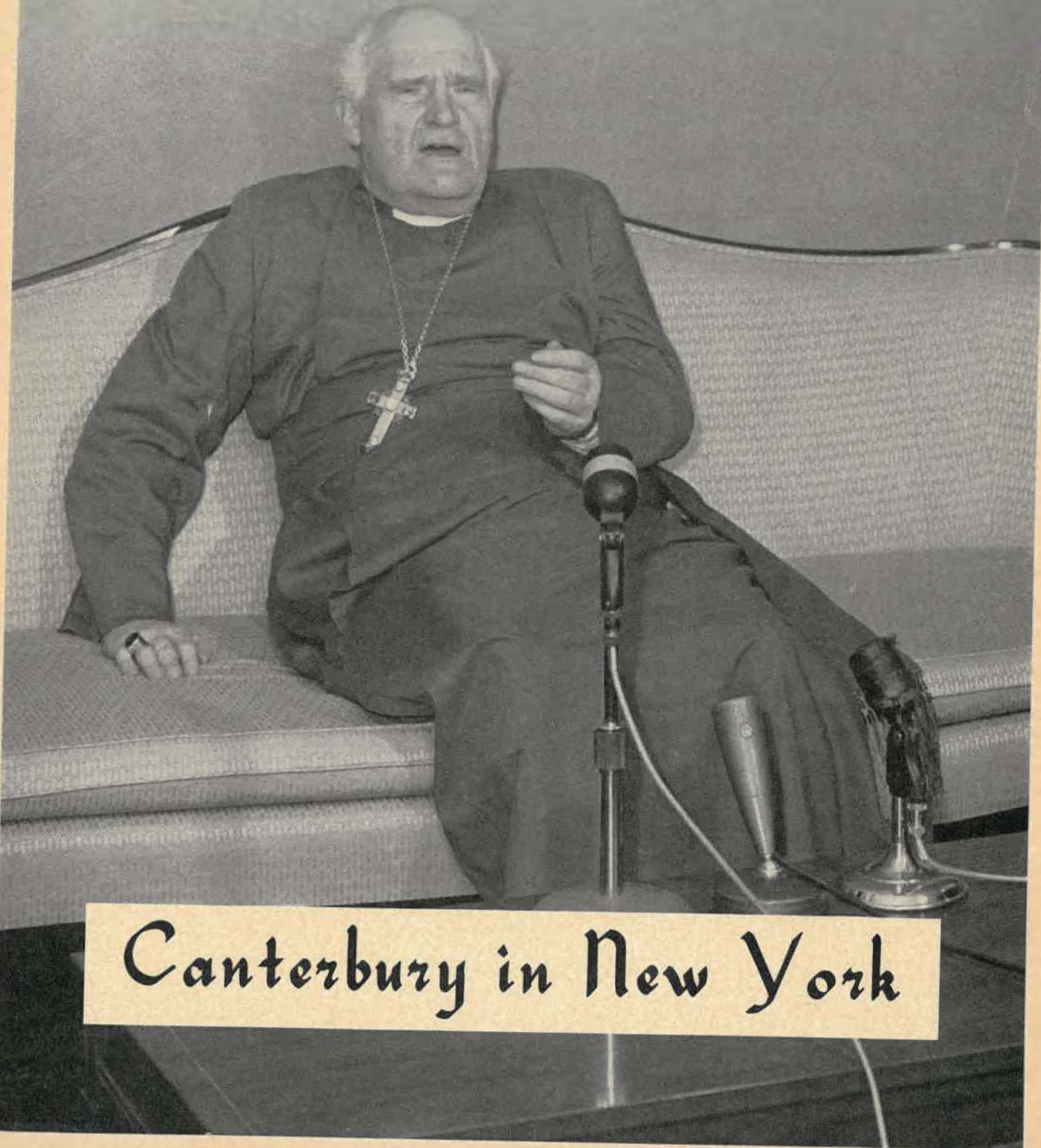


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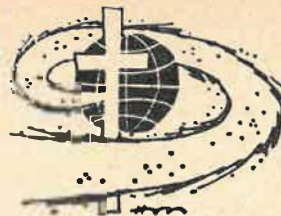
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Around



& About

— With the Editor —

I'll swear that I once had a sense of humor. My record as a laugher at funny people and things goes all the way back to W. C. Fields, Laurel and Hardy, and even beyond. But Georgia Governor **Lester Maddox's** gagsmanship is beyond me. He was astonished when Negro members of the House of Representatives failed to be amused by his passing out ax-handle souvenirs in the House restaurant. I too flunked that one.

Then I picked up *Time* for Mar. 2. My eye lit upon this caption on the theater page: "How to Half-Die Laughing." I'd very much like to, so I read on about the new play called *Norman, Is That You?* The unhero of this "briskly burnished comic nugget" is played by **Lou Jacobi**. I quote:

"Sour cream wouldn't melt in Jacobi's mouth, and his face looks like a bowl of stale potato salad. . . . He is the owner of a Midwest dry-cleaning establishment, and his wife has just run off with his partner who happens to be his brother. Seeking solace from his New York bachelor son Norman, Jacobi arrives unannounced . . . and finds the boy nonchalantly involved in a homosexual liaison with a friend named Garson. To watch Jacobi try to pry this unorthodox couple apart, while simultaneously attempting to cope with the ideas of his wife's infidelity and his son's sexual apostasy, is the chief source of the evening's entertainment. Jacobi's erring wife . . . arrives on the scene, is apprised of events, casts one horrified glance at the floozie Jacobi has imported for remedial therapy, closes her eyes, and bawls the show-stopping title line, 'Norman, is that you?'"

It must be a side-splitter for those who are up (or down?) to it. *Time* informs us that "the humor is solidly grounded in ethos (Jewish), age (middle), attitudes (parental middle-class), and time (USA, 1970).

I'm afraid that the humor is solidly grounded in a degenerate cruelty. The human "matter" of this show is proper matter for tears rather than for laughter, in any ethos that is authentically Jewish or Christian. Anybody who finds it amusing should find a mentally defective child or a blind beggar too funny for words.

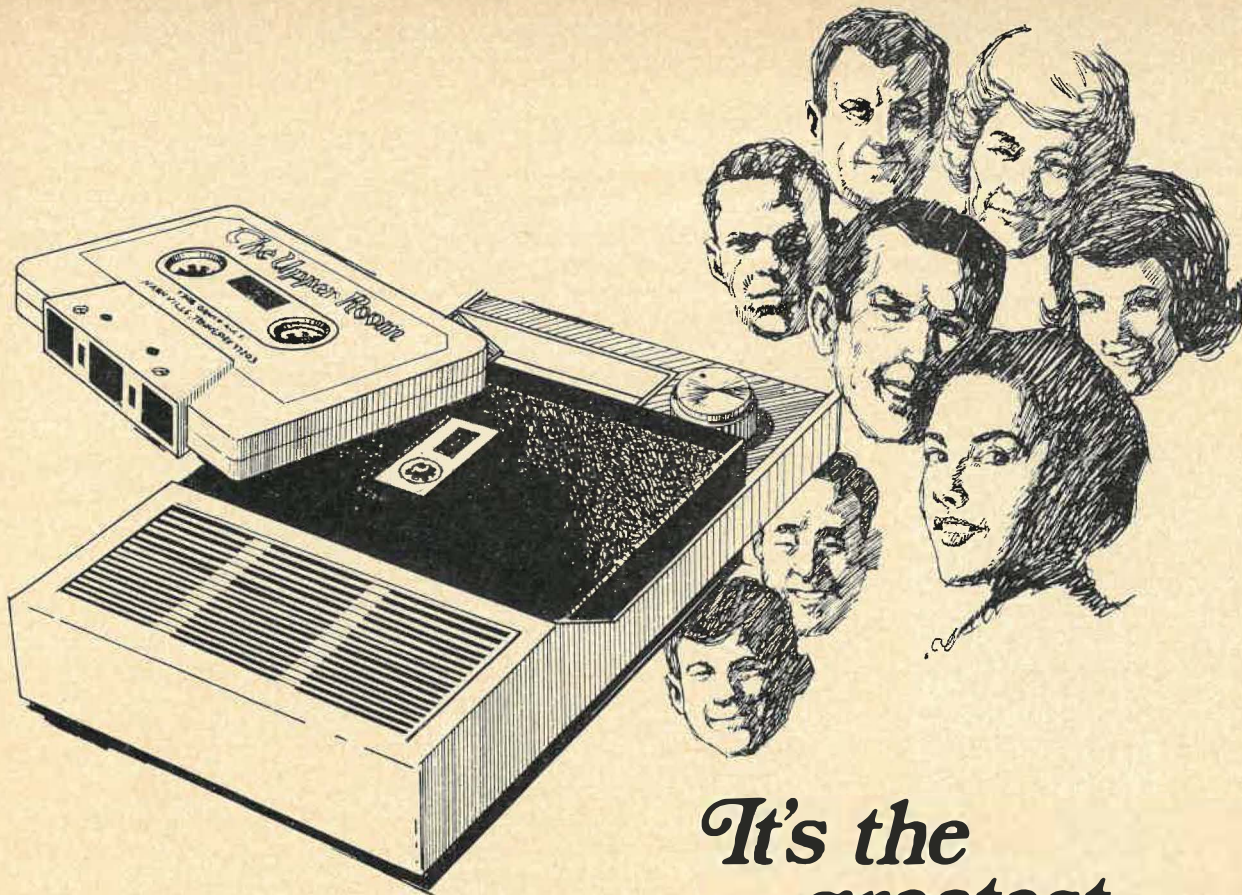
A bishop whom I warmly admire recently said something which would be unreservedly seconded by most thoughtful churchmen. I think it leaves unsaid a very important consideration. Bp. Wil-

liam F. Creighton of Washington told his diocesan convention that it makes no sense "to orient most of the church's life toward adults in a nation in which half the population is under 25." My heretical rejoinder is that in God's sight people of all ages, stations, sorts, and conditions are equally important and this should be the working principle in orienting the church's life. To argue that the church should pay more attention to one age group than others, because it is more numerous in the world today, is to depart from the basic Christian premise that it is always the person that matters—not his group or category.

