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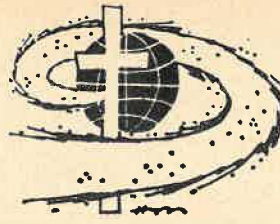
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# Around



# & About

— With the Editor —

During the past Holy Week the Church Militant lost one of its ablest preachers, pastors, and liturgical composers, in **Henry N. Hancock**, Dean of St. Mark's Cathedral in Minneapolis. I was privileged to have him as a friend and also as a colleague on the drafting committee for the Eucharist, which helps the Standing Liturgical Commission to prepare texts for eventual Prayer Book revision. The committee works as a committee, and so anonymously; but it may be reported that Dean Hancock was an eloquent and uncompromising spokesman of the position that when the Prayer Book needs to be revised it should be revised, not replaced. If the Cranmerian eucharistic rite as American churchmen know it is preserved, in substance, through the present period of reappraisal and experiment, Harry Hancock will be among those responsible for this (I think) happy consummation.

How often he came up with the phrase we were groping for, in our sessions! And always, it sounded like the Prayer Book but yet was readily comprehensible to any literate contemporary, thereby proving that this can be done. He will be sorely missed, but it is a comfort to reflect that some of his phrases may find an abiding place in tomorrow's edition of the Book of Common Prayer.

By the end or even the middle of the 70s, fashionable theology may be garbed in gloom, but at the moment much of it is cavorting merrily on light fantastic toe in an ecstasy of celebrating everything. Don't be too surprised if one of these days you hear the liturgist say, not "Let us pray" but "Shall we dance?" If this frolic continues, inevitably must come (O lost) — "The family that plays together. . . ." As a temperamentally blithe spirit I ought to be an easy sell for gamboling godliness; but much of its contemporary expression, e.g., **Harvey Cox**, **Corita Kent**, and **Sam Keen**, strikes me as unplayfully contrived and unspontaneously studied. It seems to exhort us to celebrate our way to God, and that is the wrong order. We should celebrate *from* God. "Rejoice—in the Lord," St. Paul counsels. The Lord is the source of our joy, not the goal of it. (Joy has no goal because it is "already there.") Three centuries ago **Jeremy Taylor** said: "Now our duty standeth on the sunny side; for so good a God do we serve, he hath made it our duty to be happy, so that we cannot please him except we be infinitely pleased ourselves."

My point, if any? That this theology of play and celebration would be better if it were more theology and less anthropology, more "out of this world" at its source so that it can work itself out in glad celebration *in* this world. After all, it is not life, or the world, we celebrate, but God himself; that is, if we are Christians.

In my recent editorial review of *The New English Bible* I forgot to mention one rendering in it that "says it all" in contemporary English—St. Mark 8:34-37: "Then he called the people to him, as well as his disciples, and said to them, 'Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self? What can he give to buy that self back?' " The master stroke here is the use of "self" instead of "soul."

It would be a bad mistake, I think, if we were to drop the body-soul duality from Christian speech altogether. There are times when we cannot talk about a human person in any other terms. But the man of today may yawn when you talk to him about his soul, while the mention of his self may either galvanize or terrify him. He seems to be saying: "My soul I commend to God, who I'm sure is taking the best possible care of it; but everybody please lay off my precious self." It was this precious self, of course, that Jesus was usually talking about.

"Halfway to Houston" is the name of the guest editorial in this week's issue. Its co-authors are the Rev. **J. Moulton Thomas**, field representative for the Anglican Fellowship of Prayer, and **Donald F. Schurk**, president of the Connecticut Assembly of the Brotherhood of St. Andrew.

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# The Living Church

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## DEPARTMENTS

Around and About	2	Deaths	15
Booknotes	15	Editorials	11
Books	14	Letters	4
Church Directory	16	News	6

## FEATURES

Caring for the Ill and Dying	8
Letter to Vietnam	10

## THE KALENDAR

April

- 26. Easter IV
- 30. Catherine of Siena

May

- 1. SS. Philip and James, App.
- 2. Athanasius, B.
- 3. Easter V

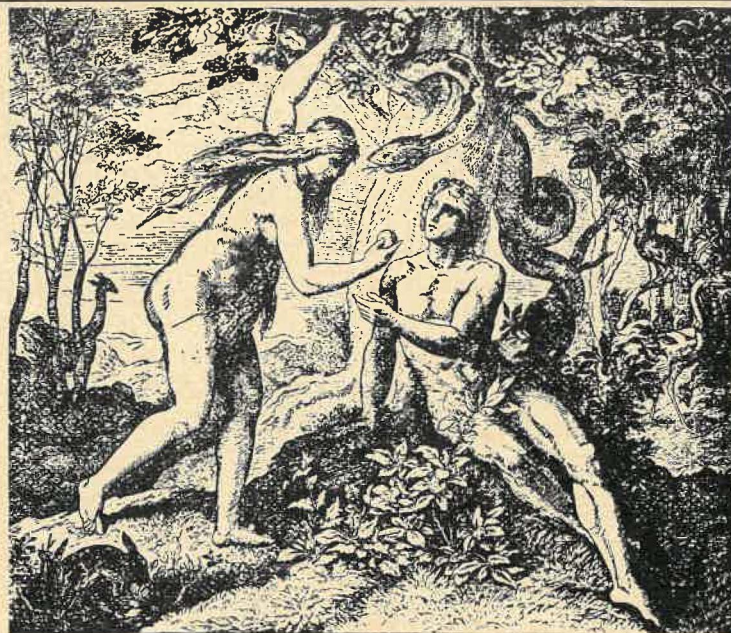
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# Letters to the Editor

## The Authority Crisis

Your editorial [TLC, Mar. 15] lays it right on the line—the Episcopal Church indeed has an authority crisis and the “folks back home” are becoming aware of it. It is refreshing to find that the Bishop of Chicago openly declared at the Executive Council meeting that “815” should listen “to what bishops and people on the local level have to say.” If “815” listens I suspect it will be due chiefly to the financial pinch “815” is feeling and not because Bp. Burrill’s wisdom was heeded.

When I was a boy I was sent to church and Sunday school and took the family envelope since I was the churchgoer. I remember those envelopes well—black on one side and red on the other. We put something in both sides and not as much as I know would have been right, but at least we didn’t vote against missions by leaving the red side empty. Now, 50 years later and 28 of them spent in a clerical collar, I look back to those offering envelopes as the most thoroughly just and honest form of stewardship. I am convinced the church lost its soul when it became business-like and assigned quotas which set up a system of minimum askings which are met or membership in the club is either cancelled or a penalty is imposed.

The black and red envelope failed to pro-

duce the money the church needed because the church never really did a good job of teaching stewardship as a Christian virtue. Instead of applying quotas and assessments, the church should have stuck with the old divided envelope and taught stewardship in season and out of season until it worked. I am quite convinced this is the time to return to the divided envelope and teach Christian stewardship with a vengeance, even if it means certain consequences for a time. This would, of course, mean that bishops and priests who are pastors to people (and not primarily fund raisers) would have to do some real teaching about what it means for the church to be on mission. I do believe the dioceses and the national church would be opposed to this suggestion because it would indeed cut into revenues and cause pain and distress at levels above the folks back home and perhaps lop off a few heads in the machinery at “815.” However, the folks back home would become involved in mission and perhaps become a bit more trustful of the national leadership. This kind of honesty at the grass roots is much needed, and if prosecuted well could get all of us to that 50-50 basis (half for ourselves, half for others) so much to be desired.

The authority crisis and the dollar crisis are almost completely interwoven. The cure lies in the practice of the Christian religion through stewardship on the local level by

the people of God and by the hierarchy who control the funds they receive.

(The Rev.) WINFIELD E. POST  
Rector of St. Luke’s Church

Racine, Wis.

