humorous) that hippies and squares, old guard and young rebels, literary purists and linguistic "drop-outs" should now find it almost impossible to worship together, when their counterparts have done so for centuries. Where's that glorious unity in Christ the intense new theologians and liturgical scholars have been rejoicing about—black and white, young and old, rich and poor *together*? Instead of keeping us focused on that vision, I think a multiplication of liturgies may only be a step towards further fragmentation and divisiveness.

In heaven I rather suspect each will eventually have to do "God's thing" rather than his or her "own thing." Isn't that what Christian discipline and training—and liturgy too—are all about?

(The Rev.) **GEORGE RAYMOND KEMP**
Rector of the Church of the Resurrection
Kew Gardens, N. Y.

CPF President Replies

I have just finished reading a letter by Mrs. Margaret S. Ransone [TLC, Aug. 9]. I feel very deeply for her and the problem she faces but I believe that her letter does not in its limited scope point out all the facts. I am impressed by its sincerity and forthrightness, but as the layman charged by the church with the task of administering its pension system I could not let some points pass without comment.

In the second paragraph of her letter she refers to the inequities of our church's pension fund for retired clergy and the disgraceful plight of many clergy who have to get by on low incomes and, further, to the problems of their wives and widows. I am well aware of the small incomes that

many of our clergy must exist on, and strongly wish that all pensions could be increased. And yet our church has done much more to increase pensions and to help the clergyman who has served in small, poor, missionary-type parishes than any other church.

The Church Pension Fund plan is a pooled plan and all the assets are held in a pool to provide for clergymen and their beneficiaries when they retire, or are ill, on an impartial basis and are distributed by formula. These formulas and rules of the fund are weighted by our church in its wisdom very heavily in favor of the more poorly compensated clergymen. The \$2,500 minimum for at least 25 years of service and the other minimum benefits, although they may be difficult to live on, are inordinately generous. Over 60% of our clergy receive the minimum benefit. All of these in varying degrees would receive far less than the minimum were they only to receive in pension the return from the monies that were paid in for them by their parishes.

For example, only a few days ago a case crossed my desk of a priest of this church who had served for almost 25 years and was receiving a minimum pension. During his years of service his total salary, including utilities and housing, totalled just over \$52,000, or about \$2,000 a year. We received assessments during his ministry well under \$5,000 and yet had paid out to him almost \$40,000 in benefits since his retirement over 15 years ago. We are still paying pension benefits to him currently.

What I am attempting to say is that the great difficulty of the Pension Fund is not its minimum benefits or the formulas for the payment of the benefits but the low salaries that were paid to our clergy and the low salaries that are in many cases now being paid to our clergy and will continue to be paid to our clergy in the future. The key to raising benefits in an actuarially-sound and impartially-run system is the raising of the very often disgraceful salaries that our clergymen receive. It is true that many of our clergy in larger and more prosperous parishes do receive far more than the minimum. It also must be remembered that a portion of the money paid by these parishes for their clergymen went into our pool to help the more poorly compensated clergymen. It must also be pointed out that the Church Pension Fund is a full-fledged social security system providing benefits for widows of clergymen as a right and not with the reduction of the clergyman's basic pension. It further provides disability benefits, children's benefits, and death benefits.

Finally, over the years that our Pension Fund has been in existence many many increases have been granted to our retired clergymen and this is a practice we hope to be able to continue as funds are available. Believe me, we do consider the needs of our retired clergymen and all our clergy from a Christian point of view rather than from a purely secular or business point of view. On the other hand, were we to forget and not use the rules of good business, our im-

The Cover

The downtown-Houston Civic and Cultural Center will be the scene of the 63rd General Convention of the Episcopal Church, to be held Oct. 11-22. The House of Deputies and House of Bishops will meet in the Coliseum, and the Women's Triennial in the Music Hall.

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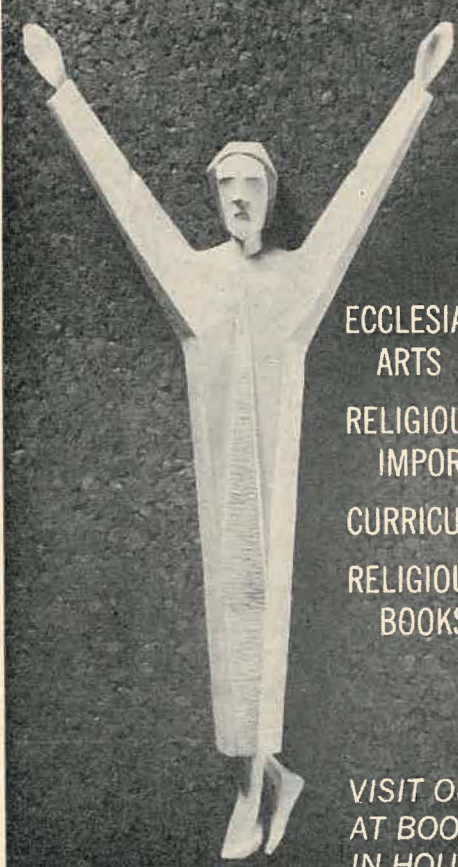
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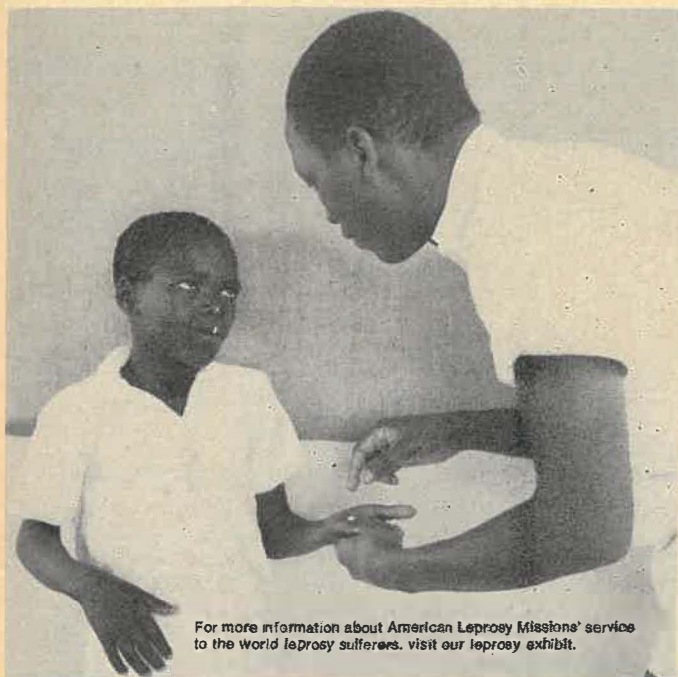
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partiality would cease and we could well penalize future retirees by being overly generous to present retirees. We at the fund must strike a reasonable balance between those who have been retired and those who are going to retire. Our minimum pension basis does help to make pensions much more equitable for our clergy. Our church and its leaders should address themselves to the problem of providing better and more equitable salaries for those who serve us.

I hope this letter is helpful in pointing out that the Pension Fund is a fund for the benefit of our clergy, and that its management is doing the best job for our clergy that it can.

ROBERT A. ROBINSON

*President of The Church Pension Fund
New York City*

House Eucharists

I read, with a feeling of empathy, the letter from the Rev. William M. Hunter [TLC, Aug. 30] dealing with the indifference of his people to holy day celebrations. As a priest, I have also dealt with this problem and experienced his frustrations. However, about a year ago, I decided there must be some alternative. After all, I reasoned, we teach that the church is not just a building on a piece of expensive real estate; it is where the people of God are assembled. So why not put our teaching into practice? Consequently, we began having Prayer Book holy day celebrations in homes of our communicants. Attendance over the past year has been averaging from 12 to 20.

It works out like this: We have a regular mid-week celebration in the church on Wed-

nesdays, and the holy days that fall on Wednesdays and Saturdays are celebrated in church. However, holy days falling on other weekdays are celebrated in various homes at 8 o'clock in the evening. The family, in whose home the celebration is to take place, agrees to be responsible for at least three other couples attending the service, and, of course, the location and time is printed in the monthly newsletter calendar and the weekly bulletin, calling it to the attention of all the parishioners. We use the trial liturgy, because it is more readily adaptable to the informal home setting. Light refreshments are served after the Eucharist, which also allows time for conversation and discussion. Major occasions, such as Ash Wednesday, All Saints, Epiphany, etc., are celebrated in the church.

The people are enthusiastic about the home celebrations, and we intend to continue with them. Of course, they are not a cure-all, and not everyone is going to be interested; but it has been, for us, a reasonable solution to a frustrating problem.

(The Rev.) C. OSBORNE MOYER
Rector of St. Columb's Church

Jackson. Miss.

How Perpetual Are They?

This is really a letter to the powers that be and not just to you. In other words, a letter to the editor.

About this matter of perpetual deacons, or permanent deacons as they are called in some places: Do these so-called "perpetual deacons" take a vow promising they will never advance any farther in the ministry of this church? I think not, because if so,

quite a number of them have broken that vow when they have decided upon ordination to the priesthood, and bishops have concurred in that vowbreaking when carrying out the ordinations.

Why not call all men entering the diaconate, deacons? Seems more fitting and certainly more proper, because as I understand the matter, perpetual deacons have no more authority than deacons and *vice versa*.

Continued success with the excellent magazine.

MARGARET BATES ANDERSON

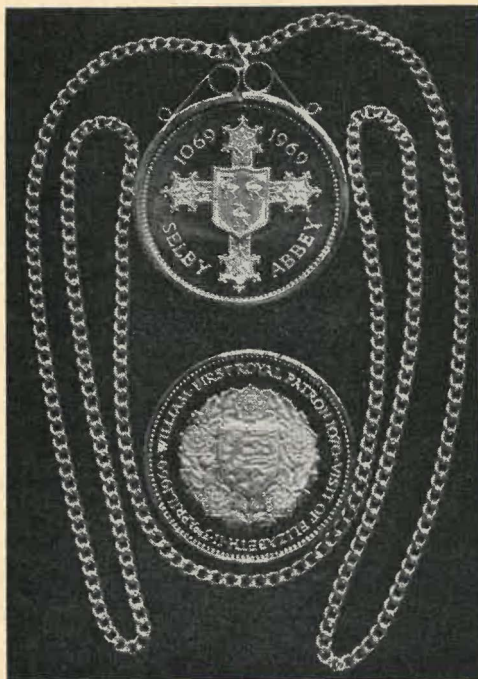
Cincinnati

Rite #3

In an otherwise excellent and informative summary [TLC, Sept. 6] of the three liturgies to be proposed to General Convention by the Standing Liturgical Commission, it is surprising that the author, the Rev. A. Pierce Middleton, talks about the Third Order of Service as if he quite missed the point. Fine scholar that he is, his loaded adjectives obscure the fact that this proposed optional form is the closest of the three to the New Testament and apostolic celebration of the Eucharist. Are not all Christians today trying hard to recover biblical insights and practices long since lost along the way? To identify this with "hippie," "drop-out," and "odd" could easily scare away deputies at the convention who must vote on this important freeing-up of our worship. Perhaps holy scripture does after all bring a "freedom beyond anything I know of in a liturgical church in time past"!

Dr. Middleton had the bravery and forti-

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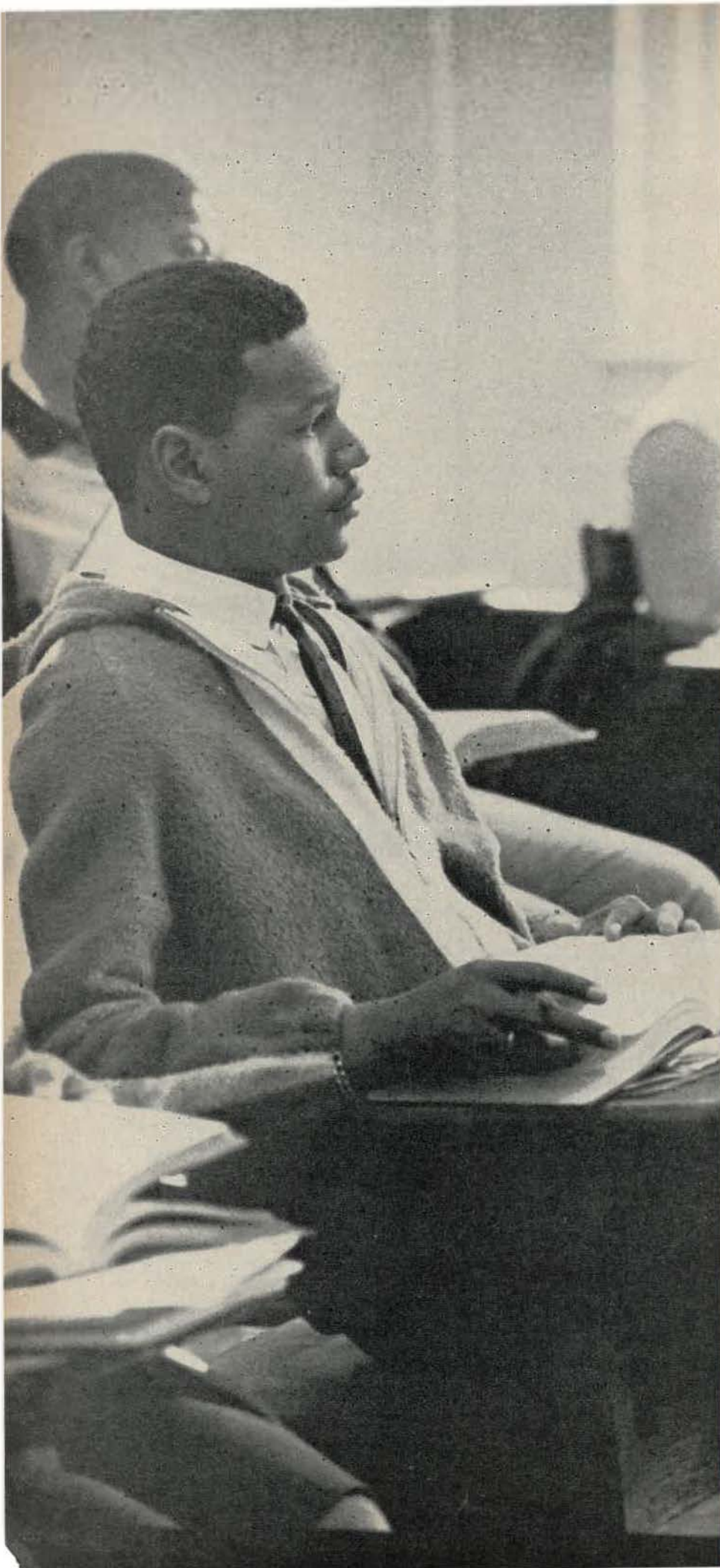
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“What we must ask our predominantly Negro colleges and universities is not that they do a job equal to other institutions of higher learning. We must ask them to do an even bigger job. We must ask them to take the most educationally-deprived of our young people and prepare them to compete on equal terms with those who have had every educational advantage.”