Another pertinent consideration, but generally ignored, is that in every age it is a general truth that older people take their church and religion more seriously and are more active in it. The church has never been filled to bursting on Sunday mornings with younger folk. When Thomas Arnold became headmaster of Rugby in 1828 he wrote to a friend: "My object will be, if possible, to form Christian men, for Christian boys I can scarcely hope to make." (What a marvelous stink bomb to pitch into a conclave of Christian education people today!) Arnold knew boys—men—and Christianity. He wasn't advocating church neglect of youth; he was saying that the church's business with children is to make Christian adults of them. But this done, what then? As the clergy minister to the church, so the laity minister to the world; and the church's task of inspiring, motivating, directing that lay apostolate has only begun when the laity come of age.

Bp. Creighton and others who speak as he does are primarily concerned to alert the church to its responsibility for young people in today's world, a world which is radically different for them from the past. I go all the way with that. But I think it can be harmfully misleading to say that because here are all these young people coming on, as the older folk are dying off, the church must put the big accent on youth. As Christians we should not suppose that a promising youngster of 16 is more of a key person in the kingdom of Christ for today and tomorrow than is the advanced Christian of 76 whose continuing presence in the Church Militant blesses and warms the world around him.

I'm not against any accent on youth as long as it does not obscure or obstruct the Holy Spirit's accent on persons.



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Letters to the Editor

COCU Liturgy

I have been waiting the past several weeks for a letter or an editorial in THE LIVING CHURCH concerning the COCU liturgy celebrated on Christmas Day in the National Cathedral and televised over the NBC network.

I was shocked to see a Presbyterian minister acting as the celebrant of the Eucharist. Did the Special General Convention authorize the celebrating of the COCU liturgy in an Episcopal church by a minister who has not been ordained as a priest in the Church of God? How can the Episcopal Church so lightly and so swiftly abandon the requirement of the Ordinal that none shall function as priests except those who have been ordained to the priesthood by bishops standing in the historic episcopal succession of the church? Is the Episcopal Church willing to abandon the apostolic ministry to achieve unity with American Protestants? Apparently we have arrived at church unity by pretending that the apostolic ministry is no longer an issue: the promoters of COCU have demonstrated over TV that any minister in an academic gown and hood can celebrate the Eucharist in any Episcopal church.

Is it too late to save the Episcopal Church from losing its catholicity and becoming what it apparently is to many an Episcopalian—bishop, priest, or layman: a protestant denomination in the very same sense that the Presbyterian or Methodist Communions are protestant? Where are we who believe we are catholic Christians to go?

HARRY RUNYON, JR.

Houghton, Mich.

The Special General Convention did authorize the use of the "COCU liturgy" in "special circumstances of ecumenical worship . . . subject to the approval of the diocesan bishop." Whether it ought to have done so is quite another question. Ed.

"Thoroughly"

Psalm LI in my Prayer Book reads: "Wash me *thoroughly* from my wickedness" and not thoroughly as on the front page of TLC, Feb. 8. The RSV has changed the word to "thoroughly" but I still prefer "thoroughly."

(The Rev.) P. WALTER HENCKELL
Rector of Trinity Church

Baytown, Texas

"Thoroughly" it is; our proofreaders were nodding. Ed.

Byzantine Daily Worship

Thank you for your commendation of the introductory essay in *Byzantine Daily Worship* [TLC, Feb. 8]. However, credit should go where it belongs.

I am not the author of the introduction. It was done entirely by Abp. Joseph Raya, the co-author, presently Archbishop (Melkite Catholic) of Galilee, residing in Haifa. My part of the work was to design and illustrate the book, edit the whole text and rewrite much of it, and contribute original transla-

tions from the Greek of the Psalms and the Acathist Hymn.

Another minor adjustment concerns your sentence: "We need to enlarge our understanding . . . along the lines suggested by our Orthodox brethren." Although we are very proud that our work has been approved unconditionally by the head of the Orthodox Church and is being used currently by many of their priests, historical accuracy forces me to mention the fact that *Byzantine Daily Worship* is a work entirely of Melkite Catholic origin, which in fact goes to prove that there is one true church and one Christ for all.

I would venture to say that the major interest of our book is that it is the first major liturgical text endorsed unconditionally by both an Orthodox patriarch—the very head of his church—and a Melkite patriarch, the head of his own rite.

(Baron) JOSE DE VINCK

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Correction

For your information, two minor discrepancies were noted in the news story on Central Florida [TLC, Mar. 8]: (1) Bp. Louttit was the first Bishop of Central Florida and Bp. Folwell is the second; (2) Bp. Hargrave, diocesan of Southwest Florida, was the reader of the Litany, and his name was omitted from the report completely.

(The Rev.) ALBERT C. MORRIS
Canon to the Ordinary

The Diocese of Central Florida
Winter Park, Fla.

"Answers, Anybody?"

I am reluctant to project myself into a situation which is potentially controversial without an equal potential of benefit, but I am replying to your editorial, "Answers, Anybody?" [TLC, Feb. 8].

This editorial raises the question as to whether individuals are to be judged on the basis of their documents or their actions, and two examples are cited, the BEDC and the Alianza in New Mexico. The basic similarity being a discrepancy between words and deeds.

Two further examples suggest themselves to me. In the world press, during the Mylai incident, the United States was defended by stating that such alleged acts of mass murder were not a part of the "official policy" of the U.S., therefore we as a nation were not guilty. The other example can be found in our own beloved Christian community where our "documents" proclaim love, peace, and brotherhood, and our actions frequently speak otherwise.

We will never find an answer to the question raised by sitting in judgment on others. May I suggest rather that we begin by looking inward at our own conscience as our "documents" point out in Matthew 7:1-5, "The Mote and the Beam."

(The Rev.) WILLIAM L. WORRELL

Rector of the Church of the Redeemer
Ruston, La.

The Living Church

Volume 160 Established 1878 Number 14

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and Welfare of the Church of God.*

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THE KALENDAR

April

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8. William A. Muhlenberg, P.
9. William Law, P.
11. Leo the Great, B.
12. Easter II
George A. Selwyn, B.

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The Living Church

April 5, 1970
Easter I

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CANTERBURY IN NEW YORK

The Archbishop of Canterbury and the Cardinal of Belgium agreed that birth control is not a matter for governmental control. Dr. Michael Ramsey and Leo-Joseph Cardinal Suenens appeared together at a press conference at Trinity Institute, New York City, during the annual seminar for Episcopal bishops.

Statements and questions at the conference were limited to the ecumenical movement and related issues. Birth control, especially in terms of Pope Paul's 1968 encyclical condemning artificial contraceptives, was unavoidable.

Dr. Ramsey said the encyclical was an ecumenical "setback" in one sense. He also saw it as a spur for those within Roman Catholicism who favor collegial approaches to major questions.

Cardinal Suenens did not comment directly on the question of the individual's role but he found birth control to be a moral and religious topic rather than a concern of governments. He has in the past supported co-responsibility among various levels of authority in the church on the question.

Priestly celibacy also arose for discussion. The cardinal stated that he felt the matter should be discussed in the atmosphere of collegiality. He said the matter of ordaining married persons to the Roman priesthood is important as well as the possibility of priests' marrying. Though the pope has expressed opposition to married men becoming R.C. priests, the cardinal feels all the world's bishops would not take that position. He voiced enthusiasm for the inclusion of married persons in the permanent diaconate, an office which, he said, brings the church closer to the people and to important human experiences.

The two church leaders meeting in New York City were in substantial agreement on the significance of an ecumenical movement which seeks Christian unity without overemphasizing uniformity. They called attention to a dialogue between the Church of England and the Roman Catholic Church of Belgium in 1921. The motto which came out of the Malines conversations was "united, but not absorbed."

