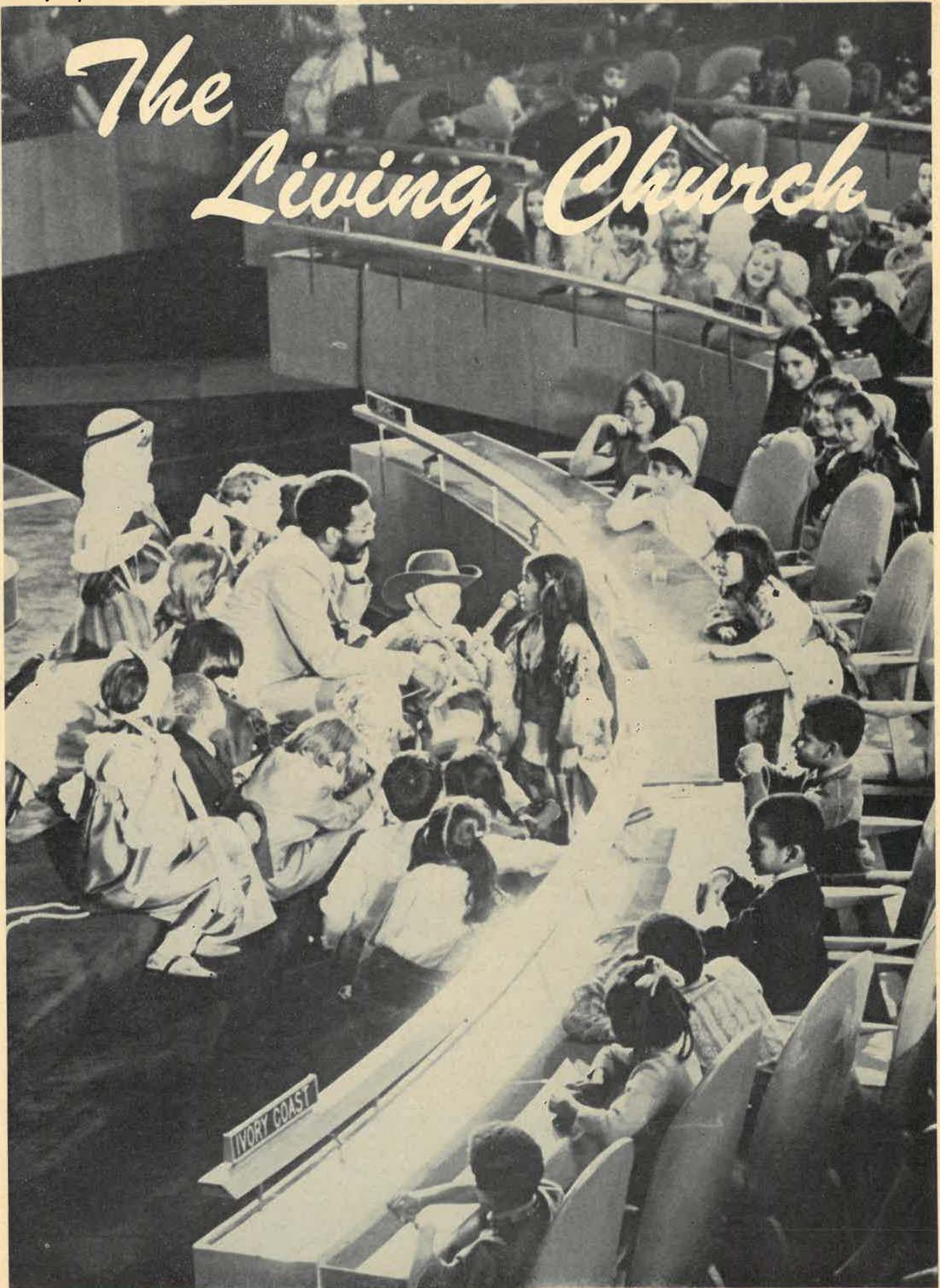


# The Living Church



Charles E. Rice

## BEHAVIOR or CREATION?

"For neither circumcision counts for anything, nor uncircumcision, but a new creation."

*The Epistle to the Galatians 6:15*

**I**F the church no longer shares St. Paul's confidence in a new creation it is because we have embraced a new gospel—a gospel of behavioral change. According to St. Paul—and other authorities—Jesus Christ gave himself to liberate us from the demonic forces of an evil age. The gospel of change assures us there is a better way. With modern techniques we can change, humanize, purify, or justify man and his institutions. With human relations training, social analysis, community organization, participatory planning, or political action, the church can baptize the secular city. If, in the process, we incur the wrath of St. Paul we can comfort ourselves with the knowledge that the Apostle is intolerant, obsolete, and dead.