—*JOHN T. CONNOR, Former U. S. Secretary of Commerce.*

There are three predominantly Black Colleges related to the Episcopal Church—Saint Augustine’s, Saint Paul’s, and Voorhees. Each is fulfilling a unique role and establishing a record for excellence in educating “on equal terms” those who may otherwise remain educationally deprived and economically disadvantaged . . . The Association of Episcopal Colleges asks this General Convention to focus its concern upon the needs of the Church’s three predominantly Black Colleges in the United States—Saint Augustine’s, Saint Paul’s, and Voorhees . . . Moreover, the Association of Episcopal Colleges urges massive financial support for them especially, as they strive “to keep step with the growing needs of their student bodies and the unprecedented advances in higher education.”

“Anyone who thinks that a significant percentage of Negro colleges and universities can be helped by an expenditure of a few million dollars sadly deludes himself. The present predominantly Negro colleges will need several hundred million dollars in the next five or ten years . . .”

—*DR. EARL J. McGRATH, Director, Higher Education Center, Temple University.*



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Bibliography. Index.
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tude to appear in the film "Alice's Restaurant" as the Episcopal priest deconsecrating a church building whose few remaining members could see no further use for it. It then becomes home for a group of hippies, drop-outs, and other human beings often alienated and despised by conventional society today, somewhat similar to those called in the New Testament "Samaritans." I cannot help but wonder what this devastating modern parable has to say to the church about to assemble through its bishops and deputies in General Convention.

As one who has been surprised in recent years to find deep spiritual nourishment in the "underground" church and its joyous freedom, its primitive Eucharist, its ecumenical vitality, its capacity to respond to the Holy Spirit, and its promise of hope for the mission of the people of God who know him in Christ, I sincerely trust that G.C. will provide this optional order for us and for any others who are drawn to share it.

(The Rev.) DEWOLF PERRY

Princeton, Mass.

Jesus or John Today?

I was utterly dismayed by two items in your most recent issue [TLC, Aug. 30]: 1) that it took legal advice to the Executive Council's executive and finance committee in order to get the proposed student-strike offering suspended; and 2) that those Peruvian Christians could respond to an act of charity and concern on the part of the United States government with a political poison-letter to Mrs. Nixon.

My reaction to the council's proposals, of which the student strike was only one, was to send an open letter to John Hines and company asking them if they had not become confused over who is Lord of the church, Jesus or John Baptist. John, after all, was very much the politically-oriented revolutionary who was arrested and finally beheaded for his criticisms of King Herod. Jesus, to the contrary, was deserted and

betrayed by Judas, the political zealot, when it became apparent to him that he was not going to organize a political rebellion and coup.

Those Peruvian missionaries seem to be confused in the same fashion between Jesus the Christ, and John the Baptist and forerunner in their blatantly political observations. I can see John making a statement along those lines, but not Christ, and when any Christian unconsciously begins acting and talking more like John than Jesus, or when any Christian openly espouses the Baptist as a model for social reform and political renewal over the Galilean, then they have made the forerunner their lord over God's Christ.

Of men born of women there has never been a greater, we believe with our Lord, but the least in God's kingdom is already greater, he went on to say. It is of the utmost discouragement to me that so many sincere Christians, from our supposedly intelligent hierarchy to surely dedicated missionaries in the field, can make such a basic misguided mistake as to forget that, as baptized Christians, we are the ones greater than John, and, as servants of Christ, we are to follow in his footsteps and try to emulate his self-giving life and not the way, the life, and the words of John the Baptist.

(The Rev.) DAVID CLEMONS

Vicar of St. Andrew's Church
Broken Arrow, Okla.

A-men!

Praise the Lord! for Fr. Pettway's letter of witness [TLC, Aug. 30]! He has said it, all I can add is *A-men!* Pittsburgh also has one Episcopal church, suburban, alive with the Holy Spirit. It is St. Martin's, Monroeville.

This is the good news, and yet priests of our church seem to be rejecting the Lord like someone with the plague. It is comforting to know the Holy Spirit will continue to work regardless of their fright. It would be good to hear of other churches that are alive

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with the Holy Spirit. In traveling about on business or pleasure it would be great to know where we can find believers.

MARGARET MACPHERSON

Pittsburgh

"Needed: Better Judgment"

Amen to your editorial, "Needed: Better Communication" [TLC, Aug. 30]. My feeling is that it might as well have been headed, "Needed: Better Judgment."

It is getting difficult these days to have confidence in the Executive Council. They certainly do come forth with some weird statements from time to time. The church is too divided as it is without having the council add to its problems.

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

What Young People "Know"

All praise to TLC for its continuing effort to bring a little courage, realism, and intelligence into the reporting of news and comment on church affairs. All praise also to Nora G. Stoney for her letter [TLC, Aug. 30] in which she deplors the soupy sentimentality and spiritual bankruptcy of so many church leaders and noisy spokesmen who seem determined to outdo the secularists in accepting the shibboleths of the moment.

However, Nora Stoney passes along as fact a statement I have often seen elsewhere, which is simply not true; that "young people today know more than former generations, due to their exposure to the news media." Most of what "young people today" know comes from the news media, all right, but most of it isn't true.

ELIZABETH KING

New York City

A Non-ADA Fan

I am glad to see there is one left in the Episcopal Church who believes an individual need not be a member of the ADA to belong to the church. Your reading of Burke, Buckley, and Lewis is much to be commended.

Some years ago I wrote suggesting articles on the Anglican Orthodox Church and others who have broken off from PECUSA—the Reformed Episcopal Church, the American Episcopal Church, etc. At that time I little thought I would be a part of such movements. Unfortunately, in this area—and I have been to all the parishes—the churches have mixed politics and religion. Like the parishioner mentioned in Dr. Bowie's guest editorial [TLC, Aug. 30], I too like to share the faith that has been proved by the church—to join in praising and worshipping with those generations that went before and those yet to come.

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GENERAL CONVENTION

A Preview of the Exhibits

Visitors to the General Convention owe it to themselves to spend ample time in the exhibit hall. Here are a few—a bare sampling—of the great number of displays which can be seen there without cost, to one's pleasure and profit as a churchman.

The *American Leprosy Missions* exhibit will contain a series of black and white photographs on five multi-colored panels to tell the story of modern-day leprosy treatment.

At the *Episcopal Colleges and Schools* booth there will be daily reruns of all TV broadcasts on the convention by Houston stations, every hour on the hour.

The *International Gift Shop of Church World Service* will exhibit and sell handicraft items from the mission fields of the world: unusual gifts that help others to help themselves.

Unusual gifts and apparel from around the world will also be exhibited and sold at the *Mission Crafts Shop* of the Diocese of Los Angeles. Products are made in self-help plans at missions, church schools, craft centers from more than 40 areas around the world.

The exhibit of the *Episcopal Supply House of Texas* will feature Texas artists and authors — James Avery jewelry,

glassware by Vicki Monroe, and books. Several authors and craftsmen will be at the exhibit from time to time.

At booth 214, the *Church of the Redeemer in Houston* will exhibit material and other evidence of the "charismatic renewal of the churches" through the use of various art forms, printed matter, collages, and music.

Episcopalians and Others for Responsible Social Action (EORSA), a new organization, will be represented in the exhibit hall for the first time, and will use various means of explaining to inquirers its philosophy and program of giving help to black (and other) poor communities through reliable and constructive agencies.

If your throat is dry, stop by the exhibit of the *Diocese of Florida and the Cathedral Foundation* for some free Florida orange juice. Here you can learn much about the church's next General Convention city, Jacksonville, and the programs of the Cathedral Foundation of Jacksonville, in the fields of housing, health, recreation, and education.

The *Family Enrichment Bureau*, with headquarters in Escanaba, Mich., is an inter-faith, non-profit organization which aims at enriching personality and family life. It will have a booth at which you can learn all you want to know about its program.

An Episcopal Church program with aims similar to that of the Family Enrichment Bureau is known as *Faith Alive!*, headquartered at York, Pa. It will have an exhibit where you can explore it further.

The *Israel Government Tourist Office* will have a special exhibit on the Holy Land, and will distribute free informational material.

J. Theodore Cuthbertson will be exhibiting apparel and vestments for clergy and choir and altar linens and hangings; *Mary Moore* will be exhibiting her beautiful hand embroidered church linens and vestments in booths 320 to 324; *Morehouse-Barlow Co.* will be there as usual with books and church supplies; *Seabury Press* will display its most recent publications and filmstrips; and at *Willet Stained Glass Studios* booth, the background decor will be an altar designed for a small prayer chapel or meditation room. The altar decor was awarded honorable mention at the annual Conference on Religious Architecture in Washington last April.

And, while you are doing the tour of the exhibit hall, stop in and see THE LIVING CHURCH people. We'll be in booth 325 and will be delighted to see you.

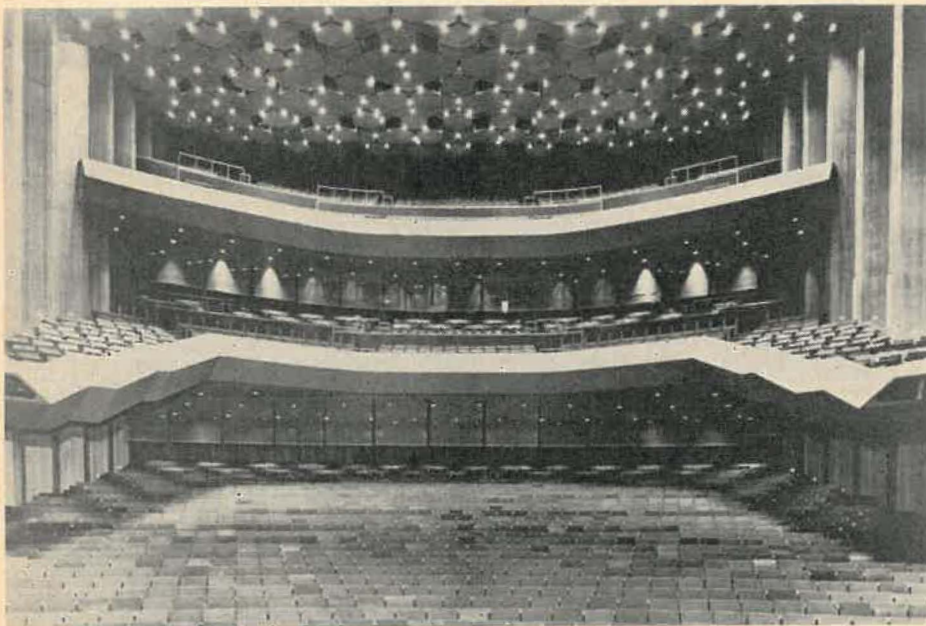
The above-mentioned are only a few exhibits among the many. Elsewhere in this issue you will find advertisements of various exhibitors, and all of these are thoroughly sound organizations with valuable services. The best way to benefit from them is to plan to stop in a leisurely way at each one to visit and to get acquainted. That is what the exhibitors are there for—to meet all who attend or visit the General Convention. Their purpose is "business"; but in one way or another it is all church business, or they wouldn't be there.

TEXAS

P.A. Masquelette Leaves Parish

Philip A. Masquelette, vestryman of the Church of St. John the Divine, Houston, and a member of the agenda committee of the Executive Council, has resigned from the vestry and withdrawn from his parish. He said he found it increasingly difficult to remain a part of a parish which, he feels, is "headed in the direction of severing its connection with the Episcopal Church both on the national and diocesan levels."

Last January, St. John the Divine, a



PRESIDING BISHOP'S NIGHT AT THE SYMPHONY

Houston's new Jones Hall for the Performing Arts, located in the Civic and Cultural Center downtown, will be the scene of the Presiding Bishop's Night at the Symphony, to be held on Oct. 15, during the 63rd General Convention of the Episcopal Church. The hall seats more than 3,000 people.

parish of 4,000 communicants, voted to discontinue giving toward its \$67,000 quota of the diocesan budget. Mr. Masquelette voted with the minority. The parish said it "took serious issue" with the national church's decision to fund Mexican-American and black groups which were thought to have a "militant" stand. Part of the \$67,000 would have gone to the church's national budget.

Mr. Masquelette said the main issue is authority in the church. The parish's action has aggravated the lack of confidence already felt in national leadership because of decisions to fund minority groups. He had been a member of St. John the Divine for 22 years and had been senior warden since 1962. His family now belongs to another parish.

NEW YORK

Dr. Ralph Sockman Dies

Dr. Ralph W. Sockman, 80, often called the dean of the American protestant pulpit, died Aug. 29, in his New York City home. He had been ill only a short time. He was one of the last of a group of New York protestant ministers who swayed world opinion with radio sermons earlier in the 20th century. His colleagues, Dr. Harry Emerson Fosdick of Riverside Church, and Dr. Paul E. Scherer of Holy Trinity Lutheran, died in 1969.

Dr. Sockman held only one pastorate, Christ Church Methodist, in his long career, retiring in 1961. A graduate of Ohio Wesleyan University, he did advanced work at Columbia University, eventually earning master's and doctor's degrees. As a layman in the Madison Avenue Methodist Church he began leaning toward the ministry. He attended Union Seminary and in 1916 became associate minister at the Madison Avenue Church. Within a year he became full pastor of a crumbling church in a deteriorating neighborhood, but attracted a new and younger congregation. By 1929 plans were made for Christ Church, built at a cost of \$3 million.

During his career, Dr. Sockman was president of the Council of Religion and International Affairs, formerly the Church Peace Union of the Carnegie Foundation. He was chairman of the men's committee for the Japan International University and was a member of the policy-making Central Committee of the World Council of Churches. He once said he considered himself in a "middle range" between Dr. Norman Vincent Peale and theologian Reinhold Niebuhr. "I respect both men," he said, "but Peale has an appeal for people who take his ideas without much question and Niebuhr is somewhat too philosophical, too deep."