On the defection of clergymen from the church, Dr. Ramsey said that Anglicanism is not particularly bothered by men leaving the priesthood. He noted a

drop in ordinations. Cardinal Suenens commented that only 38 men had left the priesthood in his Archdiocese of Malines-Brussels in the past eight years. It was his impression that the Dutch and American churches were hardest hit by clergy resignations. He preferred not to comment on the reason this is true in the U.S., except to say that it probably is related to implementation of Vatican II positions at a pace slower than many priests would wish.

The sessions of Trinity Institute were closed to the public and the press. The Rev. Dr. Robert E. Terwilliger, director, explained that the two European prelates were not invited to discuss the future of the Christian Church with Episcopal bishops merely because they hold high ecclesiastical posts. Rather, he continued, they were invited because they are Christian spokesmen of affirmation in a time of change and negative outlook.

The archbishop said he and the cardinal, who have been friends for years, engaged in no collusion on what they would say prior to arriving in New York. Their agreements, he noted, resulted "because the Holy Spirit is directing the minds of Christian people these days."

2,000 Hear Appeal for Unity

An audience of almost 2,000 filled New York City's Riverside Church to hear the Archbishop of Canterbury and the Roman Catholic Primate of Belgium speak on the future of the church and make appeals for Christian unity. Dr. Michael Ramsey of Canterbury and Leo-Joseph Cardinal Suenens lectured under the sponsorship of Union Theological Seminary.

In introducing the guests, Dr. John C. Bennett, Union president, spoke of the ecumenical aspects of the lectures—Anglican and Roman Catholic primates speaking on the same evening at the invitation of a protestant seminary, in an institution having a Baptist background. He also spoke of the cardinal's liberal stands on women in the church, especially during Vatican II, which had earned him the title of "liberator of the nuns." In the audience were some of the top religious leaders of America including Abp. Iakovos, Primate of the Greek Orthodox Archdiocese of the Americas, and Dr. R. H. Edwin Espy, general secretary of

the National Council of Churches. Many clergy, seminarians, and nuns were also present.

Abp. Ramsey, dressed in the scarlet robes of his office as 100th Primate of the Church of England, appealed to Christians to put faith only in the "God of death and resurrection." He warned against trying to make the church credible on any other grounds. The church, he said, is a part of the faith and not just an instrument for conveying faith.

As a divine gift "mediated through fallible people," the church, he said, is protected and judged by God. He listed "religion, theology, and activism" as parts of the life of the church which can become "false securities" pointing away from the God who "judges and raises up."

Cardinal Suenens focused on the church as a "pilgrim" with a yesterday, today, and tomorrow. He urged believers not to ignore any of these historical expressions. Christianity, he said, finds its roots in facts located in the past: Christmas, Easter, Pentecost, as well as the Old Testament heritage of patriarchs and prophets. But the Gospel loses its relevance, he continued, unless it is brought to the present, to "this humanity." Christians, according to the cardinal, must live so that people can "read the Gospel" in them since so few will read the scriptures themselves. Mahatma Gandhi, he recalled, had been ready to accept Christianity until he visited Europe and found that church members did not live their faith.

The champion of co-responsibility in Roman Catholic ecclesiastical authority said that the church must also be understood in terms of the future—of the coming Kingdom of God. Cardinal Suenens said Christians must guard against "primitivism" and "presentism"—undue emphasis on either the past or the present—since the faith is "the hope for tomorrow." He quoted a Marxist writer who commented, "Where there is hope, there is religion." Where there is faith, he stated, there is hope. Where there is hope, there is joy.

The major theme of each man seemed to be the possibility for genuine, expanding ecumenical reality. Hope was a key focus in terms of Christianity's future.

Abp. Ramsey said that religion can become a "self-contained realm with tacit acceptance" of ideas about human life

which are not those of the New Testament. Such an attitude is one of the "false securities," he said. Religion, he declared, must subject itself to criticism and to the Gospel. He scored attempts to "refurbish and protest" religion when the need is for God's judgment and resurrection power. He advised against making theology a thing in itself, lest it become sick and deadly. "Good works," he said, are part of faith since Christians are the "servants of humility." But Christianity is not philanthropy, he said.

The archbishop encouraged the faithful not to be disturbed by clashes which occur before "Christ's final victory" and not to be uneasy because the Gospel divides mankind. If the church were more Christlike, he said, some in the church would be out and some would be in. He suggested being alert to the new apprehensions which God may provide in the "secular city" in times of darkness, and in catastrophes.

Cardinal Suenens told the audience that the words of Christ must be spoken in styles and liturgies of the present time and Christians must speak to all the problems of the modern world. The Holy Spirit, he said, brings the past and present together and leads into the future. He concluded by voicing the hope that Christian unity will come—soon.

The Riverside lectures were in part, synopses of material used in the prelates' seminars at Trinity Institute. Unofficial reports from the seminars indicated that the English and Belgian churchmen are extremely close in their theological outlooks, as was also suggested in the public lectures.

Cardinal Suenens recounted a conversation between the late Pope John XXIII and an American Methodist bishop. The pontiff asked the bishop when he thought full Christian unity would be achieved. The bishop answered that since the division was so long standing, it might be a century. "Between you and me, it is done," Pope John replied. Cardinal Suenens applied the same unity to himself and Abp. Ramsey. Relations between the Church of England and the Church of Belgium are among the oldest ecumenical encounters.

The cardinal and the archbishop received honorary doctoral degrees from Woodstock College, a Jesuit seminary now in the process of moving from Maryland to the university complex in Manhattan's Morningside Heights. The cardinal also received an honorary degree from General Seminary—the third Roman Catholic to be so honored in the seminary's history. On an earlier visit to New York, Abp. Ramsey had received an honorary degree from General.

LIBERIA

Nigerian Guilty of Bishop's Murder

Dr. Justin Obi, 63, was found guilty in Monrovia, Liberia, of the murder of the Rt. Rev. Dillard H. Brown, Jr., and of the bishop's business manager, Claude Nadar. Dr. Obi faces the death penalty. His lawyer has filed an appeal.

The defendant entered a plea of temporary insanity. However, Dr. Elder Thebaud, a psychiatrist from Haiti, testified

that the defendant had no serious mental illness "apart from a psychopathic personality disturbance and occasional memory lapses." Dr. Thebaud also said Dr. Obi admitted he had been drinking before the shooting on Nov. 19.

Bp. Brown had been diocesan since 1964.

SOUTH DAKOTA

Bishop Makes Statement on Election

The Rt. Rev. Lyman C. Ogilby, acting Bishop of South Dakota [TLC, Mar. 8], has issued the following statement concerning his part in the convocation set for Apr. 18, at Pierre-Fort Pierre, to elect a Bishop of the District of South Dakota:

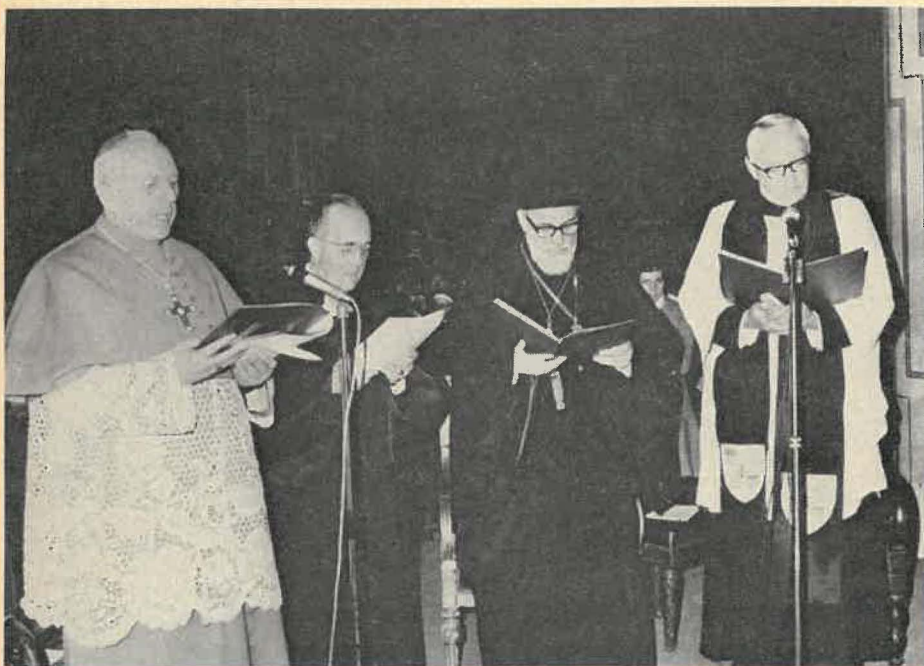
"I have been asked on several occasions if I would accept election as Bishop of South Dakota, should the convocation of this jurisdiction be moved to elect me to this office. Although I am deeply grateful for the thoughtfulness, the kindness, and the good will of these questioners, I do not seek to be nominated at the special convocation called to elect a Bishop of South Dakota, and I respectfully request that I not be asked to sign a 'letter of consent' as prescribed by the district council in its rules of procedure for this convocation. Guided, I pray, by the Spirit, enlightened by and thankful for my experience in this missionary district for three years, and encouraged by my hopes and prayers for the well-being of the people of South Dakota and particularly for the unity of my fellow Episcopalians here, I am persuaded not to give consent to having my name put in nomination for this election as I believe I cannot meet the expectations of this ministry."