In my opinion your editorial on the subject of authority in the church misses the point entirely. The real question at the root of the present controversy is not where authority lies, but where it applies. I simply do not believe that the Holy Ghost speaks to anyone, whether individual, bishop, or church council about how to spend money. My authority is our Lord’s own reply to him who asked for help in seeking to divide an inheritance: “Man, who made me a Judge or divider over you?” (Lk. 12:14).

(The Rev.) C. M. COLDREN, Th.D.  
Rector of St. John’s Church

Marietta, Pa.

I have always been accused of being an extremely “low churchman” but I must say your editorial is too low even for me. Little did I ever dream that I would live to see the day that such a congregationalist editorial would appear in TLC.

(The Rev.) THOMAS G. FAULKNER, JR.  
Rector of St. George’s Church

Fredericksburg, Va.

TLC has pointed right at the core of PECUSA’s crisis. The essay group “Church and Society” alone should revive the fainting spirits of those who have lately been so unhappy with the content of TLC. “PECUSA’s Authority Crisis” is a comprehensive overview that literally spellbound this reader. May all fainting spirits and discordant hearts find a mutual awakening!

It is the first paragraph of Thomas M. Peter’s letter, however, which warns us of the grievous consequences that will befall us if the church and civil government continue to confuse their roles in their commonly shared *social* ministry. The past cannot be changed. It would be well to remind naively trusting churchmen that the Seattle convention of 1967 gave “authority” for the special convention at South Bend and that everything that has happened since is the result of that naive trusting. We must not forget that “PECUSA” contains within its own ecclesiastical constituency a goodly share of military, governmental, and other people who are in strategic positions to influence civil affairs for the better. Considering this fact I have winked a little at some of the ways church money has been funded for “secular” interests. The witnessing of corroding evils in our American society is a very legitimate function of that part of our total ministry which might well be described “chaplaincy service” to national and state “civil authority.” We are aware of “states rights.” Now Bp. Kinsolving has witnessed “diocesan rights.” It is reassuring to know that this bishop and his constituency paid \$1 to the “national church” to “stay in the club” and that humor continues to serve as medication in time of great social dis-ease and un-rest.

I am near exhaustion from praying for “The President of the United States, the governor of ‘this state’ and all in civil authority” (BCP, p. 28). Ludicrous as this may seem I am actually convinced there are today more civil “authorities” who “know” whose “minister they are” than there are church “authorities” who are *duly* consider-



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ing whose "authority they bear!" If this is actually so, it is time to switch this thing around. Three favorite "civil authorities" are receiving TLC at my request. I invite these civil servants to engage themselves and their families, friends, and constituents in prayer caucus using the prayer for clergy and people found on p. 18 of the Prayer Book.

FRANK R. PARTRIDGE

Riverside, Ca.

### Where to Economize

The age of miracles has truly not passed. It never occurred to me that one day the Rev. Lester Kinsolving and I would be in accord on any matter as we have been antagonists, friendly I hope, in the years that we have known each other.

But I am fully in accord with his letter [TLC, Feb. 8] concerning *The Episcopalian*. Although I am a retired bishop I think and feel strongly that if budgets have to be cut (I am referring to the national church) for the special program, cuts should not come from either the overseas or domestic missionary fields. Rather, we should cut off the non-essentials and the luxuries.

To wit, I doubt if we need an house organ like *The Episcopalian*. Loyal I tried when active to get our congregations to support it, but quite frankly I do not find it very interesting myself. The paid staff at "815" could, in my opinion, be cut in half, and function just as efficiently. That would be, if I remember correctly, about the number of paid staff when my beloved friend Henry Sherrill was Presiding Bishop.

Although as chairman of the national Department of Christian Education I served

on the board of Seabury Press, and John Goodbody is a close friend, here again we could make a sacrifice and let publishing be done by private enterprise, i.e., Morehouse-Barlow, at no expense to the church; and, in my opinion, no loss to the church either. I am on vacation and do not have access to files so I cannot do research on the matter and consequently know whether we are still subsidizing the press or not, or whether they are now in a position that they can gradually retire the hundreds of thousands of dollars we have invested therein.

But in making choices I opt for the traditional missionary program of the church with full and enthusiastic approval of the idea that the church must serve the world, i.e., rejected, poverty-stricken, and handicapped peoples of whatever race or class. But I would not support it by sacrificing our effort to bring the good news to the world.

(The Rt. Rev.) HENRY I. LOUITT, D.D.

Retired Bishop of South Florida

Orlando, Fla.

### Housekeeping

I read with interest the article by the Rev. James E. Carroll [TLC, Feb. 15]. I agree with most of his comments but concerning baptism I disagree. It seems to me that if we have some such canon regarding baptism as he proposes we are saying that baptism is not entrance into the Christian church, but part of the initiation of the Episcopal Club.

I for one have always taught and always believed that in baptism a child or person was made an inheritor of the Kingdom of Heaven, not of the Episcopal Church. Are

we to deny the gift of God's Holy Spirit to a child simply because its parents are not members in good standing in our small club? This does not seem to me to be the act of a Christian concerned with the Kingdom of Christ.

(The Rev.) RICHARD H. HUMPHREY

Rector of the Church of the Good Shepherd  
Pawtucket, R.I.

### Mutiny?

The "New Policy for Chaplains" demanded by the Rev. Leon A. Dickinson of the United Church of Christ [TLC, Feb. 1] appears to make this clergyman an accessory to mutiny. I would hope that the statement, "... chaplains will . . . give support to the officers and men who will refuse . . . an order they deem in error, immoral, or in violation of the laws and customs of war and a crime against humanity," has been quoted out of context and does not mean what it says.

The key word is "error." The exigencies of combat demand prompt obedience to orders for the protection of the men receiving orders and their comrades. To allow an individual to disobey an order simply because he deems it in error would result in many needless casualties. Is Mr. Dickinson advocating fratricide?

All would agree that the articles of the Geneva Convention must be observed and violations punished, but Mr. Dickinson's "demands" are much too broad. All war is "a crime against humanity."

R. B. WING  
Col. AUS, Ret.

Carthage, Mo.

## BLACK MANIFESTO or WHITE MANIFESTATION?

Does this nation need the Black Manifesto—which demands financial reparations under threat of "armed struggle" and "revolution"—to gain equal rights for Negro Americans?

Or does it need a massive white manifestation of concern over the plight of black Americans?

The Episcopal Church's Special Convention II in South Bend last September voted for the Black Manifesto. The Convention allocated \$200,000 to be channeled to the Black Economic Development Conference, advocates of the manifesto.

We offer a responsible alternative for the responsible majority of Americans. People who recognize the anguish that elicited the manifesto, but who in good conscience cannot support the funding of BEDC.

We advocate immediate financial assistance for established Negro organizations operating within the framework of the American system. Groups such as the NAACP. And the Urban League. We are also establishing programs of direct financial assistance for ethnic minority businesses.

Our initial fund-raising goal is \$300,000. Please help us help our black brothers without helping the revolution.

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# The Living Church

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## SEMINARIES

### Bp. Mosley Will Head Union

The Rt. Rev. J. Brooke Mosley, presently deputy for overseas relations of the Episcopal Church, has accepted election to be the 12th president of Union Theological Seminary in New York. He will succeed Dr. John C. Bennett who retires on July 1. Bp. Mosley expects to take office soon after the Episcopal Church's General Convention in October.

In reporting his election, *The New York Times* noted that he will be "the first president of the 134-year-old seminary to come from outside the Calvinist tradition."

Bp. Mosley has distinguished himself in his ministry as a liberal on social issues and an active ecumenist. He describes himself as a "worldly Christian" who is "more interested in what God is doing in the world than in what is happening in religious institutions."