The gospel of change promises new behavior on the part of men and nations. That is good news and, if we believe it, we can become ministers of change. One denominational handbook, for instance, urges that the church "become immediately involved as a change agent in our society." This little gem is a catechism of behavioral wisdom about the nature of power, community dynamics, and social diagnostics. For those who still need theological props the booklet includes a two-page theology of social change which declares that "the Kingdom of God may be seen as a model or goal which motivates Christians to work for change."

Advocates of a gospel of change invite

us to engage ourselves with successful techniques and moral urgency. The church is gullible on both counts. Even if fanaticism is not a Christian invention, our history is checkered with zealous efforts to combine power and righteousness. From Constantine to the French Revolution the church was a change agent without peer in the making and remaking of men and nations. In more recent history the institutional impact of the church was confined to pronouncements, some lobbying, and an occasional chaplain for the White House. Our investments in modern techniques were spent largely on public-relations efforts, mass-media religion, and architectural conveniences. Prior to the change-intoxicated 60s, relevance meant beefing up pastoral counseling, fund-raising, and evangelism with applied psychology, and other assorted arts and crafts. Today, however, the prospect of Christians wielding political power with moral fervor is attracting churchmen from left and right wings alike. The socio-political reality and potential of the church looms larger with each national convocation of Christians. The gospel of change already has made a profound mark upon us.

**T**HE gospel of change has many spiritual ancestors. What the ancient Judaizers, for example, did to foreskins the social and political technicians today would do to the narrow loyalties, prejudices, and other inadequacies of man. These appendages which contradict social progress or which violate social orthodoxy can be cut away, sometimes in a sterile and painless manner. Whatever tools of social

circumcision are chosen, those who would wield them believe, as did the Judaizers, that they are doing it for our own good.

The preoccupation of man with the behavior of his neighbor is as old as human history—indeed, it is the obsession of human history. Acceptable behavior (stay in your place) has its reward. Unacceptable behavior has enjoyed inquisitions, purges, excommunications, brainwashings, exile, vigilantes, wars, witchhunts, whippings, and mutilations — not to mention psychotherapy, selective service, transfers, early retirements, failing grades, shaved heads, and ordinary gossip. Behavioral change is the target of those who say do it with law and order and of those who say do it with revolution. Either way it is an old, old song. But we are heirs of new techniques, and that is what's new about the new gospel.

Modern methods of changing the behavior, the attitudes, the images, and the beliefs of men are seductive because they work. They work in electing presidents, selling oatmeal, or conveying moral imperatives to the masses. They work so well that it is possible for the means to dictate the ends. The church, for example, is rediscovering with the help of the behavioral sciences the power of groups. Intensive small groups can turn people on or around in ways which many sermons surely cannot. One church educator, apparently fresh from success with small group techniques, reports: "It's a way of helping members get in touch with their feelings and learn to love. I predict it will be for us what revivalism was for religion on the frontier." One could have fun with

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*The Rev. Charles E. Rice, who makes his home in Madison, Tenn., is diocesan program consultant for the Diocese of Tennessee.*

the theological implications of such a testimony but it does illustrate the lure of a gospel of change.

Our generation has unprecedented power to plan, adjust, control, or change the lives of people. This is the ultimate promise and the inevitable flower of a technological kingdom. The planned change of all sorts and conditions of men is a fascinating prospect for politicians, educators, and religionists—no less than for salesmen, revolutionaries, and parents. The potential for predicting and programming the human spirit is staggering when we consider the behavioral dimensions of chemistry, psychology, political science, cybernetics, and mass communications. The picture is no less ominous if we hope against hope that such weaponry will remain in the hands of those who mean well.

The church is ill advised to ignore the wisdom of the world in any age. We can ill afford as Christians, however, to derive our sense of relevance from that wisdom. Moreover, when the target of worldly change is the very spirit of man and its promise is a new kingdom, then we are faced with an ultimatum—either we renew our confidence in a new creation or we shall be led willy-nilly into a kingdom of new behavior. In such a kingdom we would be the servants of the techniques wielded by and upon us. If those techniques with increasing sophistication make violence invisible and make manipulation appear as an angel of light, then, there too, we must follow. A commitment to new behavior for the world will make demands upon us which are religious in every sense of the word. We have no alternative unless we have another gospel.