ORGANIZATIONS

IFCO's Walker Defends Black Separatism

Black separatism was strongly defended by the Rev. Lucius Walker, Jr., in his address to the annual Minnesota Pastors Conference. Such withdrawal by blacks is needed until they can find their identity and purpose, he said. Separatism is not racism but is the tradition of a pluralistic society where immigrants were met by "protective societies," said Mr. Walker, who is executive director of the Inter-religious Foundation for Community Organization (IFCO).

Mr. Walker charged that genocide had been practiced against blacks and Indians in this country since the nation's founding and continues now. He said blacks needed to challenge integration as "specious" when it insists that they become "white-inized." Black people need to be encouraged in the development of black consciousness, he continued. "White supremacy is being replaced by black pride,



REPRESENTATIVES OF FOUR CHRISTIAN BODIES took part in a service for Christian unity at the Roman Catholic Church of St. Germain des Prés in Paris. From left to right are Francois Cardinal Marty, president of the French R. C. Bishops Conference; Pastor Charles Westphal, president of the Protestant Federation of France; Bishop Meletios, president of the Orthodox Interchurch Council of France; and the Very Rev. Sturgis Lee Riddle, dean of the American Cathedral of the Holy Trinity and representative in France of the Archbishop of Canterbury (RNS).

black identity, and, at some points, by black superiority." He urged whites not to get upset when black youths get sassy or occupy buildings. That's part of the aggressive behavior which white intransigence makes necessary, Mr. Walker stated.

Mr. Walker sidestepped a question about his attitude toward Roy Wilkins, executive director of the NAACP, who recently opposed church support of black groups supporting black separatism. He observed that this is "a very painful time in which to live" and that patience is needed during the transitional period.

In a second appearance at the conference, Mr. Walker stated that the development of black caucuses within most mainline churches had ushered in a significant period in church history. He said IFCO had helped blacks start black community newspapers and radio stations, but said most black newspapers are increasingly coming under the ownership or interests of white men. He deplored a trend toward monopoly in ownership of the nation's daily newspapers and said this trend is not working in the interests of black people. There are many events which speak directly to the interests of the black community which are never reported in the nation's press, he said. Calling for major instruments of communication controlled by black people, he suggested that some major church body give one of its publishing houses to start a black newspaper.

Black Muslims, Mr. Walker said, understand the importance of "parallel structures" and have one of the few black-owned and controlled presses in this country. He was critical of such community philanthropic institutions as the United Funds, claiming that most of their funds go to the middle class. He suggested black united appeals or united black appeals similar to campaigns that Jews, Lutherans, and Roman Catholics conduct for their causes.

CHURCH OF ENGLAND

Report on "Man" Debated

Inter-church moves on such world problems as population and pollution are foreseen as the result of a major Anglican debate at the spring session of the Church Assembly of the Church of England. Produced by an ecumenical group, the 80-page report, entitled "Man in His Living Environment: An Ethical Assessment," contained far-reaching recommendations on birth control and other human problems.

Speakers at the assembly included the Rev. Canon Hugh Montefiore of Great St. Mary's, Cambridge, who, seizing on the problem of the population explosion and relating it to the Roman Catholic attitude on birth control, declared: "Our present complacent morality of 'death control without birth control' needs dras-

tic reexamination. So far from contraception being forbidden, should it not rather be regarded as a positive duty? What has the Church of England to say about this? The needs of the human race," he continued, "must take precedence over the claims of other churches; and in any case, the ecumenical movement demands that we speak the truth in love, as we see it, even when it conflicts with the official views of our Roman Catholic friends."

The report itself was prepared for the Church Assembly's board for social responsibility by a group which included Roman Catholics. After declaring that one anxiety about the increasing population of the world is whether or not people can be fed, the report said: "It is clear that having gone a long way towards preventing disease and premature death, it is now necessary to use human intelligence, and skill to limit births by deliberate forethought and so avoid death by starvation and undernourishment." This section of the report concludes: "It is apparent that the conservation of wild life so necessary to human well being is pointless unless man succeeds in conserving himself. For this he must enter into deliberate control of his birth rate. Without this he will lose his birthright."

The report ranged over the whole field of human environment from population and pesticides to natural resources, pollution, and conservation. The assembly not only commended it to the churches for study and discussion during the current European Conservation Year but invited the board for social responsibility to "take whatever initiatives are possible with other churches and the national and world organizations which could influence thought and action in these matters."

The group of 11 which prepared the report was set up under a mandate from the Most Rev. Arthur Michael Ramsey, John Cardinal Heenan of Westminster, the British Council of Churches, and the standing committee of "The Countryside of 1970" conferences. It was charged to examine and comment upon the ethical basis of man's use of natural resources, particularly those associated with the living environment.

The group under the chairmanship of Dr. G. W. Dimpleby, professor of human environment at the University of London, consulted with numerous experts on fishery, water pollution, the countryside, etc. Canon Montefiore became a corresponding member of the group. Another churchman consulted was the Bishop of Norwich, the Rt. Rev. Launcelot Fleming, who opened the assembly's debate on the report.

To the "delicate question" of how to restrict population growth, Bp. Fleming said, "No answer to the problems of family planning will be adequate to the dignity of man and his family life which

does not require of him a degree of self-discipline and restraint. I believe a great deal can be done by gentle, social, and educational pressures, by a government having the courage to point out the selfishness of large families in the context of world environment, and having the courage to dissuade parents from having more children than can be adequately supported."

PRESBYTERIANS

Whose Money to BEDC?

Signs of renewed controversy over the Black Manifesto are stirring around the report by the Black Economic Development Conference (BEDC) of \$50,000 in United Presbyterian Church funds. This question is involved: "Was the sum considered 'United Presbyterian' when it reached the organization sponsoring the Black Manifesto calling for reparations?"

The situation has a lengthy history, traced from a variety of sources after a wire service quoted BEDC's chairman, the Rev. Calvin Marshall, as saying \$50,000 had come from United Presbyterians through the Interreligious Foundation for Community Organization (IFCO).

Drama was added when a Presbyterian leader, Dr. William J. Wiseman, said the grant had placed in jeopardy a proposed multi-million-dollar Presbyterian drive for minority development. However, Dr. Wiseman, chairman of a group planning the drive, later said he had been "misinformed" on some of the particulars involved. He is pastor of First Presbyterian Church, Tulsa.

United Presbyterian spokesmen generally feel that the \$50,000 — half of \$100,000 given to IFCO by two church agencies — had become "IFCO money." An IFCO spokesman said the transfer was made to BEDC with the knowledge of United Presbyterian officials and in keeping with their church's action at a May 1969 General Assembly.

The annual United Presbyterian assembly met shortly after the BEDC manifesto was issued, at which time James Forman was invited to address the Presbyterians meeting in San Antonio. He placed multi-million-dollar demands before the delegates.

Several actions having a bearing on the present discussion of the \$50,000 were taken at the assembly. One directed the Council on Church Support to draft a plan to raise a large sum for minority development. A figure of at least \$50 million was suggested. Two United Presbyterian agencies were each directed to give \$50,000 to IFCO. These amounts were to be released to IFCO when that agency had "approved the manner in which the money will be held and administered." The mission board was also instructed to "support program possibilities which are recommended to it by IFCO, including

those which develop as a result of the BEDC."

Here another factor enters the picture. After the manifesto was issued, it was necessary for IFCO to define its relationship to the continuing, separate BEDC. An adopted IFCO policy stated that no funds would go to BEDC unless the donor so specified. According to a spokesman, IFCO's board met last September to decide on what basis it would accept the \$100,000 from the United Presbyterian agencies. It was agreed to accept with the intent of channeling part of the funds to BEDC, an act seen as carrying out the purpose of the Presbyterian assembly.

Since the General Assembly did not designate or restrict the use of the \$100,000, United Presbyterian spokesmen are inclined to see IFCO as bearing responsibility for the transfer of funds to BEDC.

BEDC received \$50,000 last December, along with \$29,858 which had been forwarded to IFCO from a variety of sources, for BEDC. The total was transferred under contract since IFCO makes no grants without legal provisions.

It was not until late last month that the whole involvement came to public attention, when Dr. Wiseman said in Tulsa that the \$50,000 transfer to BEDC was an "unauthorized" action on the part of some church official. Subsequently he said in a telephone interview that he had been given "misinformation on the designation of the funds. . . . The boards released the funds to IFCO and IFCO released the funds to BEDC."