A graduate of the Episcopal Theological School in Cambridge, Mass., Bp. Mosley spent the year following his graduation working for the Department of Public Welfare in Cincinnati. He began his pastoral ministry in St. Barnabas Church, an inner-city parish in that city. In 1944 he moved to Washington, D.C., to head the department of Christian social relations for the Diocese of Washington. His next move, six years later, was to the deanship of the Cathedral Church of St. John in Wilmington, Del. He was consecrated a bishop in 1953 as Coadjutor of

Delaware and became the diocesan two years later.

In 1968 Bp. Mosley joined the staff of the Executive Council to head the Episcopal Church's overseas program. When he took this post he declared that one of his objectives was to "try to avoid the patronizing and colonialist style that has characterized so much of our church work in the past."

A native of Philadelphia, Bp. Mosley is a graduate of Temple University. He is 54 years of age, married, and has three grown children.

Union Theological Seminary has been internally torn by controversy, especially about the question of the institution's involvement in social unrest. A few weeks ago the board of directors refused to go along with a student-faculty resolution calling on the seminary to raise bail for 13 Black Panthers now awaiting trial on bomb-conspiracy charges. Bp. Mosley said in an interview that he agreed with the board's decision but that "this is the sort of suggestion that a president of a Christian institution has to take very seriously."

## EASTERN OREGON

### Cluster Ministry Instituted

The Wallowa County, Ore., cluster ministry came into being with the institution of the Rev. William B. Watson, priest of the Missionary District of Eastern Oregon, as pastor of the Lostine Presbyterian Church, as well as vicar of

St. Patrick's, Enterprise. He will live in the Presbyterian manse in Lostine.

The Wallowa cluster ministry will bring the two congregations under common pastoral leadership, emphasizing mission rather than maintenance of property. For the past year, the bodies which have been discussing the formation of cluster ministries—Methodist and UCC as well as Presbyterian and Episcopal—have had two ordained ministers in the county but have been maintaining six residences.

Participating in the service of institution were representatives of the Episcopal and Presbyterian Churches and special guests from the Roman Catholic, Christian, and Nazarene communions.

## ORGANIZATIONS

### Bishops Receive RACA Statement

Copies of a paper prepared by members of the Recovered Alcoholic Clergy Association (RACA) at their second annual conference [TLC, Mar. 1] held at Seabury-Western Seminary have been sent to all bishops of the church. And at least one bishop thought it worthy of further circulation—to his clergy.

The National Council on Alcoholism's estimate that about one out of fifteen persons who drink alcoholic beverages is, or will become, an alcoholic is no different for clergy than for other vocational groups, RACA members contend.

RACA, with about 50 members scattered throughout the country, wishes to do what it can to get the church to come to grips with the problem of alcohol and offers its resources and services to bishops needing help in dealing with alcoholic clergy.

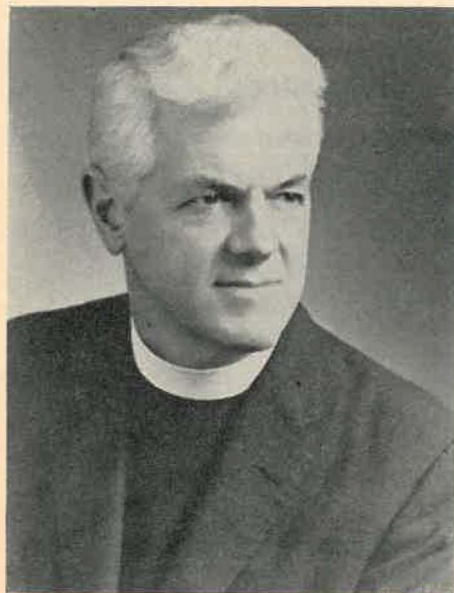
## DALLAS

### Fourth Diocesan Elected

The Very Rev. Donald Davies, dean of Trinity Cathedral, Omaha, was elected fourth Bishop of Dallas, in a specially called convention Apr. 2, to elect a successor to the Rt. Rev. C. Avery Mason, who died Mar. 4 [TLC, Mar. 29].

The election came on the eighth ballot, with Dean Davies receiving 91 of the 144 clerical votes cast—73 necessary for election, and 348 of the 571 lay votes cast—286 necessary for election.

Dean Davies, a former Presbyterian minister, holds degrees from Seabury-Western Seminary ('47), and was or-



BISHOP MOSLEY



DOCTOR BENNETT



BISHOP-ELECT DAVIES

ained to the priesthood in 1950. He is also a graduate of the U.S. Army Chaplains School, serving as a chaplain, 1962-64. He returned to Seabury-Western as associate professor of Christian ministries and sub-dean, in 1964, resigning from there at the end of 1968 to begin his new duties as dean of Trinity Cathedral. Bishop-elect Davies and his wife have five children.

#### ABORTION

### Liberal Law Passed in Virginia

A bill liberalizing Virginia's 123-year-old abortion law will be signed by Gov. Linwood Holton. The old law permitted abortions only to save the life of the mother. The new law includes grounds for abortion relating to the mental and physical health of the woman, possible deformity in the child, and pregnancy resulting from rape or incest.

The new Virginia law will parallel Maryland's abortion law except that a residency period of four months will be required. Virginia's law also will require a three-physician hospital abortion review board approval for every abortion operation, plus an affidavit from the woman's physician. The husband's consent would be required in cases of a suspected malformed child.

President-elect of the Virginia Society of Obstetricians and Gynecologists, Dr. Christopher Murphy of Alexandria, asserted that changes were not necessarily desired by his medical colleagues and would expose doctors to malpractice suits if they refused to perform abortions under the bill's criteria. He said he spoke only for himself.

A private physician told a legislative

hearing on the bill: ". . . Some of our lawyer friends have not carried us before a judge to prosecute us for some of the things we have done." He also said doctors have performed abortions while "perfectly sure" they were in "the best interests of society," and, he added, "we don't do them a lot of times when we know deep down we should."

#### COCU

### "Evangelical Gains" Seen from Opposition

Opposition to the projected nine-church merger by the Consultation on Church Union (COCU) may benefit the National Association of Evangelicals (NAE), an evangelical leader predicted. Dr. Clyde Taylor of Washington, D.C., said he expects some congregations opposed to participation of their church bodies in COCU negotiations will seek affiliation with NAE.

The association is made up of 39 smaller conservative protestant bodies with an estimated 2.5 million members, but claims a service constituency of 18-19 million persons. It includes 34,000 congregations, some of which are affiliated with bodies not holding membership in NAE.

Unlike the more liberal National Council of Churches and the more conservative American Council of Christian Churches, the NAE is not plagued with controversy and has "never been healthier," Dr. Taylor stated. "We feel that God has been very good to us."

Dr. Taylor, who was honored at a dinner in Minneapolis, recalled NAE's successful campaign to keep paid religious broadcasts on the air and reviewed NAE work on behalf of foreign missions and military chaplains. He also expressed optimism for the future of the church based on rapid growth of protestant groups in Africa and South America. The biggest problem with society, he said, is sin. "Unless people get right with God, they are not going to be good citizens or good employees and will not be able to solve the major problems of society."

#### LOUISIANA

### Diocese Joins Conference

For the first time the Diocese of Louisiana has joined a statewide ecumenical organization. Leaders of eight Christian bodies meeting in Baton Rouge, signed a document forming the Louisiana Interchurch Conference. The new organization, open to all churches in the state, represents Christian groups totaling 2 million members.

Over 145 persons heard three bishops—the Rt. Rev. Iveson B. Noland, Bishop of Louisiana; the Most Rev. Philip M. Hannan of the Archdiocese of New Or-

leans; and United Methodist Bp. Aubrey G. Walton—speak at the dinner meeting held during the constituting assembly.