**T**HERE is a gospel which requires of us neither our success nor our righteousness. It is a gospel which can deliver us from a fatal fascination with power over our neighbor. It is an ultimate good word, a promise, a proclamation of new creation. Compared to such a word neither old behavior nor new behavior counts for anything. There is a word to man which is miracle itself and which asks only our faithfulness. If we expect to be more, to do more, or to change more than this, then we cannot and will not hear this word.

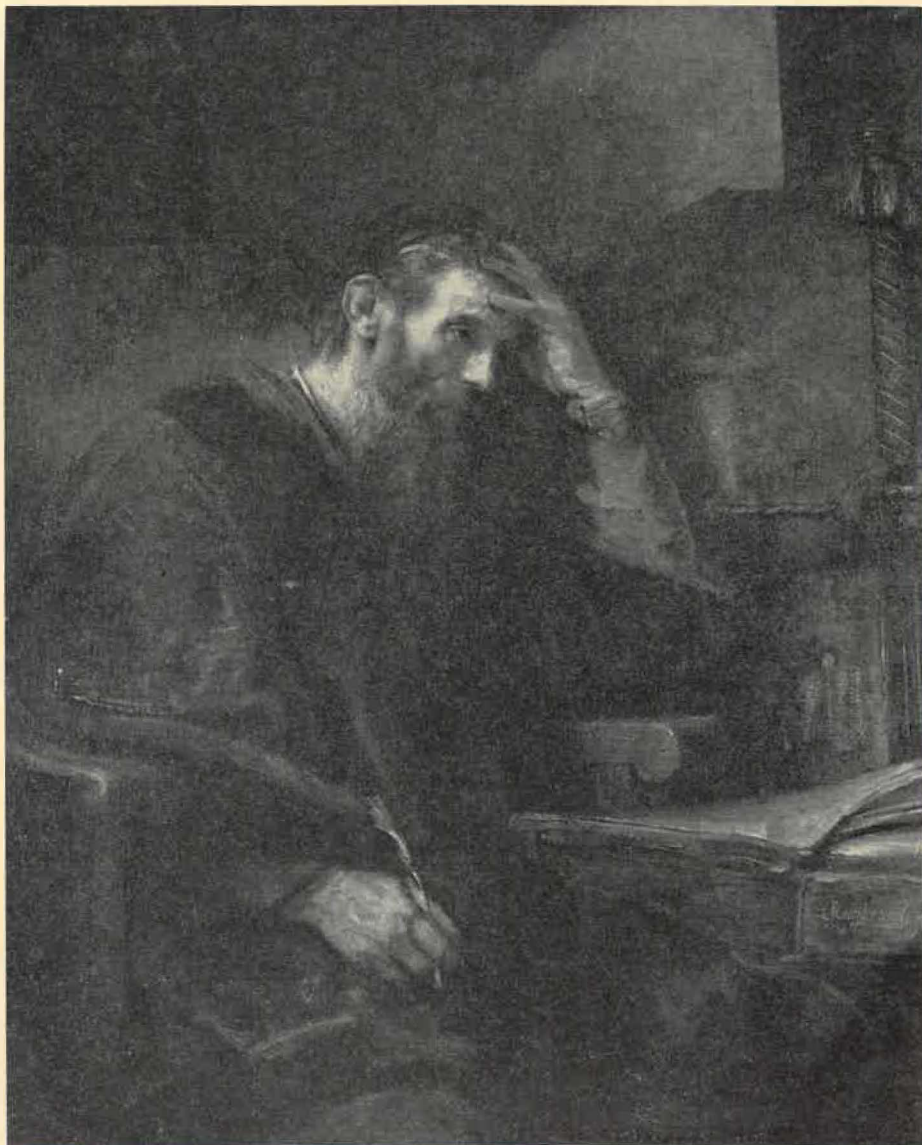
St. Paul recites the source of this gospel which was for him the power of new creation: "not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead. . . ." The Apostle did not have the expertise of modern change agency. He did have, however, the contention of religionists who insisted they could improve and justify human nature. For St. Paul and for us, both gospels cannot be true. The word of new behavior and the word of new creation cannot co-exist in the same believer.

And yet both gospels persist in the church. We construct clever and even pious rationales for our faith in politics, education, behavioral science, reform tactics, etc. Most of these theological games are transparent to the honest and avowed humanist. Not all of them are as flimsy as the assurance which comes from one church spokesman that behavioral science methods are in accord with the "man-centered ministry of Jesus," or the announcement from another that sensitivity training is a way to conserve the essence of Christianity! Such shot-gun weddings pervert both the Christian gospel and the intentions of the behavioral sciences.