An IFCO spokesman explained that the entire transaction followed an IFCO call upon the church to give \$270,000 to BEDC for administrative development. The \$79,858 was allocated toward that sum.

Commenting on a major United Presbyterian drive for minority development, Dr. Wiseman said he had every reason to believe there would be such a campaign. Some plan, he said, will be presented to the 1970 General Assembly to be held in Chicago in May.

COLORADO

Ski-high Ecumenicity

Ecumenicity is "Ski-high" in Vail, Colo., where the Diocese of Colorado is one of five religious groups happily sharing one new and beautiful interfaith chapel. Erected on land given by Vail Associates, promoters of this charming less-than-ten-year-old Alpine type village, the chapel is as Tyrolean as the rest of the town's architecture. It was built through the combined efforts of devoted townspeople and visiting sportsmen.

The spacious white-stucco structure cost \$100,000 and stands at the foot of some of the finest slopes in the state. The

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NEWS in BRIEF

■ Israeli authorities have announced plans to establish a national reservation near Modin, the ancestral home of the Maccabees, where "all the fauna and flora mentioned in the Bible" will be preserved. It will be named "*Neot Kedumin*" (Ancient Oasis). Arthur Goldberg, former U.S. Ambassador to the U.N., and Prof. William F. Albright, a distinguished archaeologist, will serve as joint chairmen of the national park's board of directors.

■ Dialogues between Lutherans and Roman Catholics entered their sixth year during the tenth session held recently in Bermuda. Meanwhile a fourth international Lutheran-Roman Catholic consultation met in Switzerland. The world-level talks began in 1967. The Bermuda meeting centered on the subject of Eucharist and ministry. Spokesmen reported "encouraging and substantial progress" in drafting a common statement but said another session will be needed to complete the task.

■ Dr. Gene E. Bartlett, president of Colgate Rochester Divinity School/Bexley Hall, will resign at the close of the present academic year. In making the announcement, he said: "In times of such rapid change, an administrator ought to review his work every 7-10 years. I was elected to the presidency in 1960, and within ten years I think a man has accomplished all he'll be able to be in one position."

■ A clergy association of the Diocese of Oklahoma has been instituted to develop and strengthen mutual support among the members, to improve standards and encourage growth in professional performance, and to make known clerical concerns and ideals in both ordinary and crisis situations in their life and work. President is the Rev. John Ashby, rector of St. Luke's, Ada.

■ Churches in Britain are being invited to observe Sunday, Apr. 12, as Martin Luther King Sunday. An announcement from the Martin Luther King Foundation said clergymen were being asked to make "racial harmony" the subject of their sermons that day. The foundation spokesman said there was no intention of making this an annual event, "nor do we wish to perpetuate the memory of this good man merely as a memorial, but as a means of encouraging people to adopt his principles based on non-violence, to promote racial justice, harmony, and integration in Britain."

■ The 1969 income of the American Lutheran Church was 95% of the amount budgeted for operations. Total receipts were \$21,075,000—91.4% of an original budget of \$23,047,000. The 95% of operational expenses was realized because

expenditures were cut back 5% at mid-year when budget problems became evident. The reduced income leaves "virtually nothing" for pushing ahead in capital development, Dr. George S. Schultz, executive director of the board of trustees reported.

■ The new Province of Burma with four dioceses was established in Rangoon with the elevation of an archbishop and the loosening of organic ties with Anglicanism in India, Pakistan, and Ceylon. The Most Rev. Francis Ah Mya has jurisdiction of the province.

■ The Rev. Dr. Wilson O. Weldon, editor of *The Upper Room*, a daily devotional guide, gave the first copy of *Saat Tedeh*, the new Indonesian edition of the guide to Miss Esther Simandjuntak, a Scarritt College graduate student and cousin of the Indonesian editor. Publication of the Indonesian edition coincides with the 35th anniversary of the guide that goes into 121 countries and is printed in 39 basic languages. Dr. Weldon reports that 10 million people are reading *The Upper Room* in homes, motels, prisons, hospitals, war-torn areas, at work, and on vacation.

■ St. George's, Flushing, L.I., was one of a group of churches in Flushing, White-stone, and Bayside, N.Y., cooperating in a special Rock Against Pot (RAP) Movement. The rock combos and music groups assembled at St. George's, where the Rev. Dougald Maclean is rector. One young performer said: "We're making ours a musical statement. We think it is time to turn off this stuff (pot) and tune into life."

■ The Rt. Rev. Ernest S. Reed, Bishop of Ottawa, died Feb. 28 at the age of 61. He had led the diocese for 16 years. He was also vice president of the Canadian Council of Churches and held a key post in the financial structure of the World Council of Churches. The bishop is survived by his widow and one daughter.

■ Hulbert H. James, Episcopal layman and former associate director of the National Welfare Rights Organization, is director of the National Council of Churches' domestic hunger program.

■ The Rt. Rev. Chiu Ban It, Bishop of Singapore, has been elected chairman of the Council of the Church of Southeast Asia, and will serve for five years. Organized ten years ago, the council consists of the Dioceses of Rangoon, Sabah, Kuching, Singapore, West Malaysia, Hong Kong, the Philippines, Taiwan, Seoul, and Taejon, and the Philippine Independent Church. West Malaysia was created from a part of the former Diocese of Singapore and Malaya.

Let's Sell

"815"

By GEORGE M. L. WOODGATES

LET'S sell "815" and help our Executive Council staff leave its ivory tower and get next to its constituents and where the action is. We never belonged there in the first place, but now is the time to do something constructive.

Why?

The church has no business occupying land and buildings on some of the prime real estate of this country. The center is located in some of the most sought-after and desirable land in Manhattan — for business reasons; but we are not in business of that nature. We are dealing with human lives, and a ministry of reconciliation and healing. True, the original investment has nearly doubled in value, but let's be opportunists and take advantage of the gain and put it to good use. It is probably worth \$10-12 million on today's market, maybe more; but consider what such a sale could do. Economically, we don't get our money's worth administratively by being in New York. We pay, and dioceses pay unnecessary sums of money for travel. The center serves the diocesan staff members primarily, not the general members of the church. Of the more than 90 dioceses in the church, over 30 are west of the Mississippi River. Consider these savings, along with the ability to make visits to the dioceses and the diocesan staffs in turn to the center, if the council were more centrally located. We might all know each other a little better, and be better informed on what is happening, instead of making a lot of "arm-chair" decisions which are hurting many of our people today.

Add to the administrative costs, the pay scale which has to be maintained in a place like New York City. This is not to advocate low wages, but secretarial help is necessarily higher in New York than in many other places in this country because living costs are so high. The officers of the council seemingly get high salaries — \$10,000 or more a year — but when one pays nearly a third of that for housing, and about \$500 a year for com-

muting, nearly every family has to resort to moonlighting, or husband and wife both working, to make ends meet. I know. I did it for seven years.

Why move? We shall never remove the WASP image so long as our executive center is in the center of Manhattan. The very epitome of White-Anglo-Saxon-America is located in this area. Our church has been traditionally the upper-class group; having our offices at 43rd Street and 2nd Avenue, New York City, only underlines that fact. As stated previously, the executive offices need to be closer to where the people are, say in Memphis, or Little Rock, or St. Louis, or even Detroit. I choose these places because who wants to travel in and out of Kennedy Airport in New York, or Dulles in Washington, or O'Hare in Chicago? The council staff would also be a little closer to the blacks and browns and Indians of this country. It would still be a long way for some of them, but at least closer, say, for those in California, Hawaii, Alaska, or even El Paso, Texas.

The Benefits

Let's take a conservative figure like \$10 million and see what we could do with it:

- A. For relocation and buildings suitable to office and staff needs \$5,000,000
 - B. Set up a revolving loan fund — 1% interest up to \$50,000 for 10-year periods to all dioceses . . \$2,000,000
 - C. Set up a revolving loan fund — 0% interest to all dioceses with Indian membership, to be administered by the dioceses . . \$1,000,000
 - D. Give to the NAACP or similar organization (Not BEDC) a grant to administer themselves \$1,000,000
 - E. Set up scholarship funds (\$10,000 to each diocese to be administered by them) 75% for black, brown, and Indians, and 25% white for vocational and technical training programs \$1,000,000
-
- \$10,000,000

- D. If there is any additional amount, set up a salary and administrative fund for work of overseas dioceses, sister dioceses of the Anglican Communion (\$2,000,000)

A: This amount should cover the costs of buildings in a smaller city—an estimated \$4,000,000 with an allowance of \$1,000,000 for the changeover, moving costs, etc.

B: A revolving fund of this kind would help dioceses refinance many of their projects and save interest costs. The suggested amount of 1% is to cover the costs of administration. We are not here to make money off each other, but rather to help. Many dioceses could get projects underway if money were available—but not at 7-8% interest.