The assembly elected Msgr. Charles J. Plauché, pastor of St. Francis Cabrini Roman Catholic Church, New Orleans, as president. A Methodist layman, Dr. G. L. Netterville, president of Southern University, was elected vice president; and the Rev. John Payne, rector of Epiphany Church, Opelousas, secretary. The Rev. Robert Ratelle, St. James', Alexandria; the Rev. Kenneth Paul, Church of the Holy Cross, Shreveport; and Mrs. Harry H. Hudson, St. Andrew's, New Orleans, represent the Episcopal Church on the board of directors. The Ven. Willis R. Henton was appointed by the board to be chairman of the faith and order division of the new organization.

The Interchurch Conference replaces the former Louisiana Council of Churches.

#### WEST TEXAS

### Fund Exceeds Goal

The first goal of the Everett H. Jones Advance Fund, named for the retired Bishop of West Texas, was \$1,775,000, but the response from the people in the diocese exceeded that amount by several thousand dollars, bringing the amount pledged or given to \$1,930,609.45. During the last six months of 1969, \$445,631.89 had been received on pledges.

In making a recent report on how some of the money is being spent, the Rt. Rev. Harold C. Gosnell, Bishop of West Texas, listed areas or places being helped financially:

The Church in Mexico—\$4,000 which helped establish a mission in Valle Hermoso. This interest has sparked a new growth there where there are over 100 children in the Sunday school. Negotiations for land are underway, and the church hopes to have a priest in the area by September.

Diocese of Kyushu, Japan—Half of the \$15,000 commitment has been paid to the former companion diocese, making it possible for this small jurisdiction in southern Japan to make ready for a new bishop.

Missionary District of Okinawa—A total of \$100,000 will eventually be sent to this new companion diocese of West Texas. Such interest has enabled the church in Okinawa to raise \$25,000 from its own meager numbers toward establishment of a worship-and-work center in the Cathedral of St. Peter and St. Paul, Naha. This building will replace a termite-ridden structure originally built with surplus WW II materials. A loan of \$50,000 from the China Fund which has been held in escrow by the national church since the communists took over the mainland, has enabled the church in Okinawa to pro-

*Continued on page 12*

Sydney S. Byrne

## Caring for the Ill and Dying

"This is one of the greatest privileges known to man—to help a dying person as he crosses the barrier into life eternal, for there is great satisfaction in assisting one to make a complete and peaceful surrender of all that he has and all that he is. And as one gives, one also receives."

**H**OW shall I care for the critically ill and the dying? This question has poignant meaning for me not only as a minister, but also as a husband, for I have recently lost my wife. I shared her suffering as I helped her to reach that inevitable goal, by caring for her, standing by her as she crossed over the border into the life beyond. Having lived through this experience, I feel it would be helpful to consider this question in perspective, for it has been my privilege to minister to the critically ill and the dying during the 28 years of ministry in parishes, and in such chaplaincies as a sanatorium for tuberculosis, the U.S. Army, a Veterans Administration hospital, a criminal court, and a senior-citizens group.

Before one may even try to answer this question, it seems to me that it is necessary to come to grips with an understanding and acceptance of the whole meaning of dying and death as an ongoing process of that which we call life. In other words, one may consider death as an incident, or an event in the totality of that which Jesus called "eternal life." Such an understanding I have found to be helpful in removing the dread and the actual horror of death, enabling one as a minister to be of genuine help to a soul seeking release from earthbound limitations.

One man stands out as an example to me. He was a Roman Catholic chaplain,

the Rev. Joseph Fontana, whom I came to know at the veterans hospital. I was impressed with his daily administration of Holy Communion after 5 A.M. Mass to anyone desiring it. This regular daily administration and visitation impressed me most about this man of God, now gone on to his rest. Here, then, was my model for my own ministry, reinforcing my conviction of the need for regular daily visitation.

I sense a reluctance and an uncertainty on the part of some clergy as to what one might do for the dying. Surely no one may feel completely adequate in the presence of this need. I think, however, that it is possible, while being aware of one's limitations, to be of real comfort at this time. In most instances it is especially helpful, if possible, to make regular daily (but brief) visits to the dying person. If in the hospital, such visits could be made early in the morning or the evening. If in the home, then the visit must be planned at a time that is convenient for those concerned.

The period I am describing in the illness is that point at which there is a tacit, yet mutual, acceptance of the actual eventuality of death. This may or may not involve an open discussion of the matter. One senses the appropriateness of this acceptance by feeling one's way, and by being sensitively aware to any hint or suggestion given by the person. My only explanation is that I try to follow the leading of the Holy Spirit. It seems appropriate to seal this moment by making the request for "Peace, Rest, and Per-

petual Safety" in the prayer that is described following. This prayer has usually been accepted with relief by some significant sign on the part of the dying one, such as a squeezing of the hand, a look of relief, or even a grateful smile.

**H**AVING set the scene and established the mood, I will now try to put into words what I do at each visit. I always pause at the door before entering the room and make sure that I am completely open and receptive to the sick person and also to make sure that my hands are warm before I offer my right hand. My intention is that I will be a fit instrument of the Lord by trying to bring his healing ministry of grace and strength to an aching heart, a suffering soul. After such preparation, I enter the room quietly, trying not to disturb the person if asleep (and if asleep I leave word of my visit). I try not to startle him by touching him unawares. On reaching the bedside and finding the person awake, or responsive, I usually offer him my hand, noticing the mood of the person as revealed by the way the hand is received. There may be a brief conversation beginning with simple questions. The purpose of these is not so much to elicit an answer, but to give assurance to the suffering one that I am trying to share this experience with him in complete trust. Then keeping hold of the hand I would proceed with the following prayer, perhaps somewhat shortened:

*O Lord, behold, visit, and relieve this your servant. Look upon him with the eyes of your mercy. Bring him comfort*

---

*The Rev. Sydney S. Byrne is rector of St. Hilda's Church in River Rouge, Mich.*



and sure confidence in you. Enable him to bear with patience, pain, suffering, frustration, discouragement, disappointment, disillusionment, and all difficult treatment which may be necessary. Deliver him from all fear, anxiety, worry, distress, danger, and despair. Grant unto all who minister to him that they may be guided with wisdom, patience, and skill; have tender hearts, healing hands, and understanding loving and giving spirits. Give now unto this your servant strength, courage, hope, peace, rest, and perpetual safety for your tender mercy's sake; through Jesus Christ, our Lord. Amen.

Still holding the one hand and placing my other hand upon his head I use the following personally-amended form of the Laying on of Hands, according to the Book of Common Prayer (page 320):

*I lay my hands upon you in the name of the Father, the Son, and the Holy Spirit beseeching the mercy of our Lord, Jesus Christ, that all your sickness of body and soul being put to flight, the blessing of Peace, Rest, and Perpetual Safety may be given unto you through Jesus Christ, our Lord. Amen.*

Then may follow the peace and blessing according to the Prayer Book. For those who have been accustomed to receiving Holy Communion during the earlier stages of the illness, the sacrament would be administered at regular intervals, with the healing prayer and laying on of hands following the service.

As the preceding prayer is said, one senses a gradual relaxation and acceptance on the part of the ailing person. One often feels a draining of one's strength as if the other were actually pulling some power out of oneself. Even if one is often weakened and drained out, at the same time one is grateful to be an instrument of the Lord. I know that I need to grow in this ministry, and am often led to change or add petitions to this prayer, as the Spirit leads me. I feel that what is needed is an awareness and sensitivity to the needs of the person by laying oneself open to any suggestion or thought that may come to the mind, and becoming meticulously observant of the action and response of the sick person. This means meeting him where he is, and carefully guiding him to where he is freely able to "let go and let God." Paraphrasing the commendatory prayer in the Prayer Book (page 319) one feels that the Lord is in truth "Receiving a sheep of His own fold, a lamb of His own flock, a sinner of His own redeeming; a trusting soul into the arms of His mercy into the glorious company of the saints in light."