A teacher was once engaged by one of his students in a rather tricky theological debate. After a while the teacher concluded the contest by calmly saying, "There is not much difference between what you are saying and what I am saying—except that we worship different gods." Except as the church sees this kind of difference between a gospel of new behavior and a gospel of new creation

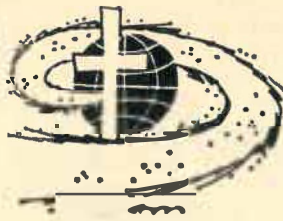
we shall be half-hearted ministers of either. We shall be neither agents of change nor agents of reconciliation.

Those who espouse the new gospel can enjoy the excitement, camaraderie, and sense of modernity which go with the use of techniques for manipulating and re-making a world. Those, on the other hand, who believe in and proclaim the new creation whose Lord and source is Jesus Christ must be content with less control over the spirits of men. The Christian is deprived of proof that his proclamation of God in Christ can become by divine action a vehicle for ultimate change—new creation. The Spirit alone can bear witness that this gospel is relevant.



Rembrandt: *Saint Paul* (National Gallery of Art)

**St. Paul—"Neither circumcision, nor uncircumcision. . . ."**



— With the Editor —

Dear Churchgoers:  
I need your help. I'm going to be teaching the senior homiletics class at Nashotah House this second semester. What should I teach them? I mean—what do you think should be stressed, in preparing men for preaching?

You listen to sermons regularly. Most of you are Episcopalians, and if your experience has been fairly average you have listened to some good preaching and some bad, but mostly to so-so stuff from the pulpit. The Episcopal clergy is not renowned for powerful preaching. It would help if you would tell me what kind of preaching has helped you most, and also what kind has helped you least.

Do we get too much topical preaching—i.e., about current "topics of the day"—or too little? Too much biblical-expository preaching—or too little?

Everybody, it seems, is all for "liturgical" preaching. What precisely does this mean, as you see it?

Should sermons be carefully prepared, written out in full, or spoken off the cuff?

But above all: What should be the aim of a sermon? I say "above all" because in this as in all other enterprises I am convinced that when anybody has a strong, clear notion of what precisely he wants to accomplish he is well on the way toward his goal; all else is, if not commentary, well—and I promise I'll never use this word again—"implementation."

The best statement I know of the true aim of preaching was made by the late Dr. Halford E. Luccock, who taught homiletics at Yale Divinity School. In his book *Communicating the Gospel* he said: "The aim of preaching is not the elucidation of a subject, but the transformation of a person." Luccock was a Methodist. Could we use more of his teleology of preaching? (I speak as a fool.)

Thomas Betterton was an English actor who died in 1710. Somehow I get the feeling that he was an Anglican. Said he—and you can bet I'll be thumping my pupils with this one: "Actors speak of things imaginary as if they were real, while preachers too often speak of things real as if they were imaginary."

If you want to collaborate in this good work by telling me what you think needs to be done with prospective priest-preachers, your counsel will be most welcome. And if as a result some men go forth to preach soundly and well, you will be informed of your contribution to the good cause on that Day when the secrets of all

hearts shall be disclosed; and you just might need those brownie points. So thanks in advance for your help.

Dr. William H. Dunphy (see his letter in this week's issue) is unhappy, justifiably I think, about the new rendition of the *Incarnatus* in the Nicene Creed which runs: "by the power of the Holy Spirit he was born of the Virgin Mary, and was made man." The addition of "the power of" is tautological. The Holy Spirit is the Power of God. To say that Christ is born by the power of the Holy Spirit is to say that he is born by the power of the Power of God. The phrase "the power of the Holy Spirit" seems periphrastic like the practice of devout Jews refraining from attributing some mighty work directly to Yahweh and saying that it is done by an angel of Yahweh. I hope somebody can explain this apparent weakening of force and blunting of point.

But the established Prayer Book rendition has something troubling too: "was incarnate by the Holy Ghost of the Virgin Mary, and was made man." In the original text it is declared that he was incarnate by the Holy Spirit and (*kai*) the Virgin Mary. Say it how you will in English, in plain Greek it is affirmed that the Incarnation took place as the result of the joint (*kai*) will and action of God and Mary. They did it together; Mary was not a mere passive vessel. God did not simply use her; her *fiat mihi* was prologue to our redemption. This tells us a tremendous lot about Mary, and even more about God. Our English version ought to bring it out, and it doesn't.