Upon his retirement, *The New York Herald Tribune* said: "The depths of Dr. Sockman's intellectual resources would have achieved little, of course, if not



DOCTOR SOCKMAN

complemented by depth of dedication, by an abiding spirit of brotherly love that has led him to seek and accept so many opportunities to serve his church, his country, and his world."

Dr. Sockman is survived by his widow, the former Zella Widner Endley, and a daughter, Elizabeth Ash. Services were held in Christ Church, New York City, and interment was in Mount Vernon, Ohio, his birthplace.

St. Thomas Church Damaged by Vandal(s)

Workmen used a variety of brushes and solutions at St. Thomas Church, New

York City, in an effort to eradicate a message scrawled in letters a foot high on the white, rough stone front of the Fifth Avenue building. The message: "Dan Berrigan Is Alive."

Because the rough stone has "porous qualities," a workman said, the grease or oil materials used made removal difficult.

The Rev. Daniel Berrigan, S.J., was apprehended by the FBI in August after going "underground" and refusing to surrender for imprisonment. He was convicted of destroying draft-board records at Catonsville, Md., in 1968, and faces a three-year term. He was taken into custody on the Block Island, R. I., property of William Stringfellow, an Episcopal layman.

JAMAICA

Centenary Observed by Anglicans

Nov. 26-Dec. 11, is the time set for the visit of the Rt. Rev. Ian Ramsey, Bishop of Durham, to represent the Church of England at celebrations marking the centenary of the independence of the Church in Jamaica. Bp. Ramsey is scheduled to preach in the cathedral at Spanish Town, Dec. 2, at the ordination of a number of laymen who have been prepared for the supplementary ministry.

The West Indies as a whole became a self-governing province of the Anglican Communion in 1883 but the Church in Jamaica became independent in 1870

Continued on page 38



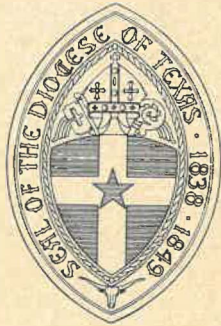
LIBERIAN BISHOP CONSECRATED

Pictured during the service of consecration of the Rev. George Browne, Bishop-elect of Liberia, are (l to r) the Rt. Rev. Leland Stark, Bishop of Newark; the Presiding Bishop; and the Rt. Rev. C. Alfred Voegeli, Bishop of Haiti, who has also been acting Bishop of Liberia since the assassination of the Rt. Rev. Dillard H. Brown, Jr. The service was held in Trinity Pro-Cathedral, Monrovia, on Aug. 6. Bp. Browne was the first bishop to be elected directly by a missionary district rather than by the House of Bishops.



Downtown Houston showing (l to r) : Christ Church Cathedral, the Rice Hotel, Jones Hall, the Convention Center

GENERAL CONVENTION



The Church

Goes to Houston

TLC: GC/Houston

- 21. A Prayer for General Convention**
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 - 22. Episcopal Colleges Today**
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 - 25. The Arrogance of Confrontation**
by Helen Smith Shoemaker
 - 27. Let's Crucify the Church**
by John W. Ellison
 - 29. The Church and Prophecy**
by Christine Fleming Heffner
 - 30. A Prayer for General Convention**
by Charles R. Stires
 - 31. Editorial Commentary**
 - 32. Deputies to General Convention**
-

For General Convention

O LORD of Order and Creation, by whose guiding hand thy church in every age has passed through the shadows of ferment and unrest to serve thee with still greater purpose and mission: Behold, visit, and bless the council of thy church soon to assemble in thy name and presence. By the power of thy Holy Spirit, save us from miscalculated charity in the pressures of impatient demands and reforms. Teach us to become our brother's helper not his keeper. Blind us to the distractions of unreasoned politics and passions. Deafen our ears to all prejudiced and immature opinions. Alert our minds to the causes and issues that are relevant and conducive to true human need. Open our hearts to respond with decisions and answers in accordance with thy will. Give us the courage to hear and to act with intelligence that perceives, with compassion that builds, and with love that redeems. So may thy church assembled be granted a higher vision, a broader charity, a deeper wisdom, and a fresher understanding of thy will and thy world; that undefiled by the traditions of men her brightness may be revived, her unity restored, and her witness and message be hailed once more as Good News in a New Age. Through him who maketh all things new, even thy son, Jesus Christ, our Lord. *Amen.*

James D. Furlong

Episcopal Colleges: Their Mission Today

By P. BERNARD YOUNG, JR.

A GENUINELY noble thing was done by the consortium of private church-related colleges embraced by the Association of Episcopal Colleges when, a few months ago, its board of directors, consisting of its member institutions' presidents, voted unanimously to ask the General Convention of the Episcopal Church, when it meets this year, "to focus its concern upon the needs of the church's three predominantly-black colleges in the United States. . . ."

Why "noble"? The association, for one thing, consists of 10 four-year colleges, only four of which have predominantly-Negro student bodies, administrations, and faculties. Eight of them are in this country, one is in Liberia, West Africa, and one is in the Republic of the Philippines. In the United States five of the colleges are primarily white, Anglo-Saxon, and Protestant—while only three are ethnically Negro in campus populations. None has invidious barriers of any kind as to admissions or faculty-staff employment. Their racial/ethnic characteristics derive from location, or fading legal, extra-legal, and historic factors, or (in the case of the three U.S. black Episcopal colleges) the ingrained regional mores which have impeded reverse-English integration in substantial ratios.

The nobility (you may translate, the Christianity) of the vote by the AEC directors is in major measure an expression of selflessness, for the support of the General Convention is supremely important to all of the AEC institutions. Here, however, the older, stronger, and more adequately endowed colleges have said forthrightly that unto the least of us the most should be provided.

WHO are these three, so-called black Episcopal-related colleges? Why do they and their comrades in educational pursuits believe so greatly that only "massive

Mr. P. Bernard Young, Jr., who is on the staff of Saint Paul's College, has served recently as a special assistant to the Association of Episcopal Colleges.

financial support for them," especially by the Episcopal Church and its constituencies, is so crucial to their viability, or to their desirable development—or even to their continued existence? Because, in the words of one nationally recognized expert, Dr. Earl J. McGrath, they then can "keep step with the growing needs of their student bodies and the unprecedented advances in higher education."

The three black colleges are Saint Augustine's in Raleigh, N.C., Saint Paul's in Lawrenceville, Va., and Voorhees in Denmark, S.C. They have been in existence and performing yeoman service for an aggregate of 258 years, having been founded, respectively, in 1867, 1888, and 1897. Their predominantly-white American counterparts in the AEC have been in existence an aggregate of 634 years. The three black colleges together enroll 2,357 men and women; the other five AEC institutions in the aggregate enroll 3,655 students. (References in the context of this article make difficult comparisons and statistical references to the two overseas colleges in the AEC, Cuttington of



Dr. Earl H. McClenney

Liberia and Trinity of Quezon City, the Philippines.)

What is staggering, however, are the differences between the three black colleges and the other U.S. Episcopal colleges in operating and capital outlay budget resources, scholarship funds, and in endowment funds. These disparities reflect how long the black colleges have been unnoticed, if that is the word, or neglected, or regarded as "good enough" as they were, or are, for the disadvantaged and deprived whose training has been their primary mission. Some items:

(✓) The ten Episcopal colleges together have \$40,000,000 in endowments;

(✓) The U.S. trio which are predominantly-Negro have \$2 million in endowments, less than five percent of the total!

The comparative economic resources of the students in the three predominantly-black and five white U.S. Episcopal colleges reflect deeply the bases on which the focus has been directed to the former: The three black colleges have a total of \$44,485 in available scholarships funds and expend of their own and federally-provided loan funds a total of \$661,739, according to latest available figures; whereas, the five U.S. predominantly-white Episcopal colleges provided \$592,671 in student loans. On a per-student basis these are the averages for the three-college predominantly-black and the five-college predominantly-white segments of the AEC:

(✓) Scholarship Funds—Black colleges, \$19.04; other colleges \$214.40.

(✓) Loan funds—Black colleges, \$280.76; other colleges, \$162.15.

(✓) Endowments — Black colleges, \$848.54; other colleges, \$10,943.91.

The foregoing may be bone-dry because statistical, but it is vital to a clear picture, for finances are, in the vernacular, the nitty-gritty of the crisis at the black Episcopal colleges in this nation. Some of the following comparisons may seem near-frivolous, but they too carry a Garcian message of penury and paternalistic neglect:

(✓) All of the predominantly-white colleges have swimming pools . . . none of the black colleges does.

(✓) Each of the white colleges has a bell or a clock tower as a symbol or photographic landmark . . . none of the black trio does.

(✓) All of the white campuses have handball courts . . . none of the black campuses has.

(✓) Some other facilities taken for granted at most predominantly-white colleges, but lacking at their black counterparts, would include decent athletic fields with quarter-mile tracks; fine-arts buildings with first-rate paintings and sculpture; good pianos; parking facilities; landscaping; and minimally adequate maintenance crews and facilities.



Mr. Edward I. Long



Dr. Prezell R. Robinson



Dr. Harry P. Graham

These facts derive their relevancy when considered in the light of such documentable assertions as the following by John T. Connor, a former U.S. Secretary of Commerce: "What we must ask our predominantly-Negro colleges and universities is not that they do a job equal to other institutions of higher learning. We must ask them to do an even bigger job. We must ask them to take the most educationally-deprived of our young people and prepare them to compete on equal terms with those who have had every educational advantage."

While the indicative catalogue of shortcomings and needs—and opportunities—at the black Episcopal colleges (and at the two overseas institutions as well) — are much fewer than the totality, "this situation should stir the conscience of concerned Christians," in the view of President Earl Hampton McClenney of the AEC. "For it is the visible evidence of the apathy, the severe neglect, and the miserly support of which they are the victims." The very foundings and continued existence of these educational stepchildren, not to speak of their somehow broadened services, are tributes to the pioneers who envisioned them and were impelled into undertaking adventures in faith that, together, have perilously endured for just over two-and-one-half centuries.

An outstanding industrialist-turned-educator-administrator at his Alma Mater, Kehyon College, Gambier, Ohio, serving additionally now as chairman of the executive committee of the AEC board of directors, Dr. William G. Caples, points out: "In order that Episcopalians could know better the colleges in the United States and abroad affiliated with their church, the AEC was founded." He

added: "The ten colleges of the association, all of them liberal arts, cover a wide educational spectrum and have a diverse student constituency. The need of all types of college students is being met within this educational spectrum. In the United States the Episcopal colleges are Bard, Hobart, Kenyon, Saint Augustine's, Saint Paul's, Shimer, Voorhees, and the University of the South; and outside, Cuttington (of Liberia) and Trinity of Quezon City (Philippines). To everyone who has an interest in the liberal arts, there is a college which will meet his particular criteria of what a liberal arts college should be, and each serves a particular student. Each deserves and all need additional financial support. Only three receive financial aid from the church directly, Saint Augustine's, Saint Paul's, and Voorhees, our three predominantly-black colleges. But they too need and deserve help from individuals far beyond the amount designated by General Convention."

THOSE who profess commitment in general to Christian education, and Episcopalians in particular who vow belief in church-sponsored schools and colleges, may find solace in the undeniable fact that colleges as a whole, and especially all of the 128 predominantly-Negro institutions of higher learning are, with few exceptions, "victims of progress" that has mainly bypassed them, in the words of Dr. Fred M. Hechinger, education editor of *The New York Times*. Perhaps the giving syndrome of Episcopalians would be more productive were they to act on the premise of the expressed convictions of their Presiding Bishop, who has said:

"The major responsibility of the church is to adapt itself as the channel of God's saving power in the world today—a world

in revolution with its technical, cultural, and ethical changes, its urban growth and international tensions. The impact of these revolutions raises problems which affect us all: individuals, congregations, dioceses, churches. As Christians, members of the Body of Christ, we have a 'mission' —to give unequivocal support to efforts to meet these problems. The positive stirrings within our church represent new forms of obedience to mission. Of these movements, none is more vital than that in education, nor could these efforts come at a more critical time. The mission of the Episcopal Church in the United States rises to new purpose in higher education through the programs of [10] Episcopal institutions. Each is making a contribution to the national purpose, and all are unexcelled as sources of renewal within the church. They are small enough to foster real academic discipline and independent study. They all have liberal arts programs which concentrate on educating the whole person. And they all insist on maintaining dialogue between the church and the contemporary intellectual community. Their power is precious in the development of leadership for faith and action in our time of human need, intellectual and spiritual."

Surely, in the words of Robert Louis Stevenson, once a college is created, ". . . others are raised up to repair and perpetuate it, and keep it alive." There is something deeply moving about the founders and the founding of the three black Episcopal colleges in the heart of America's Southland. Forty-one-year old Acting President Harry P. Graham of Voorhees College, refers to a brochure relating its genesis this way:

"Would you give a young black teacher 400 acres and buildings to develop a

school? Ralph Voorhees of Clinton, N.J., did just that in 1901 for Voorhees College . . . founded in 1897 by Elizabeth Evelyn Wright. To get money for the school, Elizabeth Evelyn Wright walked (often without shoes) along dusty roads and in the villages collecting pennies and nickels from black churches and all who would give. She was frail and sickly. She had no salary. The pupils brought her food. But she had faith, determination, and courage. From the industrial school she founded has grown Voorhees College . . . a fully accredited liberal arts institution . . . with over 700 students and facilities including those under construction valued at more than \$5 million. Today Voorhees is expanding rapidly. A \$5 million Program of Progress is now underway to be completed in 1972 when the college celebrates the 75th anniversary of its founding. . . . No salary! Frequently no shoes and no food! Only 20 years old and died at 30 . . . but she founded a college!"

Parallel circumstances surround the establishment of Saint Augustine's and Saint Paul's. The former, in a 1968 centennial brochure, averred that "Saint Augustine's has a compact with the future. . . ." And the founding, related in the brochure by historiographer Arthur Ben Chitty, one-time AEC president, "became the principal thrust of the Protestant Episcopal Church for work among Negroes in the South following the Civil War." He continues: "The story of how Saint Augustine's came into being centers around the career of the Rev. J. Brinton Smith, and it happened in this way. The General Convention of 1965, where miraculously the brethren divided by war came back together, established as a part of the Board of Missions a Freedman's Commission of . . . the Church." In time, "research and reflection led him [the Rev. Mr. Smith] to the conclusion that education of the former slaves, then perhaps 95 percent illiterate, was of first importance

and that to this end Negro teachers would be necessary."