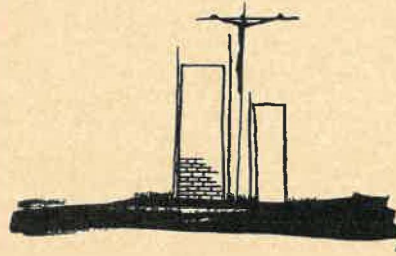
**T**HIS is one of the greatest privileges known to man—to help a dying person as he crosses the barrier into life eternal, for there is great satisfaction in assisting one to make a complete and peaceful surrender of all that he has and all that he is. And as one gives, one also receives.

Each dying soul to whom I have ministered has given me added strength and hope, thus bolstering the faith by which I live. This is indeed a shared ministry. The closing words of St. Francis put it appropriately:

*For it is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born to eternal life.*

I commend this demanding, wonderful, gracious ministry to my fellow clergy and would encourage each man to put himself completely in the hands of the Almighty as he helps souls to enter into the everlasting arms of God.

*I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.*



### First Stone?

**I**t frightens me to wonder:

What if I  
had heard a scream of terror in the night.  
Would I have pulled my shades in huddled fear  
of an involvement?

Would I have cringed in mute and servile dread  
at orders barked beneath a storm-troop cap  
to pull a switch releasing poisoned air  
or touch a flame to fire a roasting-oven?

Would I, a slip of paper in my hand  
that said destroy all things that live and move—  
would I have known the hairline that divides  
sworn loyalty and uncommitted conscience?

Oh God, I cannot say.  
I do not know.  
My God! Don't die! Don't die!  
I need you so.

Elizabeth Davenport Plant

# Letter to Vietnam

By EDGAR M. TAINTON, JR.

**D**EAR JOHN:  
Your mother called me up in considerable agitation Monday evening because of her concern over your recent letters. Fr. Bill of St. Andrew's had given her my name because I served eight years (in World War II and Korea) as chaplain and am still an active reservist. She hoped that I could tell her something that would help her to understand your situation.

Now, of course, nobody can understand your situation except yourself. However, other people have been over the same ground. It is not unusual in this peculiar war for men who have enlisted suddenly to request reclassification as a conscientious objector, either for non-combat service or for separation. One of the peculiarities of the war is that these requests, properly substantiated, are sometimes granted. I believe these reclassifications are granted because the officers who sit on the boards are not entirely certain in their own minds of the value of this war. Certainly many chaplains are in a considerable state of doubt.

If your application goes as far as an interview with a chaplain (which is always part of the process) try to avoid the fire-breathing "military" chaplain of the "Kill a Commie for Christ" variety, or the jolly "man's man" who simply regards Vietnam as another war to win for our side. I believe most chaplains are sincerely con-

cerned and are refusing to let themselves be conned into being "political commissars" but are rather clergy in uniform, going where they are needed and guided by the spiritual needs of the men they serve. At least I hope so.

Since you are not in a combat position, I suppose your decision is based on the feeling that you do not want to serve the war effort in any capacity. Your difficulty is the same as that which faces the United States; how do you dis-involve yourself? Once you have entered into a conflict your actions or lack of actions contribute to one side or the other. You may say that your processing of IBM cards, or whatever you do, may contribute to the death of a Vietnamese that you never knew, at the hands of our own people. Your failure to process the cards could equally contribute to the death of a Vietnamese at the hands of the VC. I suppose we could boil it down to a clip of ammunition or a bowl of rice that by its presence enables a man to fight or by its lack prevents him from fighting.

It might be argued cogently that Vietnam would be better off if we had never come. But for us to withdraw would not be the same as not having come in the first place. Our withdrawal would give a new shape to the war just as our entry did. It is the difference between not using a block of stone to build a wall and removing the stone while the wall is being built. Empty space may have no particular form or reality—but a hole in the wall has both.

You might say that you favor the victory of the NLF, like those students who

go about shouting "Ho, Ho, Ho Chi Minh, the NLF is going to win!" In that event you are still conniving with death and are an accomplice in murder and terrorism, not by the accidental misdirection of a bomb or the stupidity of some field command, but by deliberate intention of terror: the bomb in the marketplace, the murder of a village chief or school teacher, murder for the purpose of controlling people through fear.

Don't think that if we go away, the peasant will be free to cultivate his rice paddy and live a happy and simple life. He will be drilled into labor brigades, instructed in the thought of Chairman Mao, and surrounded by an atmosphere of mutual watchfulness and betrayal. Someone will be found in every village to be murdered by a "People's Court" for the purpose of political instruction. The first artifact of communism is the mass grave. I know a man who visited the mass grave outside of Petrograd in 1917. The Katyn forest in Poland and Hué in Vietnam were only continuations of the same deliberate policy.

Today the news broadcasts tell of the blowing up of three buildings in New York by a self-styled "revolutionary" group. This is an example of the rising tide of violence in our lives, and not just in America. Since our lack of action is as responsible for violence as our actions, then we are in a position where the only choice we can make is choosing sides. Neither side, as is the way with human affairs, is finally and certainly "God's Side." There is very little choice where we can absolutely be sure of doing the will of God. This does not excuse us from choosing carefully the greater good and we will always find it confused with ambiguities and that our motives are sadly mixed.

"Revolution" is mostly rhetoric. It is always easy to point out what is wrong with "The System" because, since it is a functioning system, we are always painfully aware of those parts of the machinery that do not work well. Ideal systems are like machinery on the drawing board; we have no idea what bugs will show up when they are tried out. And it isn't ever true that *anything* is better than what we have. (We can't even say that about tyranny. There are no doubt worse systems. With governments, a bad government is better than none.)

When you make your choice, whatever it may be, be sure you know what that choice is and what it involves and what the consequences, so far as you can determine them, will be. Then be prepared to accept the consequences, even if you have miscalculated and they turn out to be far worse than you imagine. This is the only course of maturity. We always have to beware of supposing that the latest and most exciting ideas are the veritable voice of God.

## Swearing

Swearing has changed  
since I was a boy.  
Now the worst curses  
are  
"lily-white"  
and  
"do-gooder."

Robert Hale

# EDITORIALS

## Needed: Some Good PR

SEVERAL weeks ago the Agenda Committee planning for the 63rd General Convention asked several hundred Episcopalian, presumably a fair cross-section of the church's membership, to express their opinion of the feasibility of having "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 such persons at Houston. It will probably be so ordered. There is a little trick involved in this—it was done at South Bend. It consists of getting the additional representatives there on the scene, then putting it up to the convention to decide whether or not to seat them. The alternative to seating them is to send them home, having invited them to come in the first place. Of course no convention is going to do that.

But we have a question. If the Agenda Committee already knew what it was going to recommend, regardless of how a cross-section of the peasan—pardon us, members—of the church voted, why did they ever take a vote?

Somebody ought to teach our church leaders some beggarly rudiments of public relations. Incredibly, they have evidently not yet learned that most people do not like to have their opinion solicited, and then have it disregarded.

## Supreme Court Dilemma

POOR Senator Roman Hruska, Republican of Nebraska, is doomed to at least a footnote in American history as the man who once stood up in the U.S. Senate and spoke these words: "Even if he (Carswell) were mediocre, there are a lot of mediocre judges and people and lawyers, and they are entitled to a little representation, aren't they? We can't have all Brandeises, Frankfurters, and Cardozos." In future anthologies of foolish statements this one will rate more than a footnote.

But while we are all thinking about the U.S. Supreme Court and the kind of man and mind it needs we ought to take another look at Justice William O. Douglas who is already there. He has recently written a short book, *Points of Rebellion*, in which he calls this a "paranoid" country ruled by a "militant regime" which was set up by Harry S. Truman when he was president. There is much in the present-day American system reminiscent of Hitler, says Justice Douglas, and gives this as an example: "A person may be convicted of publishing a book if the highest Court, in time, decides that the book has no 'socially redeeming value'." So this is Hitlerism, American style.