C: A revolving fund for Indian work is long overdue. The dioceses that have Indian members and mission work know the problems, and if an advisory board were set up that had a majority of Indians as members, the administering of these funds might be more effective. This money expended would not be grants, but loans at 0% interest.

D: The NAACP is suggested as the designated agent for these funds as it is organized and prepared to handle such funds. Let's get out of the welfare business. The Executive Council is not prepared to administer such funds, and besides they are not set up to be in the welfare business. As suggested by Dr. Louis M. Hirshson in *THE LIVING CHURCH*, [Jan. 11] maybe two of our Negro institutions are better able to handle such matters.

E: Scholarship funds are lacking for many students, especially in the areas of vocational and technical training. Here again the diocesan offices should handle these matters. The suggested percentages for help are such that all groups may benefit.

F: Let's not overlook or forget the work of our congregations overseas. They too need help, especially manpower, so all additional monies could be designated for this purpose.

Perhaps readers have some better ideas about the use of such monies earned by the sale of "815," but ponder for yourselves the *difference* such a change would make, the solidarity it would give our dioceses and council, and the strength it would give to the church at large. And while thinking about such matters, maybe we ought to take a look at the new location of the Church Pension Fund offices which are just across the street in New York. Surely it doesn't take such a location, and high-cost buildings, to administer my pension or those of some 10,000 other clergy in this church. Maybe there are some profits which could be realized that could be passed on to the clergy. But let's sell "815."

The Rev. George M. L. Woodgates is vicar of All Saints' Church in Bakersfield, Calif. For seven years he was on the staff of the Executive Council in New York City.

EDITORIALS

In-between Men

THE in-between man is nobody's hero while alive and on the job, but sometimes historians of later ages rate them *magna cum laude*. Pope Paul VI and Richard M. Nixon are such men.

Robert E. Burns, executive editor of *U.S. Catholic/Jubilee*, suggests in the February issue of his magazine that Paul may outrank in history both of his immediate predecessors, the conservative Pius XII and the liberal John XXIII. Almost nobody can see it that way now. "Conservatives are dissatisfied (with Paul) because he is not another Pius XII and the liberals are unhappy because he is not another John XXIII," Mr. Burns remarks, and adds: "Ask a liberal Catholic how he would like the Pope to act and he will more than likely describe a benevolent monarch—a man with the ideas of John but the procedures of Pius. He should reform the Curia by turning the rascals out, encourage the speculative theologians, dispose of the Vatican treasures and give the proceeds to the poor, greatly liberalize canon law and such disciplines as celibacy." Such an approach calls for an "activist" pontiff who would "shake up the Church by vigorous and presumably not-to-be-questioned authority."

The liberals who want such a pope seem to forget altogether their own cherished concept of collegiality, which would have the pope preside over "convocations of equals, his brother bishops (with room perhaps even for representatives of priests and lay people)." Not very consistently, they yearn for a pope who will achieve his liberal goals in an authoritarian manner. They are not happy with Paul because he does not share their liberal ideas. But how does he actually rule the church? "He has scolded and criticized but he has seldom punished," says Mr. Burns, "with the result that there is greater freedom in the Church today than at any time possibly since the church of the Apostles." He sees Paul slowly dismantling the monarchical structure of the church and "step by step making possible the kind of church that Pope John and the Second Vatican Council envisioned."

After every radical reformer must come the synthesizer and re-builder. He is usually the in-between man. To the purist of either the liberal or the conservative party he may appear as a sadly invertebrate hedger and trimmer, forever faltering between two opinions. Such is the unflattering image that Pope Paul bears within his church, and that President Nixon bears within his nation. The image is unflattering, that is, to clear-cut doctrinaire liberals and conservatives. There are in-between people within their communities who admire and approve.

Mr. Nixon, like Pope Paul, is a highly gifted, deeply dedicated in-between man. His five immediate predecessors, going back all the way to 1932, were eminently personal leaders, though differing widely in their salient charismata. They are fittingly remembered by the slogans of their administrations: The New Deal, the Fair Deal, Dynamic Conservatism, the New Frontier, the

Great Society. Nixon's type of leadership does not generate sloganeering, for unlike these predecessors President Nixon is primarily a *manager* rather than a *leader*.

Of course, managership and leadership are not antonyms but quasi-synonyms. They overlap. A man cannot manage without leading, nor can he lead without managing. But a comparison of Nixon's style with FDR's makes the point sufficiently: Roosevelt was a brilliant leader but an indifferent manager, Nixon is a masterful manager but hardly a rousing leader.

On all the evidence to date, Nixon has no desire to make over the system he inherited. For years he has been saying that it should be better managed; he has begged for a chance to take over the manager's job himself; and now he has it. His immediate predecessors (Eisenhower much less than the others) all worked very hard at trying to remodel the system itself. Since 1932, mountains of laws have been passed, hundreds of new departments and bureaus created, countless programs and policies instituted, to make up the present complex and unwieldy conglomeration which is The System. Leaders characteristically try to mold the system to their own desire. The manager characteristically says that changes should be considered only after the present apparatus has been given an adequate trial by people who know how to run it.

In the course of human events, and also in the providence of God, there are times when the body politic needs a leader at its head, and other times when it needs a manager. At this time the Roman Catholic Church and the United States of America are being led—by managers who lead rather than by leaders who manage.

We Second A Motion

THE Rev. William M. Sheraton of Long Island, a former airline pilot and now an Episcopal priest, has written to the Presiding Bishop urging him to join with other religious leaders in protest to the Arab terrorists who have been planting bombs in civil aircraft.

Protests addressed to some people are futile, to be sure, but we think that an appeal to these zealots might be seriously received. As Arabs fighting for what they consider their homeland in Palestine they must be assured that they cannot afford to disregard the moral opinion of the rest of the world. They need to realize that their bomb tactic creates not sympathy for the anti-Israeli cause but revulsion and outrage. American sympathies are fairly evenly divided between Israelis and Arabs, but there are very few who can find an extenuating word to say for a policy of fighting Israel by blowing up passenger planes without regard to who is in them.

We second Fr. Sheraton's request that Bp. Hines and other Christian leaders speak reason and humanity to those whose conduct has been repugnant to the conscience of all "peoples of the Book"—Christian, Jewish, and Muslim.

News of the Church

Continued from page 9

dark shake roof is steeply pitched better to shed the great drifts of snow which ski-country people pray for. The quaint steeple reaches high into an unbelievably blue Colorado sky. It is a beautiful church in a magnificent setting.

Here, at an altar designed to accommodate various forms of service, worship Episcopalians, Roman Catholics, Lutherans of the Lutheran Church in America, United Presbyterians, and United Methodists. Each Sunday morning, the Roman Catholic priest comes from the nearby mountain town of Minturn to celebrate at 7:30 mass. At 9 A.M. a clergyman from one of the four remaining groups officiates, using his own special form of service, but welcoming all worshipers wishing to participate.

Expenses are met from general chapel funds which are supported by pledges, with three-fourths of the amount going directly to Vail's interfaith work and the remainder to the general headquarters of the communion or denomination of the giver's choice.

The program began last fall. Representing the Episcopal Church is Colorado's archdeacon, the Ven. M. Lewis Marsh, Jr., who each month drives the 100 miles up from Denver to help with a venture he finds most challenging.

Resident clergyman is Lutheran Pastor Don Simonton, ski enthusiast, who conducts services out on the slopes every Sunday, lives in the village, does much counseling, and works with the conviction that "it is much better to be interdenominational than non-denominational."

The chapel's downstairs meeting room serves as kindergarten space for the elementary school of the town, and a growing number of community organizations gather there. All activities are under the direction of the 13-member board of directors for Vail Religious Foundation, headed by two Episcopalians, Mr. and Mrs. John A. Dobson, who own the general store in the village.

UNITED METHODISTS

Black Caucus

"Won't Leave" Church

Members of a United Methodist black caucus meeting in Kansas City, Kan., cheered the Rev. Woodie W. White of Washington, D.C., who declared that blacks are not going to leave the church. Head of the body's commission on religion and race, the speaker addressed the third annual meeting of the Black Methodists for Church Renewal (BMCR), one of the largest and best organized of the black caucuses in American Protestantism.

"We need to say to the United Methodist Church that this is not your church," said Mr. White. "It is our church and we are not going to leave it." He added, however, that blacks would not stay with a church that "will not affirm our humanity. Blacks aren't going to be divided anymore."

Although an unofficial organization, BMCR has been voted some funding from church agencies, including the Board of Missions and a committee overseeing a Fund for Reconciliation. It maintains offices in Atlanta.

The Rev. James M. Lawson of Memphis, a close colleague of the late Dr. Martin Luther King, Jr., is chairman of BMCR. He stressed the theme mentioned by Mr. White. "We intend to hang on to our uniqueness, to bring our contribution, our identity," he said. He also suggested that Black Christians are given by God the task of calling the house of God "back to mission and responsibility." The unchristian nature of the U.S., he stated, appears when racism is still a matter for debate in Christian churches.