"We shall never be able to vision more than a fraction of what we may know and be, until we Christians learn as a body to practice eternity unremittently and arduously. Spinoza's grand words are to the point—'If the way that leads to the mind's power over the affections and to its liberty appears as excessively arduous, yet it can be found. And that indeed must be arduous which is so rarely found. For how could it happen, were salvation easy, that it should be neglected by almost everyone? But, in truth, all things great are as difficult as they are rare.' It was, however, the end of Christ's errand among men to put these really great within the hard, not easy, reach of all. 'The Cross'—the emblem of the great and the arduous combined—'a practice of death in life to attain the deepest life,' is our inspiration and our discipline." (Bishop Brent)

# The Living Church

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## THE KALENDAR

### January

10. Epiphany I  
William Laud, Abp.
13. Octave of the Epiphany
14. Hilary, B.
17. Epiphany II  
Antony, Abb.

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

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# Letters to the Editor

## New Creed?

Permit me to protest the alleged translation of the Nicene Creed, which will (I believe) be authorized for use in the Episcopal Church after Jan. 1. The reference is chiefly to the "Incarnatus." In the new creed this will read: "by the power of the Holy Spirit, he was born of the Virgin Mary. . . ."

This, I submit, is not a translation of the Greek text (*sarkothenta ek Pneumatos hagiou kai Marias tes parthenou*) but a paraphrase, and a very dubious paraphrase at that. How the International Commission came to accept it, I do not know. Many Episcopalians, including myself, will not and cannot. I do not recognize it as the creed I have been holding and teaching (in seminars and out of them) for many years.

The Nicene Creed says nothing about the birth of our Lord, and Christian faith associates the beginning of the Incarnation with the Annunciation and the Virgin's free consent, not (originally) with Christmas and the birth of Christ. I write the more boldly as I have accepted and championed the translation of the Nicene Creed in the revised liturgy. But this one I cannot accept.

Of course if the Episcopal Church (and the Anglican Communion) insists on the recitation of the creed, but not in belief in (the whole of) it, there is no more to be said. In that case, it makes little difference whether we chant the Nicene Creed or "Yankee Doodle." If that is the case, the new creed may pass muster. But in the immortal words of Sam Goldwyn, include me out.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.  
La Grange, Ill.

## Ave, Pie

My, the order for the new "trial" services is certainly impressive. There are *three* protein-enriched services of Holy Communion; the new mix-and-match selection of canticles; A, B, and C for the lessons; and the first burial office in Christendom that virtually requires the corpse to be present for a rehearsal.

Add to this the numbering of Sundays after Pentecost instead of Trinity, the dropping of octaves and the "gesima" Sundays.

Add also to that the fact that "the Prayer Book of 1928 remains the norm."

Does anyone recall the words of Archbishop Cranmer in the preface to the Prayer Book of 1549? "Moreover, the number and hardness of the rules called the *Pie*, and

the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more busyness to find out what should be read, than to read it when it was found out."

Right on, Cranmer. Welcome home, *Pie*.  
(The Rev.) SHELDON M. SMITH  
Rector of Washington Memorial Chapel  
Valley Forge, Pa.

## How i Became I

Allow me to speculate on the question you have raised—why an English capital I, when the individuals of all other nations refer to themselves in an appropriately humble lower case [TLC, Dec. 6].

Sometime after the Norman conquest, a supremely self-confident Anglo Saxon translated the inscription *Dieu et Mon Droit* on the royal coat of arms as "God, I am right." Since then the first personal pronoun has been supremely upper case. I speak as an Englishman, so I should know.

(The Rev.) RODNEY N. USHER-WILSON  
Bronxville, N.Y.

## Anglican Regional Councils

You report [TLC, Nov. 1] that "a South-east Asia regional council" is one of the only two regional councils in the Anglican Communion which have been organized since the 1968 Lambeth Conference (the other being the Council of North America and the Caribbean).

This report is wrong. The Council of the Church in South-East Asia was the first fruit of the Central Anglican Council on Missionary Strategy, meeting at the Anglican Congress in Minneapolis in 1954. There were meetings of CCSEA in 1955 and 1957. Since 1960 there have been annual meetings, and the council has been given a proper constitution. It has become a vigorous organization of increasing importance in the life of its member dioceses in Malaysia, Hong Kong, Singapore, the Philippines, Taiwan, and Korea. The province of Burma and the Philippine Independent Church have special membership conditions.