"We must realize that today's Establishment is the new George III," Mr. Douglas advises. "Whether it will continue to adhere to his tactics, we do not know. If it does, the redress, honored in tradition, is also revolu-

tion." *National Review* remarks about this with charitable restraint: "Justice Douglas' grip on historical reality is as precarious as his grip on the reality around him."

The way to keep mediocrity off the Supreme Court is by seeing to it that it never gets on. But what is to be done to get a member off who refuses to retire and has sunk into the blind hysteria about the wicked United States of America which afflicted Bertrand Russell in his senile last years? There was this excuse for Lord Russell: he was not an American and not a Justice of the U.S. Supreme Court.

## Halfway to Houston

CANON Verney in *Fire in Coventry* writes of God the Holy Spirit: "Though He cannot be grasped by us, we must be grasped by Him. He cannot be put into a book or an ecclesiastical organization. He is like fire and wind and flowing water. The best one can hope for is to describe Him in action as He passes: 'That's the Holy Spirit—that was!'"

The Holy Spirit was in action at South Bend. Can we not see, in the hopes and fears of men and women who differed, that the spirit of love was separating men and women, in order to get them to listen to each other first, then, one may hope, to begin to listen to the Spirit himself?

By this time—halfway between South Bend and Houston, listening to each other and reading what the other writes—reveals a polarization of great magnitude. Within our family we are separated and separating brethren. Isn't this what we really hear: *In the Episcopal Church there is an absence of basic koinonia—loving one another as Christ loves us and praying together in the fellowship of the spirit.* We came untied because we had only the flimsy bonds of parish and diocese and of traditional liturgy and culture. These can never be *the* bonds of peace. This is the Lord's doing, this *untying*. From here on out it will be our doing if it continues beyond the point of no return. Only God knows whether that point has come, or is ahead. In the hope that there is yet time, can we begin a genuine repentance for our unhappy divisions within, a new love for fellow churchmen, and prayer together that will raise us far above both poles? Let us seek not dialogue but trialogue.

There is a wise statement that says, "When men listen, God speaks; when men obey, God acts." Let this be Houston! In the meantime, in personal prayer, in family prayer, in parish and ecumenical groups, and in the congregation, let us pray that our leaders at Houston love each other in Christ so that his witness through them may bear fruit to God's glory, not only in the church but also in the nation.

Then after Houston, we can say of the Holy Spirit, "He's there—was there this time, not to untie but to unite!"

This is our hope for GC, 1970.

J. MOULTON THOMAS and DONALD F. SCHURK

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## VACATION BOUND?

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## News of the Church

*Continued from page 7*

ceed with the construction of the cathedral. The China Fund loan was guaranteed by West Texas and Okinawa.

St. Martin's School, Corpus Christi—Funds for a cafetorium, which not only serves the school's own students but also dozens of public school children in the area who come each day for hot lunches which they could not have otherwise. The operation is paying for itself, answering one of the criteria under which most of the fund is being spent.

Bishop Elliott Conference Center and Camp Capers, both in the Diocese of West Texas—Physical improvements that will increase the general use of these camps to more and more groups of all ages.

Five churches or missions in the diocese have been aided in physical improvements or additions.

Other applications for loans and direct help under review of the diocesan screening committee are reported to the trustees for action. Bp. Gosnell also said that money will be increasingly available for land acquisitions in critical areas and that "already new strength is apparent from the force generated by the Episcopal Advance Fund."

### JAMAICA

## 1870-1970

So far as can be ascertained, Church of England representatives went to Jamaica in 1655 when Cromwell sent an expedition to the island. The actual Diocese of Jamaica was not established until 1824, and from that year until 1869, the Church of England in Jamaica was the church by law.

The church in Jamaica in the Province of the West Indies is observing a year-long program to celebrate its first century of disestablishment which began Dec. 31, 1869. Centennial celebrations were launched with a concelebration of the Eucharist in the cathedral, Spanish Town, that began one minute after midnight, Jan. 1. The musical setting was the Jamaican folk mass arranged by Olive Lewin.

Part of the year-long program is the carrying of a wooden cross in pilgrimage and mainly by foot around the diocese. The 8-foot cross, made of blue Mahoe, the national wood of Jamaica, was blessed by the Bishop of Jamaica and used for the first time in procession for the opening Centennial Eucharist.

The second part of the program has already been marked by visits of church dignitaries from other parts of the worldwide Anglican Communion. Among representatives of the Episcopal Church preaching in island churches will be the

Rev. Clifford Lauder of New York City, the Rev. H. D. Edmondson of Pleasantville, N.J., the Rev. Charles Knapp of Old Greenwich, Conn., and the Rt. Rev. Stephen F. Bayne, Jr. Late winter visitors to Jamaica were the Rt. Rev. John Hines and Mrs. Hines.

### OREGON

## Churchmen Study Problems, Possibilities

At a two-day meeting in Eugene, Ore., clergy and laity of the Diocese of Oregon studied present plans for a multi-purpose camp and conference center to be located at Triangle Lake in the coast range.

Property for the center has already been acquired but no construction has been undertaken. The center will be financed in large part by the liquidation of the former conference grounds at Gearhart and by property at Ashland originally intended for a retirement home. The main point at issue was whether to enter into a capital-development fund to raise the remaining \$700,000 of the estimated cost of the center.

Some speakers questioned priorities, citing the need for inner-city work in the Albina district of Portland, while others pointed out that many churches are having trouble in raising their own budgets and paying the diocesan program assessments. Still others felt that a capital-funds drive might awaken the people of the church to the concept of sacrificial giving.

At the request of Governor Tom McCall, the first afternoon of the sessions was devoted to a survey of the drug problem among young people in Oregon. Speakers included those working in the field of rehabilitation of drug addicts.

Since all materials presented at the meeting were intended primarily to acquaint clergy and laity with problems and possibilities, no specific recommendations or conclusions were made at the close of the conference.

### RHODESIA

## UCF Looms Against Smith Regime

A movement appears to be underway in Rhodesia that will result in a united Christian front of opposition to the government's *apartheid* policy. Leaders of 16 churches announced they will meet to consider the decision of the country's Roman Catholic bishops to "defy" the government's racial laws. It is expected that most Christian bodies, especially the Anglican, Methodist, and Presbyterian, will support the Roman Catholic stand.

Recently, in a joint pastoral letter, the Roman prelates warned the government that "they cannot in conscience and will not in practice accept any limitation of

our freedom to deal with all people irrespective of race. . . . We cannot accept the discriminatory laws . . . which are contrary to Christian faith."

Earlier, the Most Rev. F. O. Green-Wilkinson, Anglican Archbishop of Central Africa, whose jurisdiction includes Rhodesia, announced he would give his full support to "any measures taken by the Anglican Church in Rhodesia against the government's so-called Land Tenure Act which segregates races in the country." The Land Tenure Act divides the country in two "equal parts"—one for 250 thousand whites and the other for 5 million blacks.

Abp. Green-Wilkinson said he had heard rumors that white clergy in Rhodesia might be required by authorities to have special government permits in order to carry out religious duties in areas specially reserved for the blacks. "I am very much opposed to this," he said.

The Rhodesian government has no intention of opposing church bodies or restricting their freedom, according to the Ministry of Local Government in Salisbury.

A ministry statement broadcast by Radio Rhodesia referred to the recent pastoral letter in which Roman Catholic bishops attacked the Land Tenure Act and said the "bishops were blinded by their own political thinking." The statement also accused the bishops of being "biased and intolerant."