Capsulated, the Saint Augustine's story shows that in 1867 a bequest was received from the estate of the Rev. Charles Avery of Pittsburgh, for \$25,000. The interest of three bishops helped the new educational project in Raleigh, although "the climate of opinion in the South at that time was not unanimously favorable to educating people of color." Classes were first held in the home of Dr. Smith. The first classroom building was a Civil War surplus barracks, moved to the "Seven Springs" site, present location of Saint Augustine's. The barracks became Howard Hall, and accommodated 43 students, 26 of them boarders. Saint Augustine's president today is Dr. Prezell R. Robinson, currently chairman of the board of the AEC, and its enrollment now exceeds 1,000.

To the vision and the fortitude of a young priest, James Solomon Russell, who later became an archdeacon and was the recipient of honorary doctorates, Saint Paul's owes its existence. With his remarkable sense of the fitness of things, Dr. Russell later titled his modest autobiography *An Adventure in Faith*. He, a newly-ordained deacon in the church, arrived in Lawrenceville on March 16, 1882, organized a congregation, and constructed the first Saint Paul's Chapel by early 1883. He saw too another need—education for the totally uneducated—and organized a parochial school in a room of the small frame chapel. By the generosity of a Philadelphia clergyman, the Rev. James Saul, a three-room frame building (still standing) was built and classes continued there with, at first, fewer than a dozen students. This he called the Saint Paul's Normal and Industrial School. The date: September 24, 1888. By that name it was incorporated by act of the Virginia General Assembly on March 4, 1890.

On March 11, 1907, Saint Paul's be-

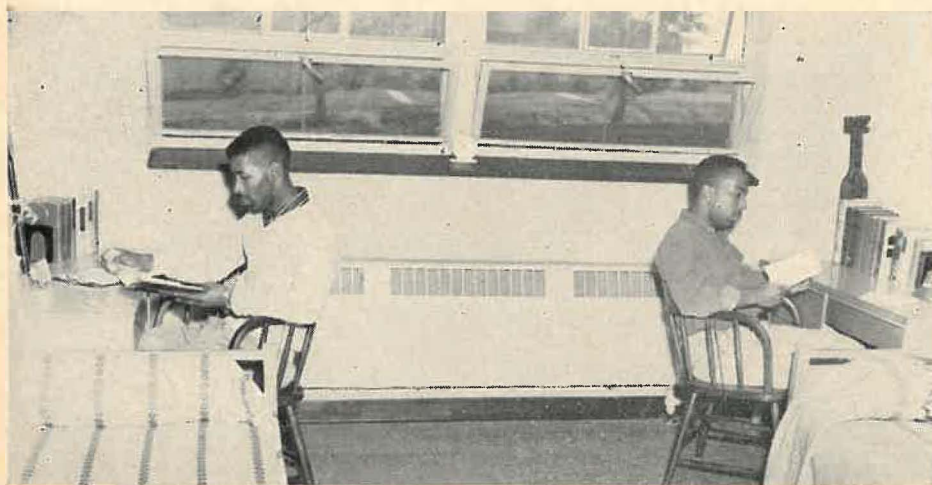
came an affiliate of the American Church Institute for Negroes, an agency of the Episcopal Church. The expanding of its curriculum and the steady progress to stature as a fully-accredited, four-year college brought two name changes: to Saint Paul's Polytechnic Institute in 1941, with authority to grant degrees. A logical consequence came on February 27, 1957, by action of the trustees—the revision of the name to Saint Paul's College. The second head of the college was the founder's son, Dr. James Alvin Russell; the third, Dr. Earl Hampton McClenney, inaugurated in 1950. He retired September 1, now is the fourth chief executive officer of the AEC. Edward I. Long, with 23 years of service to Saint Paul's, most recently as vice president for administration, is now acting president of the institution.

THE Association of Episcopal Colleges, with General Convention blessing, came into being in 1964 (first designated "Foundation"—then "Fund"). The ten colleges have much to commend them to Episcopalians, as to others (as their students represent a broad spectrum of churches). With combined student bodies comprising less than two-thirds of one percent of the national total, they provide the Episcopal Church with 22 percent of all living clergy and one-quarter of all the bishops of the church.

Having received the endorsement of the General Convention in 1964 in St. Louis, and of Bp. Hines and his two predecessors, the Rt. Rev. Henry Knox Sherrill and the Rt. Rev. Arthur Lichtenberger, what continues to be sought is the widespread concern of Episcopalians. The AEC has estimated that only one percent of individual Episcopalians give to their colleges, but that ten percent of the church's parishes do contribute to one or more member institutions of the association.

As a ten-member group, the association has an aggregate enrollment of just over 7,000, men and women. The eight colleges in the United States enroll a total of just over 6,000. Their faculties are universally regarded as excellent, with Ph.Ds averaging from 25 percent to 69 percent on the various faculties. Their student-teacher ratios range between six-to-one and 13-to-one, well below the national norm.

A recent appeal from AEC headquarters was emphasized by its board chairman, Dr. Prezell R. Robinson, as pertinent to preserving "the precious power" of the Episcopal colleges: "We ask you to give to these excellent institutions. Their work is not controversial. They are performing heroically on a front where the need is great. Dollars go far at these colleges. They are bargains in philanthropy."



Saint Augustine's College—The first classroom building was a civil war surplus barracks accommodating 43 students . . . today enrollment exceeds 1,000.

The Arrogance Of Confrontation

By HELEN SMITH SHOEMAKER

WE are now facing another General Convention, this one to take place in Houston this month. It has come to my attention that seven groups have met together to plan in what way to confront the convention with more radical demands than were made at South Bend in 1969. One of their plans is to hold a dinner on the night of October 12 at which they will invite Julian Bond to address them. The second plan is to hold a mass meeting on the night of the 13th. They have a perfect right to do this and they have organized to do it.

The Agenda Committee, disregarding the vote of 64 bishops who did not approve of it, have decided to open the convention to the participation of three additional representatives from each diocese: a young person, a black person, and one who on the basis of "involvement in issues is especially qualified" (possibly a conservative). They also overruled an opinion poll, which they took, of a cross-section of the church's membership, as to the feasibility of having such "additional representatives"—i.e., people other than elected deputies—attend and participate in the General Convention. A total of 231 letters was received from respondents. Of these, 117 expressed opposition to having additional representatives at Houston, 39 were in favor. The Agenda Committee decided to go ahead anyway and to recommend the seating of these persons at Houston. It looks, on the surface, as though General Convention 1970 will be more turbulent than GC '69.

THE whole matter of radical confrontation and its success or non-success, according to interpretation, raises, in my opinion, some profound issues in regard to both human nature and philosophical concept. In the first place, part of our problem in regard to General Convention is that we seem to have become confused

about the purpose of a General Convention. General Convention is a legislative body; meetings such as the Anglican Congress and the Lambeth Conference are forums for the exchanging of ideas. Are some of our leaders, perhaps, forcing the General Convention to become a body for which it was not designed? The radicals feel, of course, that nothing succeeds like success and that the tactics of manipulative disruption and hostile confrontation are guaranteed to throw confusion into the ranks of unorganized, and on the whole disunited and individualistic, moderates. That they have succeeded in their tactics cannot be disputed. We are being told all the time that this nation was conceived in violence and therefore, violence is legitimate, that we are a violent people and that violence is as common to America as apple pie. We are not reminded that the reason the colonists in the New World revolted with violence against the British was because the British rulers were doing something to them without having first consulted with them as to whether it was their will or whether what was being done to them was acceptable to them.

Recently, I made a visit to Springfield, Ill., to hold a diocesan conference on prayer, and while there I was taken on a conducted tour of the Lincoln memorials. I visited the courthouse, Lincoln's home, his law offices, and his tomb. The tomb has standing before it a magnificent head of Lincoln, by the sculptor Gutson Borglum, mounted on a marble pillar. For the last 50 years, millions of ordinary Americans in passing to pay their respects to Lincoln have touched the nose of the head as they passed. Some Americans may feel that if they touch the statue they will be reminded of what Lincoln has symbolized to our nation. Recently, the city fathers of Springfield, without consultation with all of the citizens of Springfield, decided at some expense to put a three or four-foot shaft under the marble and raise the head to a level where people could no longer touch the nose, which was being gradually destroyed by all of this touching. The city blew up, there were angry letters sent to the newspaper,



Confrontation—"raises profound issues"

great ferment. The city fathers have had to reconsider their decision and may have to restore the shaft as it was originally at a nose-touching height so that the public can do what it pleases.

Just this past week I attended a film entitled, "The Secret of Santa Vittoria," taken from the magnificent book on that subject. All the citizens, 1,200 strong, of a small hill town in Italy combine their efforts and ingenuity to foil the attempt of the Nazis to steal from them one million bottles of what they consider the finest wine in Italy.

We may not consider that the freedom to touch Lincoln's nose, or the determination of the citizens of a small town in Italy to keep the secret of their wine-making at all costs, is relevant to our problem, but are we correct about this? Aren't we dealing here with a very deep and basic fact of human nature, namely, the right of an individual or a group in a church or community to decide for themselves what is best about some matter very dear to their hearts? Let the modern, young radical blacks and the modern young radical white liberals, especially among our clergy, be warned that when they arrogate to themselves the right to decide what is best for the church to do, and try to drive our people by manipulative confrontation tactics to do it, the people will revolt and assert their God-given right to choose what they think best for the body of Christ and for their community or nation. One is reminded of Lincoln's saying: "You can fool all of the people some of the time, some of the people all of the time, but you can't fool all of the people all of the time." I should like to interpolate here by saying, you can *force* all of the people some of the time, some of the people all of the time, but you can't *force* all of the people all of the time.

In an article entitled, *The Church and*

Mrs. Helen Smith Shoemaker, widow of the late Rev. Samuel Shoemaker, is executive director of the Anglican Fellowship of Prayer.

Middle America [TLC, Mar. 15], Dr. Frederick Morris says the following: "Most of the God-fearing and church-going people in the land would be found in Middle America. Probably by and large resistant to change, Middle America believes in gradual progress. Most of its resistance, however, is due to having been browbeaten rather than led and its tendency to be overly-conservative is due as much as anything else to the intemperate assaults of liberals and radicals who underestimate the validity of Middle America's qualms and belittle both its intelligence and its idealism. . . . But Middle America will not tolerate the accusation that it is all wrong, nor should it. And Middle America will not admit that all traditional values and standards and beliefs are obsolete, nor should it. Middle America insists that amidst all the incredible unrest and change of contemporary history there are certain values and principles and standards which are absolute. . . . Too many of our leaders in the Episcopal Church, at any rate, seem to believe that the enemy is in the pews."

In a pamphlet telling about its General Convention Special Program, the Executive Council of the Episcopal Church says, among other things, "that without a base of power, the poor of this nation cannot enter the main stream of American life. Specific projects to be supported by GCSP include community organization on a national, metropolitan, or neighborhood level, (in order) to gain social, political, or economic power."

So the Episcopal Church has adopted a program to help poor people gain social,

political, economic power in order to get into the main stream of American life. Spiritual power, you note, is not mentioned. Would Jesus Christ want anyone to be in the main stream of American life today on that basis? If so, he himself would have made the basic purpose of his whole movement in this world an effort to gain social, political, or economic power. This he consistently refused to do. I am not saying that concern for the needs of the poor, any kind of poor, were not his concerns and are not the concerns of the church. When have dedicated Christians not tried to meet human need? The church succeeds only when individuals and groups, on their own initiative, under the guidance of the Holy Spirit, feel a strong personal call to witness in life and deed.

It has been claimed by the radicals that Jesus was a revolutionary who believed in radical confrontation and that he took a whip of rope and drove the money changers out of the temple. I would like to remind those who so argue that at no time did Jesus encourage violent revolt against the Roman overlords. Neither did the early Christians, much as they disliked being ruled by a foreign power. The Sadducees came to Jesus with the Roman coin and Jesus took it in his hand and said: "Render unto Caesar that which is Caesar's and render unto God the things that are God's." What could be more majestic than the picture of Jesus standing before his accusers and "confronting" them? When the soldiers came to take him he told his followers to put up their swords, since "all who take the sword

die by the sword." Do you suppose, he added, "I cannot appeal to my Father who would at once send to my aid more than 12 legions of angels?" Later he stood with quiet dignity before Pilate and said, "You would have no authority at all over me if it had not been granted from above." And again, "My Kingdom is not of this world." He stated perfectly, clearly, and plainly that violent radical political confrontation was not part of the Gospel that he was preaching. When he drove the money changers out of the temple, he was challenging directly the cruel avaricious practice of the ecclesiastical hierarchy of profiting economically and financially from the necessary ritual rule of the sacrifice of animals and birds. Jesus, to be sure, confronted his accusers, the ecclesiastical power structure, the political power structure, and all who were deceived by the various expressions of their particular forms of ego; but he did not confront them with the threat of extortion, political coercion, or physical violence. He confronted them with sheer spiritual power and authority.

THE problem has been stated, and I wonder what the deputies are going to do about it at General Convention. Are they going to stand up and be counted for the only kind of authority that our Lord Jesus Christ permits us to use, the pure authority of our faith in his power, his way, his person? I do not mean that one does not have the right to present his case in a vigorous and forceful manner, but we are not permitted, as Christians, to violate one another in any fashion.

Let us hope that the convention will not vote large amounts of money in response to radical confrontation. Let us hope that the deputies will vote that the GCSP steering committee not be overloaded with radical members, but will contain moderates and conservatives also. Let us hope that the Executive Council will be asked to make a careful re-evaluation of the whole matter of GCSP grant criteria, and that the convention will scrutinize very carefully who is elected to the Executive Council and other offices.

And let us hope that the General Convention will say that the great issue before the church is *not* race, but people: men and women, black, brown, yellow, red, and white, young and old, and that if we see each other as people for whom Christ died, we will be able to raise our voices to him in prayer at this convention, and ask his Holy Spirit to guide us into all truth. Then, and only then, he can forgive us for our hostilities and our power politics, and help us to get on with the business of obeying his commands to meet the needs of all people and bring the world to his feet. For this is our primary bounden duty and service as members of his body, the church.



"Now right after the creed, there's a scuffle for the pulpit microphone, and we are SHOCKED by a spontaneous confrontation!"