There is a third regional council: the South Pacific Anglican Council. This also dates from before Lambeth 1968.

The next meeting of the Council of the Church of South-East Asia will be held in Manila in the last week of April 1971.

(The Rt. Rev.) RICHARD RUTT  
The Bishop of Taejon  
Taejon, Korea

## Anglicanism and Reunion

Frs. Carson [TLC, Dec. 6], and Thebeau [TLC, Dec. 13] overlook this fact:

Prior to World War II, the Anglican dioceses in the USA found it impossible to arrive at a "Concordat" with the Presbyterian Church in the USA. At present these dioceses find it most difficult to find a COCU plan of unity with eight protestant churches in the USA.

However, with ease and no obstacles, the Episcopal Church has established intercom-

# Travel, relax and visit with . . .



Paul Tournier  
Psychiatrist; Lecturer;  
Author



Keith Miller  
Lecturer; Business  
Consultant; Author



Benard Harnick  
Physician; Counselor;  
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Robert Raines, Ralph Osborne,  
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64 A

## The Cover

Entertainer Bill Cosby was surrounded by children of many nations as he and other show business personalities taped a Christmas television special in the United Nations General Assembly Hall. About 700 sons and daughters of U.N. delegates—all of whom attend the U.N. International School in New York—took part in the program. Many were dressed in Christmas costumes or in native dress. (Photo from RNS)



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munion with the Old Catholic Communion (including the Polish National Catholics) by ratifying the 1931 Bonn Agreement, with the Philippine Independent Catholic Church in 1946, and ratified the 1939 Bucharest Agreement, in 1969, with the Eastern Orthodox Church of Roumania.

Achievement and accomplished action proclaim the history and nature of the U.S. Anglican dioceses and the rest of the Anglican Communion. In this fragile world of space exploration, threatened by destructive modern warfare, established cosmopolitan global relationship must not be taken lightly.

HAROLD F. BICKFORD

Los Angeles

**Questions Book Review**

It seems to me that the Rev. Karl G. Layer's brief booknote on *Explore Your Psychic World* by Ambrose A. Worrell and Olga N. Worrell [TLC, Dec. 13] fell into the error of being promotion (even propaganda) instead of objective review. To say, as Fr. Layer does, that the authors are "two people who are 'sensitives,' known for their spiritual healings and psychic gifts," is too much, unless he is writing out of personal knowledge and conviction, in which case he should have said so.

I would expect that the authors, whom I recently heard speak in one of our churches, would unblushingly make these claims for themselves in their book. It is notoriously difficult, of course, to contradict claims of this kind. For all I know, their claims may be entirely true (even though my one experience did not give me the slightest reason to think so) but I would question the wisdom of saying so in a book review unless the reviewer has some basis for his judgment about the authors.

(The Rev.) GEORGE H. HANN

Dobbs Ferry, N. Y.

**Alcohol or Pot?**

I will assume that you have not quoted the Very Rev. John Hazelwood out of con-

text [TLC, Dec. 20] even though it seems hard to believe that the dean of a cathedral would make such a statement let alone such a ridiculous comparison.

It would appear from the news brief that we are to make a choice between alcohol and pot. Are we not allowed to make a third choice? I feel that drinking alcohol, *in moderation*, is not harmful, and there have been many people throughout history who have proven this. There are those, of course, who cannot drink any alcohol without adverse effects, and these people should be encouraged to stay away from all alcoholic beverages.

Marijuana, on the other hand, has not been proven safe, and all the indications show that it has harmful effects. Most reclaimed addicts I have heard have witnessed to the fact that marijuana is merely a stepping stone to hard narcotics like heroin and other certainly addictive drugs.

The one thing I have against both alcohol and marijuana, as well as narcotics, is the fact that they are, for the most part, a means of escaping from the realities of life.

Dean Hazelwood makes a very dangerous statement by asking us to choose a drunken orgy or a person "peacefully indulging in a bit of pot smoking." Are we to gather from his comment that it is impossible to have a friendly glass of beer or wine or a highball with friends without this developing into a situation in which we become "revoltingly drunk and in charge of a car?" I have never tried marijuana and I intend never to try it. On the other hand, I enjoy a drink now and then and I take offence at the innuendo that I am a revolting drunk because of it.

I would be interested to hear a fuller statement on the part of Dean Hazelwood. I think his comparison is a *non sequitur*. Perhaps he would like to clarify his statement.