#### MICHIGAN

### Appellate Procedure Advocated

A movement is underway to change the canons of the Episcopal Church to provide some kind of appellate procedure, at the national church level, for priests who have been deposed or suspended and who feel that they have not had the protection of "due process." One person active in this movement is a priest of the Diocese of Michigan, the Rev. John H. Goodrow, rector of St. John's Church in Mt. Pleasant, Mich., who is drawing up a proposed amendment to Canon 65 which would provide such a means of appeal from a sentence of deposition or suspension.

The immediate occasion of this effort is the case of William Thomas Sayers, 41, presently manager of an Episcopal book store in Detroit and "lay pastor" of a small Episcopal congregation. Mr. Sayers is seeking restoration to the priesthood. He was ordained a priest by the Rt. Rev. Jonathan Sherman, then suffragan and now diocesan Bishop of Long Island, in 1956. He was married at the time, but later divorced his wife. He then married another woman, renounced the ministry of the Episcopal Church, and entered the priesthood of a body known as the Lib-

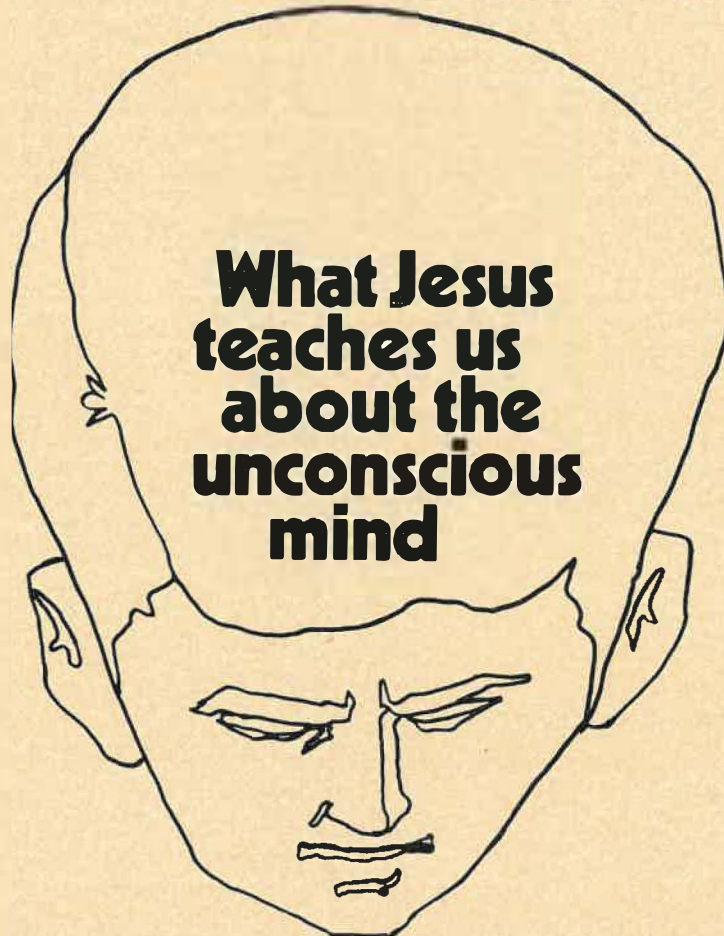
eral Catholic Church. He later sought to return, as a priest, to the Episcopal Church, and was advised by the then diocesan Bishop of Long Island, the late James P. DeWolfe, that he was deposed and excommunicate.

Mr. Sayers then moved to Michigan. His brother, the Rev. Carl Sayers, arranged with the Rt. Rev. Richard Emrich, Bishop of Michigan, to give him a chance as a lay reader and helper in the church. Since that time, Mr. Sayers has served the church in various ways in Michigan.

Mr. Larry S. Davidow, a Detroit attorney and Episcopal layman, has agreed to help prepare documents for presentation to the General Convention Agenda Committee with a view to making this

issue a matter of discussion at the General Convention in Houston in October. Davidow sees "two outstanding features" in the Sayers case: (1) "Canon law provides a narrow procedure for a man to be permitted to withdraw from the priesthood and that procedure was never followed, so by most elementary rules of behavior it is obvious the end result could not follow"; (2) "There is no provision made in the canons for appellate review for such as Will Sayers." It is contended that Mr. Sayers was never actually deposed by "due process."

Present canon law requires that a deposed priest may be restored to holy orders only by the bishop of the diocese in which he was originally deposed.



It was C. G. Jung who first demonstrated the universality of man's unconscious, but he was not the first to feel its awe-inspiring power. John A. Sanford acknowledges his debt to Jung in this unusual interpretation of the Gospel record. He reveals in the teachings of Jesus an inner dimension largely overlooked—a "kingdom within" that can guide us toward the same unconscious and creatively-led life which was His.

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# Book Reviews

**REFORM OF THE MINISTRY: A Study in the Work of Roland Allen.** Edit. by David M. Paton. Lutterworth Press. Pp. 235. 25s.

In contemporary church circles, where concerns such as radical reorganization for mission, new forms of ministry, the recovery of the centrality of the Eucharist, and the need for greater responsiveness to the leadings of the Spirit, are in the forefront of discussion, there are still too many intelligent and concerned Christians who can say, "Who is Roland Allen?" This is regrettable, for Allen speaks clearly and forcefully to all these issues.

David M. Paton, the editor of the present volume, has done as much as anyone to make Allen better known, and to show the relevance of his life and writings to contemporary problems. *Reform of the Ministry* is seen by Paton as a companion volume to his earlier book on Allen, entitled, *The Ministry of the Spirit* (World Dominion Press, 1960). Taken together the two books provide us with a comprehensive introduction to Allen as a person, a writer, and a prophet.

The burden of Allen's concern was the nature of church in mission lands due to the imposition of western controls and patterns of administration and ministry. Allen argued for a recovery of a genuine dependence on the Spirit of God, a freedom and flexibility in ministry, and a responsiveness to local cultures and patterns of life that, taken together, would issue in truly indigenous Christian churches and spontaneous capacity for growth.

Allen was a priest in the Church of England, had been a missionary in China, and a parish priest in England. He travelled widely in India and Africa and spent the last years of his life in Kenya, where he died in 1947. Thus his ideas were well-tested by continuous observation and dialogue.

Of particular relevance to present discussion and experimentation in the American church is Allen's thinking on the ministry. As Paton writes, "The reform of the ministry was what Allen was about all his life. He sought to remove the ministry from a professional class and return it to the church as a whole. . . ." It is probably due to Allen's influence that the Lambeth Conference of 1930 first took up the matter of the non-stipendiary ministry and has given it serious attention in every subsequent meeting.

One can agree whole-heartedly with the direction of Allen's thought, but there are important questions to be raised from a sociological and psychological point of view. The difficulties inherent in a multiplicity of roles faced by a non-stipendi-

ary priest are many and complex. He supports himself by a full-time job and serves the church at the same time. But he does this in a world where the church has not escaped from a growing pressure to further and deepen the professionalization of its clergy. There is a stronger flow all the time towards greater specialization, and Allen would view with horror, I think, the consequent sharpening of the distinction between clergyman and layman, for it was the aim of his life to blunt that particular edge.

We have to face the fact that a whole-hearted acceptance of new forms and structures and new patterns of ministry will involve us all in going straight against the general trend of society in regard to roles, careers, and professions. But perhaps that would not be too high a price to pay for the freedom and flexibility to be gained. This book and its earlier companion volume can be warmly commended as an introduction to Allen's thought and writings on these and related matters.

(The Rev.) GEORGE C. HARRIS  
*General Theological Seminary*

**THE OFFICE OF APOSTLE IN THE EARLY CHURCH.** By Walter Schmithals. Trans. by John E. Steely. Abingdon Press. Pp. 288. \$6.50.