Let's Crucify The Church

By JOHN W. ELLISON

“FOR Christ's sake, let's crucify the church”—This is now the stated goal of the General Convention Special Program, as set forth by Mr. Leon Modeste, Director of GCSP, in his annual report for 1970. He specifically states that this is not symbolic rhetoric, that it is too late for compromise, and that attempts to find any other course are either racist or unchristian.

Any Episcopalian interested in the welfare of the Episcopal Church or who hopes it will be a continuing entity a few years from now, must carefully read Mr. Modeste's report, especially pages 17 to 24, available from church headquarters in New York. Mr. Modeste identifies the Episcopal Church as the epitome of the white, racist Establishment: “a key institution of the dominant, white society.” His determined plan to bring about the crucifixion of the Episcopal Church may itself be racist. Regardless of its origin, it is a threat which Episcopalians, especially deputies to General Convention, cannot ignore. As the central driving force, now dominant in the planning at 815 and in the Executive Council, this plan of GCSP gains additional strength from other polarizing forces also aimed at Houston. A tremendous explosion, and possibly schism, awaits the church in October. Let us not be ostriches about it.

A certain progression of ideas began with the Anglican Congress in Toronto, found in speeches and writings of outstanding clergy and laity, and also prominently pushed in most of our seminaries for several years:

1. The church that lives to itself will die by itself. (This was the birth of MRI.)

2. Perhaps the greatest contribution that the Anglican Communion can make to ecumenicity is to go out of existence. (Said by a primate at Toronto.)

3. The church has confused its Mission with missions.

4. The church will find its Mission by becoming a Servant Church.

5. The Servant Church is not interested in increasing or preserving its membership, finances, or buildings—only in giving itself in service, a sacrificial victim.

6. Therefore, the Episcopal Church ought to become a sacrificial victim (and let's play down MRI for it builds concern for the church).

7. Therefore, the Episcopal Church will be sacrificed (and let's play down overseas missions for they raise questions of success and new members).

8. Therefore, the Episcopal Church must be sacrificed (and we can begin with those reactionary, unchristian members who do not support these activist ideas—it will be a better church without them).

9. And now, we will see to it that the whole Episcopal Church is crucified and this will be pleasing to God.

MR. Modeste's *March '70 Annual Re-*



*The church must sacrifice itself!
It must suffer institutional death!*

port General Convention Special Program is required reading to understand what is happening. In crystal-clear language he spells it out. The following quotations are from that report. And it should be noted that this is not symbolic rhetoric: it is not to be dismissed the way the rhetoric of the Black Manifesto is dismissed, for Mr. Modeste declares most emphatically: “I have used the word crucifixion deliberately and not abstractly. The church, the temporal, institutional, body of Christ, must be willing to suffer and die in the name of Him who paid the price for us. There is no way around this ordeal for the church. This ‘cup’ will not be taken from us. God called the church to this task at Seattle and the call was accepted. The church is suffering now, but for those who look, there is hope and reward for endurance. The hope is for a renewed church and the reward will be the strength and courage to do it all over again. As long as the church chooses to be God's instrument in history, it will be crucified again and again and renewed each time for God's next task” (p. 23).

In the spirit of Orwell's *1984*, the meaning of words is deliberately changed. Seattle's convention specifically ruled out groups advocating violence—so a new meaning of the word was brought forth at the Executive Council meeting which funded the Alianza. At that time it was stated that *failure to act against repression* is itself *an act of violence* and that actions resulting from frustration and repression are not violence. Mr. Modeste quotes the Presiding Bishop: “Violence by Alianza is the violence which rises out of intense frustration by virtue of the repression of the society in which we live . . . it could be interpreted . . . as self-defense” (p. 22). So, too, black is white and war is peace! The possibility of crucifying the church was not beyond Bp. Hines's thoughts: “You [the Executive Council in its Alianza vote] lined up with a perilous and difficult way for the church. You also lined up with the very real possibility that the church as we know it would not be able to survive this line of action. Or if it survived, it might survive bruised, changed, and . . . also renewed” (p. 21). This is not symbolic rhetoric—it is deliberate language and deliberate action. They are not dismayed at the results of the Alianza vote—they planned it that way!

In discussing polarization in the church, Mr. Modeste castigates any efforts to criticize (“attack”) “GCSP as presently operating”: “The ugly reality of a white racist society shows its head by placing obstacles in the path of those who seek to serve” (pp. 18-17). He continues: “The polarization is now so sharply defined that there is seemingly no middle ground for acceptable, reconciling compromise to take place before Houston. I am referring to

The Rev. John W. Ellison, Th.D., is rector of the Church of St. Clement, El Paso, Texas.



any compromise in the GCSP operating procedures. . . . The institutional pessimists see this as the final, splintering battle which will destroy the Episcopal Church. Those with a theology of hope, crucifixion, and resurrection see this as a necessary agony for the sake of renewal and reform" (p. 18). He concludes: "It is hypocritical and unchristian for the church to talk of renewal, without accepting the prerequisite of suffering institutional death. The church in its present decadent, insensitive form, must sacrifice itself for those who suffer pain, hunger, murder, humiliation, injustices, economic bondage, despair, discrimination, disease and anger" (p. 24).

The church must sacrifice itself! It must suffer *institutional death!* Playing on middle-class guilt feelings over the wretched treatment of blacks through the centuries in America (and it has been wretched treatment), he calls for a self-inflicted punishment—a far cry from a theology of reconciliation and forgiveness which I have always understood to be the heart of Christian theology.

WHEN one begins to examine Mr. Modeste's position theologically and biblically, it becomes grossly inadequate and erroneous, foreign to Anglican formularies. Jesus's sayings addressed to individuals are applied to the institution—as though Henry Cadbury had not warned us nearly 25 years ago of *The Danger of Modernizing Jesus*. Although Jesus could and did pray that "this cup" of crucifixion would pass from him, Mr. Modeste knows the mind and judgment of God so well that he can declare that "This 'cup' will not be taken from us." Presumptuous words, if not pretentious.

Again, Mr. Modeste declares, "it is hypocritical and unchristian for the church to talk of renewal, without accepting the prerequisite of suffering institutional death." Even after the source critics have dealt with the sayings of Jesus, many interpreters would still contradict Mr. Modeste by quoting Jesus's words that the very gates of hell shall not prevail against the church.

Not just once is the church to be crucified, as the "temporal, institutional body of Christ," but he hopes it will "do it all over again," and again. Nevertheless, Article XXXI states rather explicitly how many times the sacrifice of Christ is required. But since apparently it is no longer necessary to conform to the Prayer Book to be an Episcopalian, who would expect leaders of our church to take seriously the theology of the Thirty-Nine Articles which surely must have died before God did? Despite this, Anglican formularies have been unanimous in declaring that the crucifixion of the Body of Christ was *once offered*, full and perfect.

The Ordinal and various collects stress, on biblical grounds, that we do not choose God, he chooses and calls us. Yet Mr. Modeste's theology is that "the church chooses to be God's instrument in history." Exactly 180 degrees wrong!

One of the most tragic errors causing great agony in the church is the failure to distinguish between what is proper for the individual Christian and what is proper for the institution. A long-standing Anglican position has been that the *individual* is to be judged on the basis of his *ethics* or *life*, and the *church* is to be judged for its *doctrine*. In application, we have been loathe to excommunicate individuals for their heresies but only for their acts, and we have judged churches by their theology and not by their social programs. This position may be erroneous, but *it is Anglican!* But today, a continual barrage of rhetoric flows which declares that churches are to be judged by their social involvement, and that only Servant Churches which are socially activist have any hope of salvation.

Down through the centuries the church has had great impact upon society. Rarely has this been because the church as an institution became socially activist, working for change—the Crusades and Inquisition are about the only outstanding examples I can dredge up. The great impacts have been when a St. Benedict or a St. Francis or a Bp. Wilberforce or a Bp. Brent or a Prof. Rauschenbush or some other individual stirred the hearts

and imaginations of countless other individuals. Monasteries were formed from the bottom up, not from the pope down, and civilization had a hiding place through the Dark Ages while monks drained the swamps and tilled the fields. With Francis, men joined as brothers to serve the poor with joy and without the approval of pope or hierarchy. English society was reformed in the 1830s not because the Convocations of York and Canterbury petitioned Parliament but because two generations of Methodists had been studying the Bible. And so on into our own century and its leaders. None of these was because churches passed resolutions or appropriated large sums of money! Individual Christians, on fire with the Spirit, went out willing to sacrifice their own individual lives and by their example inspired others to follow—and rarely, except among foreign missionaries, was the sacrifice actual.

But today such heroic stuff is not expected of individuals. It is the church which is derelict if it does not pass resolutions, appropriate large sums for promoting social change, etc. Otherwise, the church is not thought to be relevant. Martyrdom has been the seed-bed of the church—but not martyrdom at one's own hands! The world has imposed martyrdom and crucifixion upon individual Christians and upon the church. The crucifixion of the church by its own members is quite a different matter!

MR. Modeste has kindly clarified and pinpointed the issues. In a self-fulfilling kind of prophecy, he has declared what is before us, and he will use his power and his influence to bring about that which he predicts, as well as that which he and others have decided is the real good of the church. "The church as an institution, is supporting a movement which will force the church to change" (p. 17).

Mr. Modeste and his staff have worked hard for these goals, and apparently they have undergone physical violence against their bodies, although I do not recall reading news reports about when, where, or how much blood was shed. He writes: "It has been two long years but I believe every drop of blood and sweat that we shed was worth it. Why? Because I am certain that we are on the right track" (p. 3). It might be very revealing to explore Mr. Modeste's unconscious desires which prompt him to insist so vehemently upon the crucifixion and the death of the Episcopal Church—but that would be allowing oneself to deal in personalities rather than issues.

The issue which faces us then—as posed by Mr. Modeste himself—is whether or not the Episcopal Church will be put into the position of sacrificing itself, whether or not it will bring about its own institutional death.

The Church And Prophecy

By CHRISTINE F. HEFFNER

“**D**EFINE a prophet,” said a wise man, “as one who contradicts the spirit of his time.” By that definition, the western church makes a poorer showing as prophet than any organization around. Ever since the church became an accepted and respectable part of the social landscape, it seems largely to have contented itself with speaking out bravely in opposition to whatever society opposed, adopting the current slogan a little later and shouting it a little longer.

In the Victorian era, the church stood firm against the sins of the flesh, right alongside the articulate members of society, from the Queen herself down to, and including, the Widow Jones in midwest America. It was not so much a matter, you see, of supporting the establishment or echoing the solvent sections of society, as it was a matter of saying what everybody else said. It was total and unthinking agreement with the spirit of the time.

The spirit of that time, as is historically customary, was a reaction to a lustier time-spirit that preceded it. That earlier age was the church's unique opportunity for prophetic denunciation of adultery, gluttony, and violence. Victorian prophecy should have thundered from every pulpit ringing diatribes against the genteel, respectable sins, against pride and complacency, against covetousness, greed, sloth, and injustice. It would have been dangerous, that kind of preaching. Prophecy is a hazardous occupation. There was no real danger in preaching against lust when lust was commonly frowned on, even by those who gave in to it.

Through the years when America's racial discriminations were flagrant, and were taken for granted, the official church was silent on the subject. *That* was its time to speak prophecy about that, and it blew it. The opportunity for that particular prophecy is past. There is nothing

prophetic about joining a chorus. It is hardly in the tradition of the Old Testament prophets to echo the slogans of every second volume on the newsstands, to assault men's ears in church with what they hear every day on TV and radio, what they learn every day by law and by rumor.

Now—*now*—the church speaks loudly on racial discrimination. Sometimes it seems that the church speaks on nothing else. And when men refuse its proposed methods, it is assumed that they were asleep to the problem. When civilization moved slowly and calmly, and most men knew lives of predictability, the church offered them security, a rock to stand on. Now, when the shrinking world is exploding around us, the church offers innovation. When men accepted unquestioningly the morality of their grandfathers, the church spoke in terms of unchanging values; now that the idea of morality itself has become suspect, the church speaks of relative values, situational ethics.



“What do we hear from the church in this age? Change. ‘Nowness.’ Categories. Not prophecy but current platitudes.”

Mrs. Christine Fleming Heffner, who has been long active in church work, is the wife of the Rev. Edward Heffner and is a parishioner of St. Peter's Church, West Allis, Wis.

with its loss of roots and hope, its loss of proportion.

What does the church offer men today? To their insecurity, it preaches change. To their materialism and their loss of intangibles, it talks activism and preaches a despiritualized Gospel. To their threatened humanity, it categorizes ("suburbanites," "minorities," "youth," "the establishment"), erasing the individual. To the young who grasp for goals and meaning, it suggests that youth is itself goal and meaning; to the old who cry to be valued, it suggests that youth is the only worth. What price, then, coffee houses for the young and homes for the aged? Government, industry, and service clubs can give those things, and do a better job of it.

Daily papers headline violent death on the highway and sordid addiction in the city, and the "new spirituality" tells Christians that parents no longer pray for their children's safety, now that science has abolished poliomyelitis. This remarkable theorem was offered last year in the Forward Movement tract, "The New Spiritu-

ality." The statistics of illegitimate births and of venereal disease rise every year, and the "new ethics" tells young people that sex can be dealt with lightly because science has abolished unwanted pregnancy, along with syphilis. Can these people read? They should get to know a few *real* scientists, who have no such vast confidence in the magic of their particular trade.

Probably the greatest single element in modern man's psychic life is the fear of a growing threat to his identity as a person, as a unique and irreplaceable individual of immeasurable worth and singular character. Every number that supplants his name as identification adds to that threat, every social and political disruption, every levelling law (no matter how just), every increase in the population of his city and his neighborhood, every move he must make to new surroundings where he knows no one and no one knows him. He is, no matter what his sex, race, age, or social status, and no matter whether or not he is conscious of it, sick of being only a member of a cate-

gory. He resents being shoved into pigeonholes by sociology, by government, by marketing research, by the people he meets. Yet the church labels and pigeonholes and categorizes right along with the rest of society, solidly in agreement with the spirit of the age.

The church threatens a man, not where he needs threat, not where his spirit has lapsed into indolence or his conscience eased into apathy, but right where everybody else threatens him. Even when it tries to combat the very real evil of ethnic prejudice, the church falls into the attitude which is itself the basic mistake of all prejudice: the mistake of judging a man by something other than himself, the mistake of categorizing. Prejudice is the blindness that sees category instead of person, but the church tries to fight prejudice by speaking in categories, eternally dragging up the lifeboats when the house is on fire, throwing buckets of water on the rising flood.