(The Rev.) GEORGE STAMM  
 Vicar of the Lake Missions

Clear Lake, Wis.



"Fellow Anglicans and . . . er . . . Dissenters, . . ."

# The Living Church

January 10, 1971  
Epiphany I

For 92 Years,  
Its Worship, Witness, and Welfare

## WEST MISSOURI

### Dr. Vogel Elected Coadjutor

The Diocese of West Missouri needed only one ballot to elect a bishop coadjutor on Dec. 6. The bishop-elect is the Rev. Arthur Anton Vogel, Ph.D., who is professor of theology and sub-dean of Nashotah House, Nashotah, Wis.

Dr. Vogel announced acceptance of his election on Dec. 22.

With 48 priests and 159 lay delegates voting, Dr. Vogel received a majority in these orders of 28 and 88. On motion by the Very Rev. Eugene G. Malcolm, dean of Grace and Holy Trinity Cathedral, the election was declared unanimous.

A slate of three candidates had been prepared by the clergy, with the approval of a lay investigative committee. There were no nominees from the floor. The other candidates were the Very Rev. William A. Dimmick, dean of St. Mary's Cathedral in Memphis, Tenn., who received 11 and 35 votes, and the Rev. Robert Patterson, rector of the Church of the Redeemer in Baltimore, Md.

A native of Wisconsin, Dr. Vogel is 46 years old. He is a graduate of Carroll College and Nashotah House, has the degree of Master of Arts from Chicago, and his Ph.D. was earned at Harvard. He has taught at Harvard and at Trinity College as well as Nashotah House, where he has been since 1952. He is active in ecumenical work.

## ORGANIZATIONS

### IFCO Has Little Money for Grants

The Interreligious Foundation for Community Organization (IFCO) is facing a bleak financial 1971. According to figures released in New York, the agency has funds for administration but no appreciable amount to make grants for community groups that empower minorities.

IFCO is three years old. It was set up as a coalition of religious groups concerned about self-development among minorities and, to date, has made 100 grants totalling \$3,174,906 to black, American Indian, Mexican-American, and white organizing programs. The financial crisis was the subject of a day-long board of directors meeting, the first such meeting completely open to the press.

Seven member organizations have



DOCTOR VOGEL

pledged \$135,000 for 1971 administration and two groups have committed \$20,000 each for program. The board approved a 1971 administrative budget of \$160,133 and a program budget of \$62,500. The latter is for training, fund raising, and consultative responsibilities and does not include grants. Not reflected in these figures are designated grants which member groups have supported or may choose to support for 1971. IFCO has two categories of grants—designated and undesignated. In the past, many of the 100 grants have been designated.

The Rev. Lucius Walker, Jr., IFCO director, said the foundation will continue to handle designated grants as they are received and will administer funds in reserve for earmarked purposes.

During the past year, a substantial part of IFCO's budget came from the National Division of the United Methodist Board of Missions, which gave \$483,333 in undesignated money and \$183,333 for empowerment of black congregations. Dr. Paul Stauffer, of the United Methodist board, said his agency would give \$25,000 for 1971 administration but was unsure that a request for \$10,000 could be met.

A delegate from the United Presbyterian Church said he had been unable to get "one cent" for 1970, and doubted that his church would meet a \$100,000 request for 1971.

The two undesignated allocations for 1971 are \$20,000 each from agencies of the Lutheran Church in America and the United Church of Christ. The American

Baptist Convention has designated \$10,000 for administration, the Episcopal Church \$20,000. These latter two churches, which have made no 1971 grants to IFCO, were the largest contributors in earlier years. Mr. Walker said that "the very denominations which created IFCO have grown cool in their support." The American Baptist clergyman listed several reasons why IFCO is encountering woes:

(✓) Churches are apparently saying, "We can do better for ourselves (than) IFCO has done for us";

(✓) The rise of power blocs such as black caucuses in churches have drained funds away, since these groups are demanding and receiving allocations;

(✓) Church groups have shifted priorities to peace, ecology, Indians, Mexican-Americans, and white ethnics, away from blacks to whom the bulk of IFCO efforts have been directed;

(✓) IFCO's relations with militant minority programs have resulted in white backlash and the agency has become a "buffer" and "whipping post."

Directors voted to suspend grant making during the first quarter of 1971. The Rev. Albert Cleage, Jr., pastor of Detroit's Shrine of the Black Madonna, said the financial squeeze was so tight that a "hold the line" policy is the only option.