In tightly-argued, closely-packed prose, *The Office of Apostle in the Early Church* goes a long way toward unravelling the many strands which make up the neatly-woven tapestry of the early church in the New Testament. By separating the offices of "disciple," "the Twelve," and "the Apostles," and tracing their independent histories, Walter Schmithals has penetrated behind the synthetic achievement of the Acts of the Apostles and the Third Gospel. Ever since the Tübingen theory propounded by F. C. Baur that Acts is a mediating tract reconciling the radical Christianity of Paul and the conservative religion of Peter, there has been an almost uninterrupted succession of scholars convinced that the key to the most primitive period of the church was to be found in a solution of the "problem of Acts."

Perhaps the most startling result of this study is that the first *apostles* are not the Twelve, nor the Disciples, nor the others associated with the Jerusalem center of the church. Rather, the office of apostle has its origin in Syria, around Antioch, and is derived from Hellenistic Judaism or the gnosticizing tendencies within that circle. The author delineates how this office was made into a Hellenistic Christian office and then applied in time as a designation to those who had been known as the Twelve and eventually restricted to the Twelve and Paul. This

final development of the concept of apostle is placed, by Schmithals, in the second century and is closely related to the emergence of the monophysite and of the concept of tradition.

Unlike many of the books reviewed in these columns, this is not one to be recommended to the "average intelligent layman" unless he is willing to fight his way through the vast technical literature upon which it is based and in constant dialog with which the study proceeds. This is not to derogate the book but to place it, where it belongs, in the category of responsible technical analysis and synthesis of historical materials. Until the results are distilled in a less technical monograph, the reader unskilled in the technique of detailed historical study, clerical or lay, would be well advised to stick to the brief, lucid summaries which round out the various sections of the book. On the other hand, Schmithals has posed for scientific historical study of early Christianity a thesis which in the main impresses this reviewer as extremely cogent and highly convincing.

(The Rev.) JULES L. MOREAU, Ph.D.  
Seabury-Western Seminary

◆  
**THE NEW MAN FOR OUR TIME.** By Elton Trueblood. Harper & Row. Pp. 126. \$2.95.

In a time in which the Radical Left proclaims that any act against God, man, and society may be justified in the pursuit of the "new man" as an alternative to the corrupt and obscene man of contemporary society, a persuasive spokesman representing traditional left-wing Christianity speaks out for the new Christian man for our time.

Confined within the narrow, individualistic framework of Quakerism, Dr. Elton Trueblood presents a winning and winsome picture of the charismatic person for today, who combines the intense inner experience of God through prayer with a life of devoted service to individuals and social institutions, balanced by hard common sense. Such a person for the 18th century was Quaker John Woolman, whose life of devotion and service led to the virtual abolition of slavery among American Quakers prior to the year 1800.

*A New Man for Our Time* makes a valuable contribution towards the resolution of the dichotomy between the life of prayer and the life of service within the Christian community, and presents again the heroic witness of the "one authentic American saint."

(The Rev.) JEROME F. POLITZER  
St. John's, Del Monte, Calif.

## Booknotes

By Karl G. Layer

**HIGHLY IRREGULAR.** By Bruce Hilton. Macmillan. Pp. 153. \$5.95. A documentary of four modern-day Don Quixotes in a 20-year-old war-surplus airplane, smuggling food to starving Biafra.

April 26, 1970

# Deaths

The Very Rev. Henry Nicholas Hancock, 63, dean of the Cathedral Church of St. Mark, Minneapolis since 1955, died suddenly Mar. 24, apparently of a coronary.

A native of Swansea, Wales, he was educated in that country and ordained to the priesthood in 1937 by the Archbishop of Wales into the Episcopal Church in America. Author of a number of religious books, he was a well known as a speaker and lecturer. He was a member of the drafting committee for the committee of the Standing Liturgical Commission. Survivors include his widow, Bertha, one son, one grandson, and one daughter. Services were held in the cathedral with burial in the cathedral. Memorial gifts may be made to the cathedral.

The Rev. Oral Virgil Johnson, 74, retired priest of the Diocese of Missouri, died Mar. 16, in St. Louis.

A former Methodist minister and professor of religion at Cornell College, Mt. Vernon, Ia., he was ordained to the priesthood in 1923 and served as rector of Christ Church, Rolla, Mo., chaplain at the Missouri School of Mines, Rolla, Mo., retiring in 1961. He also was in charge of two other churches during many of those same years. During WW II, he ministered to soldiers stationed at Ft. Leonard Wood when there was no Episcopal chaplain on the base. Survivors include his widow, Bertha, and one stepdaughter. The Bishop of Missouri officiated at services held in the Church of St. Michael and St. George, Clayton.

The Rev. Maxwell Budd Long, retired priest of the Diocese of Southern Ohio, died Feb. 3, in Jewish Hospital, Cincinnati.

During much of his active ministry he was in charge of St. Thomas' Church, Hyde Park, Ohio (1908-52). At the time of his retirement in 1955, he was assistant at St. John's Church, Westbury, Conn. He is survived by two daughters, Mrs. Gordon Bennett and Mrs. Vernon Kriehler, Jr.

The Rev. Robert Hutton Owen, 46, Chicago's night pastor since 1964, died Mar. 14, of heart failure in a Park Ridge, Ill., hospital. His home was in Des Plaines.

He ministered to night people—musicians, bartenders, hippies, junkies, bums, and the lost—along Rush Street and the Old Town area. A Dixieland pianist, he had played in concerts and sessions with some of the greats in the jazz world and he sponsored concerts and cut records to raise funds to support his ministry. Survivors include his widow, Beverly, five daughters, and two sons. A Requiem Mass was celebrated in the Cathedral of St. James, Chicago.

Stuart E. Ullmann, 69, former warden and vestryman of the Church of the Holy Spirit, Lake Forest, Ill., and a former director of the Living Church Foundation, died Dec. 21, in a Lake Forest Hospital following an illness of several months.

He had held numerous positions in the Diocese of Chicago and was active in the work of KEEP. At the time of his retirement he was president of Chicago Rawhide Manufacturing Co. He is survived by his widow, Janet, one daughter, three sons, and six grandchildren. A memorial service was held in his parish church.

Mary Wharton Yeatman, 87, a communicant of St. Peter's Church, Columbia, Tennessee, and a past president of the Churchwomen, Diocese of Tennessee, died Mar. 22, in Columbia.

In addition to her ECW work, she was also custodian of the communion vessels and other altar appointments of St. John's Church, Ashwood, Tenn. The Burial Office was read in St. Peter's Church and interment was in St. John's Churchyard.

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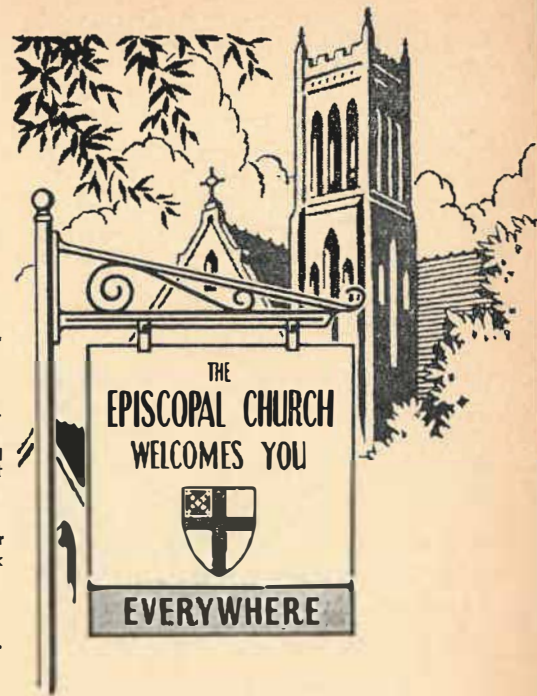
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 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
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**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
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