Ethnic injustice is not the only injustice; indeed, injustice is not the only sin. Not all men—not even all white men—are guilty of racial prejudice, but most men are guilty of some kind of prejudice, for most men, at some point, slip into categorical thinking about individual persons. To accuse all whites of being "racist" is a mistake on two counts: since it is itself a categorical accusation, it confirms categorical thinking, and it further persuades those who really are not guilty of that particular prejudice to assume they are entirely innocent. That accusation is about as practically useful as blood-letting in the treatment of anemia, yet—explicitly or implicitly—it appears again and again.

All kinds of people, for all kinds of reasons, are now in the fight against racial prejudice. The methods of some of them work in reverse, but—sincerely or not, effectively or not—they are in it. Frankly, the church is no longer needed in that arena. It's pretty crowded by now anyhow. What is needed, and needed badly in a time when each man sees more and more only the crowd around him and not the people, is the lesson that it is both humanly and religiously wrong to see any other man in purely categorical terms. Each man must be seen and dealt with as himself, that peculiar and unique person. It is as wrong to value a man's judgments because he is under 30 as it is to value them because he is white. A black skin no more guarantees wisdom or integrity than a white skin does. To call a man brutal because he is a policeman is as sinful as calling a man inferior because he is black. The sin is in seeing any man only by category, for this is the denial of his humanity, the deadliest form of hatred.

What do we hear from the church in this age? Change. "Nowness." Categories. Not prophecy but current platitudes.



For General Convention

O GOD, our Father, who has called us into the service of thy church, guide with the wisdom of thy Holy Spirit those appointed as deputies, alternates, and observers to the General Convention about to assemble in thy name. Grant that thy holy will may be sought first; that all differences may be debated with honesty and sincerity; that no individual or group will strive to force an issue without prayerful consideration of the welfare of every member and segment of thy fellowship. And grant, O merciful Father, that above all else, the peace which was manifested by thy Son, may prevail in the hearts and minds of thy servants, through the same, Jesus Christ, our Lord. *Amen.*

Charles Rounsavelle Stires

EDITORIALS

COCU at Houston

WITH the 63rd General Convention coming up we have had it in mind to express our own view, hope, and recommendation as to what the convention should do about the plan of church union of the Consultation on Church Union (COCU). We expect the Episcopal Church to remain in the consultation itself, and heartily endorse such continuance. We hope that the consultation will be broadened in its active membership to include Catholic churches other than the Episcopal, and Lutheran churches; for we cannot accept the Episcopal Church's entry into any supposedly comprehensive united church unless that church contains within itself the Catholic and Lutheran traditions along with the Reformed tradition which presently predominates in the Consultation on Church Union.

The Wardens and Vestry of St. Andrew's Church, in Akron, Ohio, have prepared a resolution which says with admirable clarity and precision what we would wish to say about the consultation's *Principles of Church Union* as a proposed basis for union. The text of the resolution is as follows:

WHEREAS we rejoice that the Episcopal Church has long been committed to the cause of Christian unity and that there is an increasingly friendly atmosphere enveloping our contacts with all Christian brethren, Roman Catholic, Orthodox, as well as Protestant; and

WHEREAS the *Principles of Church Union* put forward by the Consultation on Church Union as a basis to proceed with a plan of union represent some positive advances in the work of the reunion of Christendom; and

WHEREAS the *Principles of Church Union* yet leave many points of Catholic Faith and Order unsettled and include others that are at variance with the apostolic tradition received and propagated by the Anglican Communion; and

WHEREAS in the words of the former Archbishop of Canterbury, Geoffrey Francis Fisher, "we have no faith of our own; we have only the Catholic Faith of the Catholic Church enshrined in the Catholic Creeds"; and

WHEREAS the *Principles of Church Union* are deficient in their treatment of the Apostles' and Nicene Creeds and in their failure to provide for the so-called lesser sacraments; and

WHEREAS the *Principles of Church Union* do not make proper provision for accepting the Holy Eucharist as a participation in and re-presentation of the Divine Sacrifice by the faithful, nor for the priestly functions and authority of the sacred ministry; and

WHEREAS the statements in the *Principles* that "the episcopate historically came into existence without reference to any single doctrine or theory of its being or authority" and that no "interpretation" is to be "set forward . . . to the exclusion of others" are contrary to catholic doctrine, the Anglican ethos, and both the letter and spirit of the Book of Common Prayer, and more particularly the Ordinal; and

WHEREAS the Sacrament of the Altar has always been recognized by Catholic Christendom as an expression of unity, and not as a means to that unity which hitherto has been considered a prerequisite to communion; and

WHEREAS we believe the Episcopal Church belongs to the One, Holy, Catholic, and Apostolic Church, and we

desire its visible and corporate reunion with the Eastern Orthodox Churches, the Old Catholic and other non-Roman Catholic Churches of the world, the "Latin Church of the West," and all other separated Christian brethren who confess God's Holy Name and agree in the truth; and

WHEREAS without the Roman Catholic and Orthodox Churches the present scope of the Consultation on Church Union and the *Principles* formulated by it are too limited to achieve true unity of Christendom; now therefore

Be It Resolved by the Wardens and Vestry of St. Andrew's Church, Akron, Ohio:

1. That the House of Bishops, the House of Deputies, and the standing commissions on liturgical revision and ecumenical relations of the national convention of the Episcopal Church be reminded of the sentiments herein expressed;

2. That they be requested to weigh them against proposals that changes be made in rubrical and canonical requirements for admission to communion and against proposals that the Episcopal Church proceed with a plan of union based on the above-mentioned *Principles of Church Union*; and

3. That they devote greater efforts toward establishing intercommunion with the See of Rome, to the end that this church be drawn into no action that compromises Catholic Faith, Order, and Discipline, and that no action be taken which might lead to more schisms instead of the unity that we seek.

Is Uncle Sam So Generous?

AMERICANS like to think, and to tell themselves and the world, that they are the most generous people on earth, both inside and outside their national borders. The current report of the Organization for Economic Cooperation and Development (OECD), recently released in Paris, comes as a shocker. The report says that the U.S. gave a smaller proportion of its wealth to backward countries in 1969 than did any of the other leading industrialized nations.

This country remained the leader quantitatively in the dispensing of foreign aid, but relatively, in terms of its gross national product, its performance in 1969 was the poorest among the nations included in the survey. Specifically, the American contribution amounted to .49 of 1% of GNP. Five nations among the 22 members of the OECD gave more than 1% of their GNP to foreign aid: West Germany, France, Denmark, Belgium, and Italy. The U.S. cut its private and official foreign aid programs from \$5,811 billion in 1968 to \$4,645 billion in 1969.

Americans who take comfort in the reflection that, after all, this country actually gives more money and material goods to have-not peoples than does any other country should somehow be made to understand that theirs is false comfort. The rest of the world looks at what a nation does with what it has, reasoning that of him to whom much is given much may reasonably be required. Readers of the New Testament will note that the words of the preceding sentence are paraphrased from a more authoritative Source than the rest of the world.

Deputies to the Convention

[From a list, correct as of September 1, supplied by the Executive Council]

ALABAMA

The Rev. Patrick H. Sanders, Jr., 2205 N. Levert Dr., Mobile, Ala. 36607.
 The Rev. Mark E. Waldo, 315 Clanton Ave., Montgomery, Ala. 36104.
 The Rev. Furman C. Stough, 521 N. 20th St., Birmingham, Ala. 35203.
 The Rev. Edward G. Mullen, P.O. Box M, Florence, Ala. 35630.
 Mr. Betts Slingsluff, Jr., 207 Blumberg Dr., Dothan, Ala. 36301.
 The Hon. B. M. Miller Childers, P.O. Box 688, Selma, Ala. 36701.
 Mr. Evans Dunn, 733 Frank Nelson Bldg., Birmingham, Ala. 35203.
 Mr. James E. Hiers, 608 Cleermont Dr., Huntsville, Ala. 35801.

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 The Rev. James W. Pennock, 33 Pierrepont Ave., Potsdam, N.Y. 13676.
 The Rev. John R. Ramsey, 503 Franklin St., Ogdensburg, N.Y. 13669.
 The Rev. Edward Kirby, 30 N. Ferry St., Schenectady, N.Y. 12305.
 Mr. Hector J. Buell, 711 Church St., Gloversville, N.Y. 12078.
 Mrs. Olive Bebee, 2 N. First St., Castleton, N.Y. 12033.
 The Hon. John Holt-Harris, Waverly Pl., McKownville, Albany, N.Y. 12203.
 Mr. Crispin C. Hall, Sr., 589 Third Ave., Troy, N.Y. 12182.

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The Rev. Howard Blackburn, 10233 W. Peoria St., Sun City, Ariz. 95351.
 The Rev. Daniel J. Gerrard, 4015 E. Lincoln Dr., Paradise Valley, Ariz. 85253.
 The Rev. Charles Crawford, 1550 14th St., Yuma, Ariz. 85019.
 The Rev. Lewis H. Long, 6533 N. 39th Ave., Phoenix, Ariz. 85019.
 Mr. Paul Roca, 114 W. Adams St., Phoenix, Ariz. 85003.
 Mr. Matt Chew, 411 W. Central St., Phoenix, Ariz. 85004.
 Mrs. L. David West, 4736 Calle del Norte, Phoenix, Ariz. 85018.
 Mr. Alan Hanshaw, 4400 E. Broadway, Tucson, Ariz. 85711.

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 The Rev. Joseph B. Tucker, P.O. Box 1066, Harrison, Ark. 72601.
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 Mr. Ernest B. Wilson, P.O. Box 218, Harrison, Ark. 72601.
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 The Rev. Milton Murray, P.O. Box 309, Milledgeville, Ga. 31061.
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 Mr. Lawrence Grinnell, 620 Costa Rica Ave., San Mateo, Calif. 94402.
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Almighty and everlasting Father, who has given us the Holy Spirit to abide with us for ever: Bless, we beseech thee, with his grace and presence, the Deputies to be assembled in thy Name; that thy Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it, thy Son our Saviour Jesus Christ. *Amen.*

The Lesser Feasts and Fasts, 174



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 The Rev. C. Allen Spicer, 103 Maple Ave., Chestertown, Md. 21620.
 The Rev. Robert D. Bohaker, P.O. Box 387, Oxford, Md. 21645.
 Capt. Frank W. Hynson, Country Club Estates, Chestertown, Md. 21620.
 Mr. William H. Adkins II, National Bank Bldg., Easton, Md. 21601.
 Mr. H. Randolph Maddox, Chestertown, Md. 21620.
 Gen. John V. Phelps, Bozman, Md. 21612.

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 The Rev. Arthur M. G. Moody, 111 N. 4th St., River Falls, Wis. 54022.
 The Very Rev. Charles Cason, 1008 6th St., Menomonie, Wis. 54751.
 The Very Rev. Douglas E. Culver, 608 3rd St. W., Ashland, Wis. 54806.
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 Mr. Robert Dernbach, 1417 Folsom St., Eau Claire, Wis. 54701.
 Mr. Merton G. Eberlein, 27 Morris St., Mauston, Wis. 53948.
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 Mr. Gert H. W. Schmidt, P.O. Box 2500, Jacksonville, Fla. 32203.
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 The Very Rev. Thomas K. Chaffee, 226 Wash. St., Menasha, Wis. 54952.
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 Mr. Harrison Tillman, P.O. Box 204, Valdosta, Ga. 31601.
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 Mr. Francis M. Belford, 826 Academy Ave., Milton, Pa. 17847.
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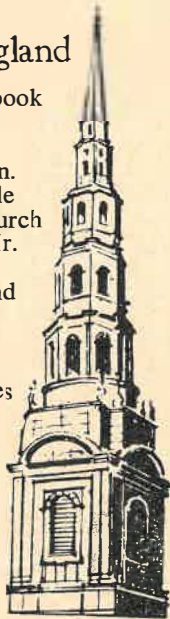
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News of the Church

Continued from page 19

when the British government, as in most other dioceses, ceased to recognize the church there as the Church of England or to pay the salaries of the clergy. Ten years later a Diocese of Honduras was developed from the Diocese of Jamaica. The Rt. Rev. John C. E. Swaby, present Bishop of Jamaica, who was born on the island in 1905, received part of his education at Durham University. He was consecrated in Spanish Town in 1968.

There are 318,000 Anglicans served by 93 clergymen in all of Jamaica's nearly 2 million population. The Church in Jamaica has 130 parishes and maintains the United Theological College.

CANADA

Archbishop of York Addresses Evangelism Congress

Evangelists must focus their attention on the life of Jesus if they hope to cope with the social problems of the 1970s, the Most Rev. Donald Coggan, Archbishop of York, told the Canadian Congress on Evangelism. In an address during the conference called to seek new ways to spread the Gospel in Canada, he said he was not going to sound the rallying cry of evangelism.

"You can't talk about evangelism until you examine the evangelist and see him as he really is," the archbishop told the 600 delegates representing 34 religious bodies and 12 religious societies. He urged delegates to focus their attention on the life of Jesus, who "lived for others because

he lived for God." Only when that fact is grasped will the humanitarian be viewed properly, he said, adding that Jesus was a man of God, possessed by God, in the world but not defiled by it, and was not concerned with desires for fame or money. "This understanding is the fundamental approach to the Christian religion which Christians must not lose sight of when they try to help mankind."

Dr. Coggan said the evangelist must first come to grips with himself and determine his personal relationship with God before his work can become effective. Christians and churches must set priorities based on biblical sources, he said, and retain the practice of worship and service or they will find themselves being subtly divorced from the very source of life.

The first congress of its kind in Canada, the often-stormy sessions included examination of the responsibility of the church in presenting the Gospel in relation to major socio-economic issues, cultural pluralism, youth, missions throughout the world, and the "new" Roman Catholicism.

The Roman Catholic Church, invited to send delegates to the conference, chose to send observers in the face of what was described in Ottawa, scene of the congress, as a "certain sensitivity" over the presence of 34 non-Roman bodies' representatives at the meeting.