ABORTION

Legislature "Controls" Revisions

A superior court judge in Cambridge, Mass., has ruled that any change for the Massachusetts abortion law rests in the hands of the state legislature and not in the judicial system. Judge Cornelius J. Moynihan of Middlesex Superior Court rejected a motion to dismiss indictments against Dr. Pierre V. Brunnelle, 62, of North Chelmsford, Mass., who was indicted for performing an illegal abortion on a 22-year-old Ohio woman. Dr. Brunnelle's trial will be continued later. A wide-ranging ruling by Judge Moynihan dealt with issues involving church and state, free speech, and the rights of privacy in addition to other legal aspects.

Arguments for the defense had been presented by Joseph S. Oteri, an attorney who appears regularly on NET's *The Advocates*. The judge earlier had refused to allow Mr. Oteri to present clergymen including the Rt. Rev. Anson P. Stokes, retired Bishop of Massachusetts, to testify in the case, ruling that only medical and psychiatric experts would be admitted.

The judge's ruling in effect upheld testimony given last December by three Roman Catholic physicians. Reiterating the testimony of these Roman Catholics, Judge Moynihan declared that the evidence clearly indicated that the "product of human conception — whether it be in the stage of zygote, embryo, or fetus — may properly be classified as human life." The ruling allowed, however, that the subject of abortion has become one of the most controversial "social and legal issues" and when a question "is fairly de-

batable the courts cannot substitute their judgment on it for that of the legislature."

Mr. Oteri contended that the Massachusetts statute on abortion is, in effect, "a civil enactment by which moral tenets of certain organized religions, most notably Roman Catholicism and Orthodox Judaism," are established as law.

In the judge's remarks he said that the "defendant's argument that the abortion statute violates the free exercise clause of the First Amendment (of the Constitution) is without merit for, while the freedom to hold religious beliefs is absolute, the freedom to act upon those beliefs may be limited where there is a substantial state interest."

Turning to the claim that the statute infringes upon the right of privacy of a pregnant woman desiring an abortion, Judge Moynihan wrote: "It is argued that her right to plan her reproductive life and her family as she sees fit is within the protected zone of privacy under the First, Ninth, and Fourteenth Amendments of the Constitution. There is a distinction between the state's attempted regulation of the marital use of contraceptives and the regulation of abortion."

Dealing with the issue of free speech, the judge said the defendant "is not charged with advising or prescribing abortion. He is charged with unlawfully using an instrument on the body of a woman with intent to procure an abortion." The judge also indicated that the defendant "does not appear" to be a licensed physician in Massachusetts and "he is not entitled to come forward as the champion of the medical profession."

ORTHODOX

Primate on Sacraments for RCs

The reported decision of the Russian Orthodox Church to administer the sacraments to Roman Catholics who apply was described in Athens as a step "leading to the division of Orthodoxy." This charge was leveled by Archbishop Ieronymos, Primate of the Greek Orthodox Church, who said he was "grieved and astonished" to hear of the decision.

The decision in question was taken by the Holy Synod of the Patriarchate of Moscow. Under its terms "all Russian Orthodox priests both inside and outside Russia," may allow Roman Catholic believers to participate in all the "grace-giving sacraments — Eucharist, Baptism, Confession, Holy Matrimony, Holy Unction, etc. — of the Orthodox Church."

The archbishop, a former professor of canon law, stressed that such a decision would be "contrary to canon law" (and) "against the teachings of the Holy Fathers of Orthodoxy."

The decision of the Synod in Moscow is believed by some to be the result of

the initiative of Patriarch Athenagoras of Istanbul. Since there is considerable opposition to closer ecumenical ties with the Vatican by some Orthodox leaders, it is to be expected that the decision likewise will meet with opposition. In fact, a Greek broadcast remarked that the Holy Synod of the Greek Orthodox Church, which consists of 12 bishops under Archbishop Ieronymos, had rejected similar moves in the past that had been initiated by the Ecumenical Patriarch in Istanbul.

The synodal decision of the Russian Orthodox Church is, nevertheless, viewed by observers as a matter of ecumenical reciprocity. In 1964, Vatican II declared: "Eastern Christians who are separated in good faith from the (Roman) Catholic Church, if they ask of their own accord and have the right dispositions, may be granted the sacraments of penance, the Eucharist, and the anointing of the sick." A spokesman for the Vatican Secretariat for Promoting Christian Unity welcomed the Russian decision as "a significant ecumenical step."

CHURCH AND STATE

"School Prayer" vs. "Student Prayer"

Delegates to the 22d national Conference on Church and State were told that the Supreme Court "ruled against school prayer, but not against student prayer." James V. Panoch, executive director of the Religious Instruction Association of Fort Wayne, Ind., said the court's decision on prayer and Bible reading "could become a boon to study of the Bible and religion within the public school setting" if it is properly understood.

Mr. Panoch maintained that the Supreme Court never said that "a student may not pray; it has only said that the school may not make the student pray. . . . It is as unconstitutional to prevent a student from praying as it is to compel him to pray. Spontaneous student prayer is possible, but it must be done in a manner that does not conflict with the rights of those who may not wish to pray, or who may not wish to pray at that moment."

Concerning the use of the Bible in public schools, Mr. Panoch explained that the court stated that an individual's education is not complete without a study of religion. Two areas were cited in particular—history and literature.

"What a public school may or may not do with the Bible and religion may be simply expressed in the words of 'impose' and 'expose,'" he said. "The public school may not impose any beliefs—be they religious, political, economic, or otherwise. It is the proper role of the school, however, to expose students to every philosophy so that the underlying reasons for the behavior of different individuals and groups may be understood."

April 5, 1970

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Book Reviews

WILD TONGUES: A Handbook of Social Pathology. By Franklin H. Littell. Macmillan. Pp. 173. \$5.95.

Wild Tongues, whose title is drawn from a phrase in Kipling's *Recessional*, aims to arouse Christians to the grave danger the author believes is confronting this nation and western society as a whole because of extremist groups on both the far right and the far left.

Dr. Franklin Littell, a former Iowa college president who is now a professor of religion at Temple University, regards both fascist and communist ideological movements as "pathological" and subversive of our constitutional liberties. His analysis, while quite well documented, suffers somewhat from being strongly moralistic — witness his opening statement: "The year 1968 was without doubt the worst in the history of America." But there are many salient and disturbing facts so marshalled as to present a compelling challenge for churchpeople to "read the signs of the times" less opaquely.

Perhaps the book's most practical value is its eight appendices which form a first-rate reference library of available films on extremist groups and their methods, authentic sources, and centers of information, and a useful article on totalitarianism by the author, originally written in German.

(The Rev.) JOHN R. RAMSEY
St. John's, Ogdensburg, N.Y.

PRAYERS FOR PAGANS. By Roger Bush. Pflaum Press. Pp. 63. \$1.50 paper.

After six years' service with the Australian Air Force, followed by a stretch of engineering and another of social service work, Roger Bush became a Methodist minister. He is today superintendent of the Northside Methodist Mission in Sydney. In his first book, *Prayers for Pagans*, he weeps, as his Lord did, over his city with its hunger, greed, brutality, foolishness, and heartbreak. A young suicide, a Chinese prostitute, crooked slot machines, a bereft man, a defensive black, a valiant youngster with a club foot, a rusty nail reminding him of a Body once hammered to a Cross, darkened Churches — these are all matter for him for "the everyday reality of conversation with God." We look forward to reading more of this author's work.

(Sr.) MARY MICHAEL
Society of St. Margaret

PRAY FOR JOY. By Martin H. Franzmann. Concordia Publishing House. Pp. 79. \$2.75.

The captivating title of this book leads one to examine the 30 blank-verse prayers which the author somewhat reluctantly

recorded to help others "pray constantly," and while amid our "melancholy myopics" to "rejoice always." The book can be regarded as an enlarged *Benedicite* and *Canticle of the Sun* (St. Francis). It includes man's consideration of himself and others in the light of their creation by God.

Martin Franzmann, a former Concordia Seminary teacher of the New Testament, presently a preceptor of the University of Cambridge, England, does (as a poet should do) open the eye of the heart and the mind to see good in everything. One cannot help being grateful for his calling us to thank God for even "yellow lines on roads" and for the policeman "whose daily work articulates for us the far-off voice of Sinai." The artful turn of his phrases calls us to pray "For the Grace to Grow Old Gratefully." A most unusual prayer is the one for a "Slob."

Pray for Joy can be described as Wordsworth did in referring to poetry as great emotion recorded in tranquility.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

NOTES ON CHRISTIAN RACISM. By Donald Holtrop. Eerdmans. Pp. 46. \$.95 paper.

Donald Holtrop's *Notes on Christian Racism* copies the style of C. S. Lewis in his *Screwtape Letters*. The notes are a series of letters from the devil "Haitall" to his angel in the church, "Cherchait." The little notes between the two devils do not add a great deal to an informed Christian's present knowledge of the subject of racism, but they do present the material in a new and refreshing form. It is good for Christians to recognize the part that they have played in destroying so many fellow human beings. It is good for us to assume an attitude of penitence on the terrible racial struggles of the day.