SOUTH AFRICA

WCC Aid to "Guerrillas" Condemned

Prime Minister Balthazar J. Vorster lashed out at the World Council of Churches (WCC) for its decision to allocate \$200,000 to groups including guerrilla units, that fight racism in southern Africa. Anglicans, Roman Catholics, and others who oppose the government's racial policies joined in the criticism. At the same time, representatives of South Africa's three political parties (National, Progressive, and United) voiced unanimous condemnation of the WCC action.

Mr. Vorster: "... The decision of the World Council of Churches to give grants to communist organizations and to terrorists is shocking. . . . We cannot allow any money contributed and collected in South Africa to be sent out of the country for this purpose."

Mr. Mennie Smit, National Party's information officer: "Mad—they are going mad! We cannot condemn the decision too strongly."

Mrs. Helen Suzman, lone parliamentary representative of the tiny anti-apartheid Progressive Party: "This is no way to make a contribution to the solution of the problem of racism in southern Africa." She also said the WCC had gone outside the normal field of its activities and warned that its action might have "serious consequences" in relation to its

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ability to carry on its previous good work.

Similar sentiments were expressed by spokesmen for the United Party.

Many of South Africa's churchmen likewise expressed their dismay at the WCC plan. The Most Rev. Robert S. Taylor, Archbishop of Capetown, said he thought the country's churches are "almost certain" to withdraw from membership in the council, "if it is confirmed that it intends to give financial aid to guerrilla organizations." In Johannesburg, the Rt. Rev. Leslie E. Stradling remarked that on reflection he felt more strongly than when he first heard of the decision, that it was totally "unjust." He added that the WCC action would make it easier for Great Britain to sell arms to South Africa.

South Africa's Roman Catholic bishops, meeting in plenary session at Capetown, expressed "grave concern" at the reported decision.

The Rev. Arthur Stops, chairman of the United Congregational Church of Southern Africa, said he was disappointed and "disassociating himself from the action of the World Council of Churches."

The Rt. Rev. Phillip Russell of Port Elizabeth, said, "This unhappy aspect of the council's work was occasioned by its despair over our failure to deal with the suppression of people here. I do not agree with the council's decision, but I can understand the motivation born of despair." He urged people not to allow the WCC action to becloud their judgments or make them forget the good work done by the council.

The financial decision was made by the executive committee of the WCC at a meeting held near Frankfurt, West Germany, and announced early in September. A "Special Fund to Combat Racism" will benefit 18 groups throughout the world, including the *Anti-Apartheid Movement* in the United Kingdom, and four groups fighting in Angola against the Portuguese. The Institute of the Front for the Liberation of Mozambique from Portugal will also receive funds.

In Rhodesia, a joint statement made by the Rt. Rev. John P. Burrough, Bishop of Mashonaland, and the Ven. Humphrey Pugh, of the Diocese of Matabeleland, carried condemnation of the WCC's decision. "If the World Council of Churches is prepared to subscribe money to organizations pledged to use force against Rhodesia, the leaders of two Anglican dioceses here [Rhodesia] completely disassociate themselves from this action, which they condemn as incompatible with the Gospel they preach. The two dioceses make no contribution to the World Council, and must now consider whether they can preserve any links with it."

The Rhodesian government radio is discussing the \$200,000 donation to various groups including certain guerrilla



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units, said ". . . (The council) claims to represent many churches but there seems to be no record of the people who decided to give \$200,000 to terrorist groups ever being elected by normal democratic processes by the churches they claim to represent. . . . Unfortunately there seems to be no balance sheet available showing just how the World Council of Churches gets its money." The broadcast stressed that the latest "racial action" of the council "proves the necessity for every voluntary body to be registered and to be obliged to publish its accounts. If the organization concerned has nothing to hide, then it need have no fear in doing so and it might cause people to think before they contribute as Christians to the destruction of Christianity in Africa."

From another source came commendation for the WCC's action. In a statement issued from its New York headquarters, the Episcopal Churchmen for South Africa said the action was an "extraordinary step toward breaking out of the encrusted and unrealistic rigidity which plagues Christendom in the West." The statement also said the allocations of the funds were significant because the World Council's "chief support in funds comes from western nations which persist—by international trade and commerce, investments and military assistance—in their complicity with and support of the present racist regimes of the Portuguese colonies of

Mozambique, Angola, and Guinea-Bissau; Rhodesia; and the Republic of South Africa, and its occupied territory of South West Africa (Namibia)."

ROMAN CATHOLICS

Francois Mauriac Dies

François Mauriac, 84, recognized as one of the 20th century's greatest Roman Catholic writers, died in his Paris home, Sept. 1. In his later years he had warned that "we live in a polluted world" and that man should return to "simple values."

According to M. Mauriac, who was born Oct. 11, 1885, in Bordeaux, his childhood was narrow, unhappy, introverted, and dominated by his widowed mother and her religious views. His background and upbringing were reflected in his 23 novels, all dealing with some aspect of the problem of evil. Centering around French middle-class life, they expressed what their author called "the catholic universe of evil, palpable, tangible, odorous." He was awarded the Nobel Prize for literature in 1952.

M. Mauriac stopped writing novels about 30 years ago, with one exception, and devoted his skills to journalism, contributing columns to the French press on politics, literature, and life. He headed a Christian committee organized to appeal for clemency in the case of the atom spies, Julius and Ethel Rosenberg; eloquently



OUTDOOR EUCHARIST

The Rev. Henry Breul celebrated the Eucharist at an altar set up on the parking lot of St. Thomas Church, Washington, D. C. The church, whose ruins are seen in the background, was destroyed by fire Aug. 24 [TLC, Sept. 20]. (Photo by Pete Schmick, *The Washington Evening Star*)

opposed Gen. Francisco Franco; and gave strong support to Pope Paul VI on the question of birth control. On his 80th birthday, M. Mauriac turned again to fiction and produced his final novel, *Un Adolescent d'Autrefois*. Its U.S. title is *Maltaverne, A Novel About a Young Man of Long Ago*.

The author, who once remarked, "I was and am worried by the problem of evil and the problem of grace," observed toward the close of his life: "We live in a polluted world now. It is time for me to go. The future is very, very black because these times sin against nature. Man should turn back to those values which are simple."

TAIWAN

CROP Shipments Bring Aid

Eight tons of beans were shipped to Taiwan during the summer by CROP, the Community Hunger Appeal of Church World Service. Six orphanages caring for 760 children utilize the vegetable as a source of protein, a most vital nutrient for growing children. Social workers in the agency's community development centers in Taipei, Putai, and Hsiu Lin also distribute the beans to families served through their home visitation program.

Earlier this year, CROP shipped vegetable seeds to the island republic for use in a farm training program at Yu Shan. Previously, CROP had given \$3,000 to underwrite an extension service for the graduates who have returned to their mountain villages and established extension stations which offer lectures, demonstrations on farming, and veterinary services for local farmers. Other CROP commodities shipped to Taiwan have been used as wages for workers building roads, bridges, and schools in their communities. Five hundred families took part in five such work projects this past spring.

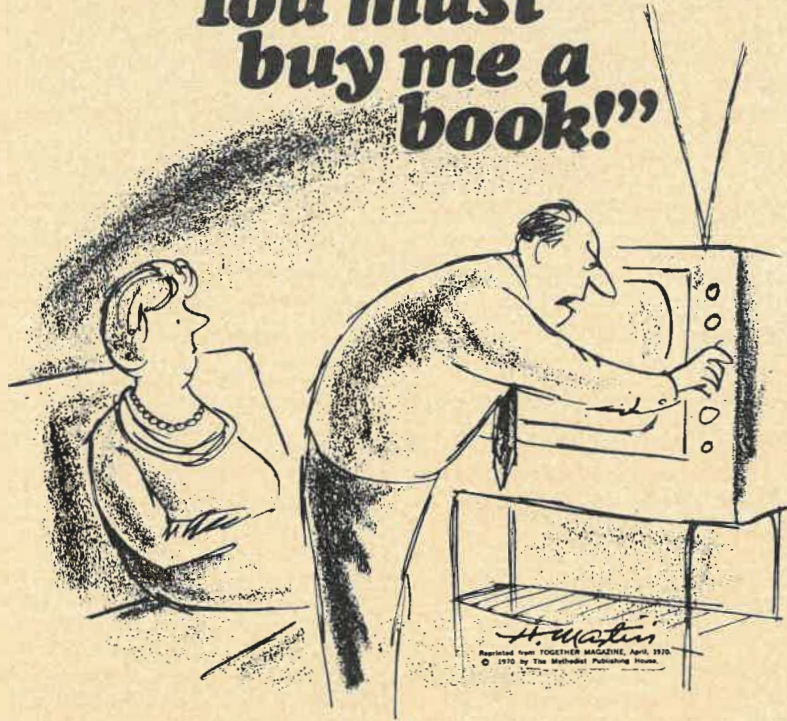
CROP supplies food and self-help assistance to more than 30 developing countries each year, and to support this continuing program, local CROP committees throughout the United States have set goals totalling more than \$3 million for the 1970 canvasses.

ORTHODOX

Theologians Meet

Two things of significance marked the International Conference of Orthodox Theologians, held Sept. 7-11, at the Hellenic College, Brookline, Mass. The first is that Orthodoxy in America here revealed its maturity, inviting scholars from the mother churches to come as peers for theological discussions. Second, is that the lectures, the "respondent" papers, and the free debate showed Orthodoxy here and abroad to be very lively, diversified, and forward-looking, belying the usual western impression that the Eastern

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The topic "Unity and Diversity in Orthodox Tradition" was presented by nominally-separated scholars, the Rev. Boris Bobrinskoy, of St. Sergius Institute, Paris, and the Rev. Liverie Voronoff, of the Leningrad Academy. Prof. Kesitch, of St. Vladimir's, New York, and Fr. Stylianopoulos, of the Greek Seminary, Brookline, made it clear that biblical studies increasingly engage the Orthodox. The question of "Canons: Continuity and Reform" appeared in a paper sent by the Archimandrite Papandreou of the Ecumenical Patriarch's Centre at Chambesy, Switzerland; it was commented on by Dr. Aghourides and Dr. John Meyendorff. Very lively debate followed the paper on "Church and the Secular World" by the Rev. S. Harakas, seconded by Prof. Angelescu of Michigan and Prof. D. Evans of St. Vladimir's. The final topic, "Orthodoxy and the West," had three distinguished presenters; Dr. C. Yannaras of Athens University, Prof. Nikos Nisiotes of Bossey, Geneva, and Metropolitan Chrysostomos of Myron, from the Patriarchate of Constantinople.

His Eminence, Archbishop Iakovos, in a closing address, announced that the papers and discussions would be published in English this fall. Both Orthodox and non-Orthodox will gain a better insight into the fundamental relationships of the former to each other and of the mutual benefits of cross-fertilization with the latter, by examining the data so ably presented at this conference.

PAUL B. ANDERSON

METHODISTS

Council Protests Rhodesian Ban

The World Methodist Council has expressed "profound dismay" at the "unwarranted interference" of the Rhodesian government in banning United Methodist Bp. Abel T. Muzorewa from black tribal areas in that country. The action was taken by the Ian Smith regime apparently in retaliation to the bishop's opposition to the Rhodesian Land Tenure Act which would divide the country into two equal parts, one for 250,000 whites and the other for the 5 million blacks.

Bp. Muzorewa, a native African and a vigorous foe of the white supremacist Smith government, will be barred from about three-quarters of his church's 35,000 members. The World Methodist Council's executive committee meeting in Geneva viewed the action of the Rhodesian government as "an example of restriction of religious liberty. . . ."

The ban on the bishop's travel was the first known act of public retaliation by the Rhodesian government against the head of a church in the current controversy over the Land Tenure Act. Earlier

this year Bp. Muzorewa had joined with leaders of 16 churches in opposing the act and in protesting that churches register as voluntary associations. The statute, churchmen said, would make interracial worship virtually impossible.

At a United Methodist conference held last June, the clerical and lay leadership supported Bp. Muzorewa. The conference also stated that United Methodist churches would not register as voluntary associations.

ENGLAND

Black Magic or "Bunk"?

Candles burning near skulls; family vaults and tombs desecrated; hunts for vampires; evil rites driving away a vicar from his parish—all bunk, as one news columnist charged, or a serious business, as king witches and some churchmen maintain?

A leading authority on the subject, Charles Pace, known to witches as Hamar-At, estimates there are 30,000 practicing witches in Britain and more than 500,000 ordinary people interested in black magic. "Unlike the churches, many of which get emptier each year, witchcraft is steadily gaining adherents," he wrote after taking part in an investigation sponsored by the Sunday newspaper, *News of the World*.

Witchcraft in England received a push in the 1950s from Gerald B. Gardner, who organized witches' covens and developed a ritual. His book is now enjoying a revival. Mr. Gardner, who died in 1964, explained that black magic is simply the use of some abnormal faculty. Witches believe, he said, a power within them is released by rituals and more rapidly when naked.

What has caused the present interest? Canon J. D. Pearce-Higgins, acting provost of Southwark Cathedral and an expert on psychical studies, told Religious News Service that the cause was "the failure of the churches to have any reasonable eschatology." He was not prepared to discuss the whys and hows of the cults.

Recent examples of what is going on include:

(✓) The Rev. Percy Gray, 38, vicar of St. Crispen's, London, states that he was asked to rebury the body of a child which could have been taken from a coffin in the now-closed Nunhead Cemetery. He believes the body was removed for a black-magic ceremony. He also reported several incidents in which gravestone crosses were smashed and tombs were broken open. He is now organizing a society for the protection of the dead.

(✓) In May, a 113-year-old vault in St. Gregory's Churchyard, Canterbury, was opened and bones scattered. The words "Lucifer" and "Pigs" were written on a skull.

(✓) In August, magistrates in Clerken-

well, in central London, were told that police had found a man in a cemetery carrying a large wooden crucifix to which was hooked a piece of rope and a stake—he said he was looking for a black magic meeting.

(*) The Rev. Lewis Barker of Clop-hill, Bedfordshire, left his Anglican parish because “the non-stop black magic rituals” got him down. Mr. Barker, 67, told of graves being opened, bones placed in circles, skulls on iron bars, circles enclosing Maltese crosses, and black candles on the gates to the church.

The incidents in lonely churchyards are small compared to the “real orgies” confined to the big-cult circles and covens, according to Mr. Pace. A coven customarily has 13 members, 12 witches, and high priest or priestess. Mr. Pace states that every town of any size in Britain has at least one coven. New witches are initiated at ceremonies involving magic circles, scourges, altars, and sexual intercourse between the new witch and the initiators.