Notes on Christian Racism is an excellent guide for both adult and teen-age discussion groups on the subject of racism in Christianity.

(The Rev.) JAMES A. GUSWELLER
St. Matthew's & St. Timothy's, New York

Booknotes

By Karl G. Layer

INVITATION TO THE NEW TESTAMENT. By W. D. Davies. Doubleday Anchor. Pp. xii, 540. \$3.95. A paper reprint of the 1966 opus. Dr. Davies ranks with the best of contemporary New Testament scholars. He is an authority on the Judaism of our Lord's time and the rabbinic backgrounds to the NT, and has a genuine gift of translating modern scholarship into a language intelligible to the uninitiated. A highly recommended volume for all.

PEOPLE and places

Appointments Accepted

The Rev. Nelson Adair, former assistant, St. Christopher's, Detroit, is vicar of Good Shepherd, 4138 Williams Ave., Dearborn Heights, Mich. 48125.

The Rev. Kenneth D. Aldrich, Jr., former rector of St. John's, Camden, N.J., is rector of St. Luke's, 302 Highland Ave., Westville, N.J. 08093.

The Rev. John A. Andrews is assistant to the rector of Christ Church of Ramapo, Suffern, N.Y. Address: 14 Mansfield Place (10901).

The Rev. Allen L. Bartlett, Jr., former rector of Zion Church, Charles Town, W.Va., is dean of Christ Church Cathedral, 421 S. 2d St., Louisville, Ky. 40202.

The Rev. James R. Borom, former assistant, Our Saviour, Rock Hill, S.C., is rector of Good Shepherd, Box 707, Greer, S.C. 29651.

The Rev. Charles A. Bryan, rector of Holy Family, 18501 N.W. 7th Ave., Miami, Fla., is also vicar of St. Anthony's, Carol City, Fla.

The Rev. David G. Bryce, former rector of St. Alban's, Bay City, Mich., is vicar of St. Andrew's, 5 N. Markley St., Greenville, S.C. 29601.

The Rev. Benjamin Cape, Jr., former assistant, Trinity Church, Wauwatosa, Wis., is vicar of St. Michael's, 4701 N. Erie St., Racine, Wis. 53402.

The Rev. G. Garrett Carpenter, former rector of St. Matthew's, Seat Pleasant, Md., is vicar of Trinity Church, Shrewsbury, Mass. Address: 442 Main St. (01545).

The Rev. Frank V. H. Carthy, former rector of All Saints', a canon on the staff of Christ Church Cathedral, and executive director of Episcopal Community Services, Indianapolis, Ind., is rector of Christ Church, New Brunswick, N.J. Address: 184 College Ave. (08901).

The Rev. Alan Edmiston, former curate, Grace Church, Plainfield, N.J., is at St. Peter's, 500 S. Country Rd., Bay Shore, L.L., N.Y. 11706.

The Rev. Rodney L. Cullins, former vicar of St. Barnabas', Kutztown, Pa., is vicar of St. Margaret's, 740 Church Hill Dr., Woodbridge, Va. 22191.

The Rev. Jeffrey P. Cave, former associate rector

of the Church of the Angels, Pasadena, Calif., is curate, Epiphany, New York, N.Y. Address: 160 E. 84th St. (10028).

The Rev. Albert Colbourne is a counselor, Byron Boys Ranch, a graduate student at California State College, Hayward, and assistant, St. John's, Clayton, Calif. Address: Box 355, Byron (94514).

The Rev. Kenneth G. Davis, former assistant, Christ Church, Detroit, is rector of St. Andrew's, 16360 Hubbard Rd., Livonia, Mich. 48154.

The Rev. Thomas C. Davis, Jr., former chaplain with the US Army, is rector of Holy Trinity, Clemson, S.C. Address: Box 108 (29631).

The Rev. Ernest S. Du Ross, former staff member, St. Barnabas', Bay Village, Ohio, is vicar of St. Christopher's, Box 253, Warrendale, Pa. 15086.

The Rev. Ralph E. Fogg, former rector of Divine Love, Montrose, N.Y., is director of Mid Hudson Counseling Centers, Box 355, New Platz, N.Y. 12561.

The Rev. Ronald N. Fox, vicar of St. Matthew's, Delrey Beach, Fla., is also vicar of St. Mary's, Deerfield Beach, Fla. Address: 988 S.W. 9th Ave., Boca Raton, Fla. 33432.

The Rev. Edwin A. Griswold, former rector of Epiphany, Detroit, is rector of St. Martha's, 15801 Joy Rd., Detroit, Mich. 48228.

The Rev. Donald W. Gross, former rector of Grace Church, Darlington (Deer Creek Parish), Md., is rector of Christ Church, Guilford, new town of Columbia, Md. Address: Box 169A, Jessup, Md. 20794.

The Rev. James P. Gundrum, former rector of St. Michael's, Cedar Rapids, Ia., is diocesan mission consultant, assistant to the Bishop of Iowa, and priest in charge of St. Andrew's, Chariton, Ia. Address: c/o the diocese or 1108 N. 7th St., Chariton (50049).

The Rev. Tim S. Hall, former assistant to the rector of Mt. Calvary, Baltimore, Md., is rector of Holy Nativity, 3811 Egerton Rd., Baltimore, Md. 21215.

The Rev. Harry R. Heeney, former rector of Emmanuel, Coos Bay, Ore., is dean of St. Stephen's

Cathedral, 1432 S.W. 13th Ave., Portland, Ore. 97201.

The Rev. John N. Hill, former rector of Epiphany, Baltimore, Md., is rector of Holy Trinity, Churchville, Md. 21028. The Church of the Epiphany has been closed.

The Rev. John K. Hooper, former rector of St. John's, Howell, Mich., is rector of Trinity Church, 26880 La Muera Ave., Farmington, Mich. 48024.

The Rev. Henry D. Hoyt, former rector of St. James', Port St. Joe, Fla., is rector of St. Catherine's, 4758 Shelby Ave., Jacksonville, Fla. 32210.

The Rev. Thomas D. Hughes, former assistant, St. Luke's, Minneapolis, Minn., is dean of the Cathedral of Our Merciful Saviour, Faribault, Minn. Address: 515 N.W. 2d Ave., Faribault (55021).

The Rev. Chandler C. Jackson II, former rector of St. John's, Hermiston, Ore., is vicar of Good Shepherd, Prospect, and St. Martin's, Star Route Box 461, Shady Cove, Ore. 97539.

DEATHS

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

Mary Williams Sturtevant, 79, wife of the Rt. Rev. Harwood Sturtevant, retired Bishop of Fond du Lac, and communicant of St. Matthew's Church, St. Petersburg, Fla., died suddenly Feb. 22, in their home in St. Petersburg.

The Sturtevants, who had lived in Tampa following the bishop's retirement in 1956, moved to St. Petersburg in September 1968. They were married November 29, 1920, when Fr. Sturtevant was rector of St. Luke's Church, Racine, Wis. He became Bishop Coadjutor of Fond du Lac in 1930, and diocesan in 1933. Other survivors include two daughters, one son, and twelve grandchildren. Services were held in St. Matthew's with interment to be held later in St. Paul's Cathedral, Fond du Lac.

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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,
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daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
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ST. THOMAS

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7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

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CHAPEL OF THE INTERCESSION

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& EP. C Sat 12 noon

ST. LUKE'S CHAPEL

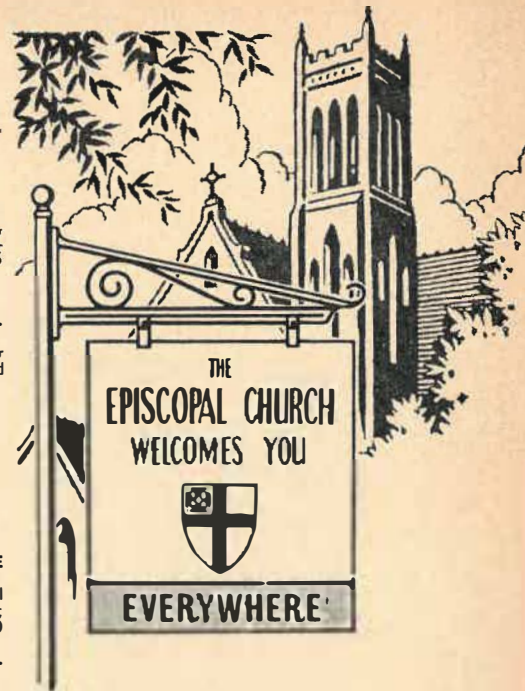
487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 8

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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



SANDY, ORE.

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

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 4:30-5:30

RICHMOND, VA.

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

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231 Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MÜNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Garnett E. Foster, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP &
Ser (HC 1S)

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