Witchcraft in England is not illegal since the ban on it was revoked 200 years ago.

NEWS FEATURE

“The Coming Black Church”

Contrasts between what he called the “Negro church” and the “mulatto church” with the “black church” were cited by Dr. Samuel B. McKinney, a leader among black clergymen in the American Baptist Convention. He presented his views in a series of papers for his congregation at the Mount Zion Baptist Church in Seattle. He said that the black church is now in the process of being born and will incorporate the best features of the Negro church and the mulatto church to undergird and buttress it. He delineated the contrasting types of churches under discussion as follows:

Most churches in the black community are “Negro.” “The Negro church believes in and practices festival and celebration every Lord’s Day,” he said. It “rejoices gladly, loudly, often, and makes no apology for what it does. Because the Negro church is still deep in the ‘black idiom’ . . . it can still draw some huge throngs, although many youths are raising serious questions about the content of the Negro church.” This church is pietistic and puritanical, Dr. McKinney said, but it is still an oasis of human love and understanding. He charged that “not enough Negro churches have been involved in the struggle to loose the chains binding men.” At the same time, the Negro church has been concerned about its people, and with all its strengths and weaknesses “the hopeful quality is that it can indeed be black.”

In contrast to the Negro church is the mulatto church. Dr. McKinney said that

his use of this term was not based on color of skin but the adoption of white styles of worship, white goals, and the imitation of white middle-class values and standards. Noting that the mulatto church is integrationist, he said that it is comprised of blacks in essentially white churches. “It may be fair to say in some instances the mulatto church is whiter than some white churches,” he said. “Historically, the mulatto church separated itself from its less fortunate brethren and (members) considered themselves a breed apart, only to discover in most instances they were too dark to be white, yet too white to be black.”

Dr. McKinney talked about the identity problems of the mulatto church. “Mulatto churches, for instance, turned their noses down upon gospel music because they did not wish to be identified with the singing of cornfield ditties and consider the anthem to be a mark of having arrived musically.” But he saw some good in the mulatto church. “Mulatto churches helped to give birth and sustaining support to the Urban League, NAACP, and the civil-rights movement which were basically middle-class movements.” The mulatto church is blessed with capable, competent leaders in key positions in society who could, if they ever become turned on, help deliver liberation to the masses.”

Turning to the “black church,” Dr. McKinney said that it will demand a clergy trained “not away from its people, history, culture, and faith but prepared to lead black people in all areas of truth.” He added that the black church “will continue to be eclectic, which means borrowing from all traditions and making them one’s own.”

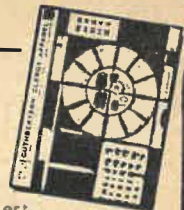
“Music in the black church will consist of stately anthems, gut-soul gospel, beautiful organ themes and rollicking piano, bongo drums, and guitars. The musical scene will help all God’s children to celebrate. Celebration and festival, rejoicing and praising will be high on the black church’s agenda as it attempts to help people over the ‘Gutenberg syndrome’ and come into touch with humanity again.”

Commenting that the black church would be committed “to the struggle to set the captives free,” Dr. McKinney said that the term “black church” would not limit membership to blacks only. “Remember, black is the mother of all colors,” he said; hence, black is universal and inclusive. “The black church will welcome into its bosom men of all walks of life.”

Dr. McKinney predicted that “only the church standing with the oppressed will survive, because God always takes his seat among the disinherited. Historically, the black church has stood with the underdog. All people who sit with the oppressed are eligible to be a part of the black church—to be a part of God’s new creation.”

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Book Reviews

THE DYNAMICS OF GRIEF. By David K. Switzer. Abingdon Press. Pp. 221. \$5.50.

Pursuing his thesis that separation, or even its threat, from emotionally significant persons threatens the integrity of an individual and thus is the essential dynamic in the experience of grief, the author has five stated goals in *The Dynamics of Grief*: to define precisely "grief"; to delineate the dynamics of grief; to bridge the gap between the present experience of grief and its antecedents; to relate personality development and the role of language in that development in such a way that the experience of grief may be understood and its needs met; and to encourage further research relative to the grief experience.

David Switzer's book is neither a guide for the casual reading public, nor a revelation to the accomplished student or professional. His reiteration of the works of major scholars, to support his thesis, is both inadequate for the lay reader and unnecessarily abundant for the professional. I found myself longing for the book to sound less like a doctoral thesis designed to illustrate knowledge and orthodoxy and more like a creative stance ventured by a practicing professional. I am left grieving (separated) at not knowing the author, even upon completion of his book.

(The Rev.) DOUGLAS C. TURLEY, JR.
St. Patrick's, Atlanta, Ga.

RELIGIONS OF AFRICA: A Pilgrimage into Traditional Religions. By Noel Q. King. Harper & Row. Pp. 116. \$4.50.

The author of this little survey has taken pains to bring to western awareness some of the richness of meaning behind traditional African religious beliefs and practices. He is much more than an observer or impartial visitor to the communities he visits. In the spirit of a man leading a pilgrimage to a sacred place, he shares with us his sensitivity to and high regard for the people he writes about.

Among Africans—and Noel King gives a good cross section of examples—the key concept is *spirit*, rather than God. Spirit is that which gives life, individuality, and power, whether for good or evil, and it permeates *all* of the material environment. By certain acts man can put himself in touch with spirit and thus participate in shaping his destiny. Failure to cooperate with the spirit world brings disaster.

The natural concomitant of this highly traditional type of religion, where even aberrations and surprise events are explained by a system of mythical causes, is, of course, an insularity from history which begs its own question and a much broader one as well: How may windows

be cut in the walls between traditional religions and changing society?

Prof. King provides an excellent glossary and also an ample list of supplementary resources, including audio-visual aids which he considers essential to understanding his subject. *Religions of Africa* is highly readable and provocative for anyone who can say to himself: "We all worship the same God, and these are some of my brothers."

KATHRYN K. ATWATER
St. Dunstan's, Blue Bell, Pa.

DRUGS AND YOUTH. By Joseph H. Brenner, Robert Coles, and Dermot Meagher. Liveright. Pp. 258. \$5.95.

Drugs and Youth is an attempt to bring together from medical, psychiatric, and legal perspective, factual information regarding drugs and their use. Two of the authors are psychiatrists, the other a lawyer; all three have apparently had extensive contact with users of drugs, in medical and legal contexts. Thus much of the information provided here is drawn from this experience, and for this reason reflects the personal opinions of the authors regarding many aspects of drug usage, particularly those pertaining to marijuana. This does not impair the usefulness of this book as a source of much-needed information; the authors are surely justified in forming opinions and drawing conclusions on the basis of both what is known about drugs and drug usage through objective scientific studies, and also on the basis of many years of personal experience with drug users.

Drugs discussed include LSD, mescaline, "speed," peyote, and heroin. Brief histories of origin and usage are presented, and in some cases, where such information is available, pharmacologic properties are mentioned. Most of the discussion, however, is devoted to marijuana, and quite appropriately, since marijuana is undoubtedly the most widely used of all these drugs. Furthermore, it is marijuana usage that currently evokes the greatest response among the public in terms of strongly held opinion, perhaps most of the time poorly substantiated though they are. The authors carefully differentiate marijuana from the other drugs, including the narcotics. This distinction is most important if one is to approach the whole subject of drug usage informatively. This "separate status" of marijuana, based on both known properties of the material itself and also on clinical experience with drug users, constitutes much of the reasoning by these authors regarding marijuana usage.

The current legal situation regarding drugs is discussed at some length, and the well-known confusion and inconsis-

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encies in this area regarding drug usage are explored. That changes need to be made if justice is in fact to be served is clearly indicated by the authors throughout this section of the book. The drug laws, particularly those pertaining to marijuana, are listed by each state, and are in most cases up-to-date for this year. They clearly strengthen many of the authors' conclusions relating to drug usage and the law. A short bibliography of books and articles on drugs is included, encompassing many facets of drug usage—pharmacologic, psychiatric, social, and legal.

While the reader may not agree with many of the opinions posed here, especially those pertaining to marijuana, he owes it to himself to consider thoughtfully the information brought together in this book. I recommend it to those persons who wish to learn more about drug usage, and also to those who are quite certain they know about all there is to know.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.

LOVE-JUSTICE: A Contemporary Study of Modern Ethics. By Hugo W. Thompson. Christopher Publishing House. Pp. 256. \$6.95.

The dust jacket reads, "His book is well suited for use as supplementary reading for courses in philosophy and religion. Also, it will appeal to clergymen and interested laymen." This apt statement immediately makes it clear that *Love-Justice* is hardly the book you quickly browse through. However, it is very well written and Dr. Hugo Thompson brings good insight into our traditional concepts of love and justice.

Traditional words and philosophical

language are used by him but it is in their application that the study is appropriate to 1970. He recognizes that justice as it is now practiced is often unjust and he twice uses the example of two men being arrested for speeding. The family sizes are equal as are the circumstances surrounding their arrests. Each is fined the same amount of money. However, one man is very wealthy, the other very poor. Justice seems jaundiced here.

The book deals with the whole subject in greater detail but it is found in greatest focus in the chapter "Love-Justice." A later chapter entitled "God" seems to conclude the book, but...two more chapters are tacked on. They are both interesting but seem to put an undue strain on the purpose of "Love-Justice."
(The Rev.) JAMES KAESTNER
St. Alban's, Marshfield, Wis.

PROVERBS. By William McKane. Westminster Press. Pp. xxii, 670. \$12.50.

The author of the latest volume to appear in the Westminster Old Testament Library series is Professor of Old Testament at the University of St. Andrews in Scotland. He gives us his own translation of *Proverbs*, a study of similar literature outside Israel, and a detailed commentary on the text, grouping the material under three heads: "Instruction Genre," "Sentence Literature," and "Poems and Numerical Sayings."

Proverbs, like the other "Wisdom" books (*Job*, *Ecclesiastes*, *Ecclesiasticus*, *Wisdom of Solomon*) has often been coldly looked upon because it is concerned with *man*, his conduct and involvement in the world. We miss the great themes we hear elsewhere (Election, Covenant, etc.). But "salvation-history" is not the

whole of Old Testament theology, and what the Wisdom books offer is a creation-theology, an attempt to see man from the perspective developed in Genesis 1-2. Again, the ethic of Proverbs as William McKane makes clear, is not to be dismissed as a simple utilitarianism or crude recipe for success: the sage is probing to find the divine order established in the world and into this man must integrate himself.

A few points call for special comment: (1) Wisdom was an international movement, and the affinities of Israel's literature with that of Egypt and Mesopotamia have become ever more clear. Fifty years ago, attention was drawn to the close resemblance of Proverbs 22:17-24:22 to *The Instruction of Amenope*. Dr. McKane sides with most scholars since then in seeing the biblical passage as dependent on the Egyptian. (2) In chapter 8, is Wisdom merely a personification or is it an hypostasis—a divine attribute or activity endowed with personal identity? I would have expected a more full and precise discussion of this problem in view of the importance of the passage for later Jewish theology and Christological doctrine. (3) Proverbs has been described as "a collection of collections" of Wisdom sayings. The first such, chapters 1-9, has often been described as late, perhaps fifth century. Dr. McKane shows that it is an example of the Instruction Genre and best compared with Egyptian models and that it cannot be classed as late on grounds of form-structure alone.

The author has produced a superior commentary which will remain standard for some time.

(The Rev.) J. R. BROWN, D.D.
St. John's College, Winnipeg

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Booknotes

Karl G. Layer

MARRIAGE: An Interfaith Guide for All Couples. Edit. by Raban Hathorn, William H. Genné, and Mordecai Brill. Association Press. Pp. 253. \$5.95. This manual is not directed primarily to those who unite two different faiths or Christian communions in a religiously-mixed marriage, but rather it is concerned with the traditions, insights, values, and goals for marriage in the various Christian and Jewish bodies. The intent is not to gloss over the differences of attitude and outlook on marriage and family living as taught by the different traditions. But for those who live within them, it attempts to explore the common central conviction that God is the author of marriage and that marriage is a continuing, living contract with God—a way of life that is "vocation, covenant, and sacrament." This guide is illustrated with facts, statistics, cases, and examples. It deals with such concepts as budgets, babies, children and school, family and community, childlessness, interfaith marriage, sex and marriage, broken marriage, etc. It is intended both for married couples and for those preparing for marriage. Of value also for pastors.

GOD SEEKS FOR A NEW AGE: From Crisis Theology to Christian Atheism. By Roch A. Kereszty. Pflaum Press. Pp. viii, 149. \$2.95 paper. Although the death-of-God phenomenon has seemed to fade into the background, it is still very much with us, not as an openly-declared theological position but as a perceptible mood, an undercurrent which influences Christian thinking and living, maintains Roch Kereszty. This phenomenon is perhaps as strong, if not stronger, in American Roman Catholicism as in other churches. There are many promising signs of a theological and spiritual renewal, says the author, but authentic reform and development is always threatened by accompanying tendencies which constitute a danger for the authenticity of the renewal. The author feels that the concentration of many religion textbooks is on man as the center of religion, and one must be aware of that fact. The author's purpose is to analyze the development of Christian atheism, perceive at least some of the causes which generated it, and discuss the problems it raises. The book begins with a short evaluation of Bp. Robinson's

Honest to God, and then a study of Hamilton, Altizer, and van Buren. In the remaining chapter the study examines the contributions of crisis theology and neo-orthodoxy, in particular the influence of Bultmann, Tillich, Barth, and Bonhoeffer.

THE GOSPEL ACCORDING TO JOHN: A Contemporary Translation. The New York Bible Society. Pp. 47. Paper. This is the first volume of a new translation of the Bible being published by the New York Bible Society. The entire project, the title of which is *The Holy Bible: A Contemporary Translation (ACT)*, is expected to take about seven more years. The language is indeed contemporary and readable; notes are provided.

WHAT ARE THE THEOLOGIANS SAYING? By Monika Hellwig. Pflaum Press. Pp. xiv, 98. \$1.50 paper. This is a book primarily for Roman Catholic adults who want to understand the changing focus in RC theology but who have no specialized training in theology. It treats some of the basic questions theologians have been working on. They are not always the immediate practical questions, but the more fundamental ones which often must be asked before the practical ones can be solved. The volume is planned in 10 short chapters, each more or less complete in itself.

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(Continued on next page)

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

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(Continued from previous page)

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The Living Church

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