In the future, the board decided, a few select programs will be funded instead of making small grants to many projects as done in the past.

## KENTUCKY

### Anglican-RC Reconciliation Near

Discussion between Episcopalians and Roman Catholics that took place in Louisville, Ky., are reported to have reached a point where both clergy and laity are expecting "reconciliation" between the churches. After a day of study at Ballarmine College, the Rev. Andrew E. F. Anderson, ecumenical chairman for the Diocese of Kentucky, said that participants in the discussions on reconciliation no longer ask "Is this going to happen, but, when is it going to happen?" Fr. Anderson said that reconciliation would mean that members of one church would be allowed to worship and participate in the sacraments of the other church.

Of the 175 persons attending the study, more than 100 were laymen. The Rev.

Arthur Vogel, of Nashotah House Seminary and a member of the international Anglican-Roman Catholic dialogue, told participants that reconciliation could come about quickly—as little as three to five years.

The response to the meeting, checked out through answers to a questionnaire, was “overwhelmingly in favor of it,” Fr. Anderson said. One Episcopal layman felt that there was possibly more enthusiasm shown by the layman than by the clergy.

#### **SOUTHERN OHIO**

### **Dr. Krumm Elected Diocesan**

The Rev. John McGill Krumm, Ph.D., rector of the Church of the Ascension in New York City, was elected Bishop of Southern Ohio on Dec. 12. Election took place on the third ballot. When Dr. Krumm's majority in the lay order was announced, it was moved by the Rev. Roger B. Nichols, the runner-up in the voting, and seconded by the Rev. Gordon S. Price, another strong candidate, that the election be made unanimous. The convention so acted. Mr. Nichols is executive officer of the diocese, and Mr. Price is rector of Christ Church, Dayton, in the Diocese of Southern Ohio.

The bishop-elect has been rector of the Church of the Ascension since 1965. A native of Indiana, he is 57 years old, and holds degrees from the University of



**DOCTOR KRUMM**

California at Los Angeles, the Virginia Theological Seminary, Yale (Ph.D.), and Kenyon College (S.T.D.). He has been prominent in teaching and his writings are well known.

#### **CHURCH OF ENGLAND**

### **The Anglican Report**

Far-reaching changes in the relationship between church and state, whereby the Church of England would remain

established, but would take from Parliament the final authority over its worship and doctrine, were recommended in a major report released in London.

The recommendations would alter the present controversial procedure whereby bishops are appointed by the Queen on the recommendation of the Prime Minister and would open the House of Lords to leading members of other churches. At present, only Anglican bishops are allowed to sit in the House of Lords and removal of this bar would make possible the appointment of church leaders, such as John Cardinal Heenan of Westminster, as members of Britain's upper chamber.

In the case of the law-making House of Commons, the report recommends that Anglican priests and ministers of all churches should be allowed to stand as candidates for Parliament and, if elected, to take their seats in the house. At present, clergymen of the Church of England, Roman Catholic priests, and ministers of the Church of Scotland (Presbyterian) are all barred from sitting in the lower house, though Free Churchmen are not.

The report, 129 pages long, is the work of a 17-member commission appointed by the Archbishops of Canterbury and York.

Their report disclosed that there was disagreement among members of the commission, for the preface says: “We regret that we cannot be unanimous in our recommendations.

“We think, however, that our divisions reflect the various shades of opinion throughout the church. All of us would welcome some change in the present relationship between church and state. All of us recognize that if there is to be union between the Church of England and other churches some changes must be made. All but three of us find that these changes need not, and indeed should not, lead to formal disestablishment.

“All of us are agreed that the church must have greater freedom to determine its own doctrine and to order its own worship. All of us are agreed that changes in the method of appointing bishops are desirable. We cannot be unanimous, however, about the nature and extent of these changes. Differences exist both about what is desirable and about what is practicable.”

The three dissenters, none of whom signed the report, are Miss Valerie Pitt, an outspoken member of the Church Assembly, but who was defeated in recent elections to the General Synod (the church's new parliament); the Rev. Peter R. Cornwell, chaplain of Cuddesdon Theological College; and Denis Coe, Labor member of Parliament until the 1970 June elections. All wrote dissenting reports.

A large section of the report was given



**BISHOP SPEARS PRESENTS CHECK**

The Presiding Bishop received a check for \$750,000 from the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester, at the December meeting of the Executive Council [TLC, Jan. 3], as a gift to the national church program. The amount represents a tithe on a bequest of nearly \$8 million received last summer by the Diocese of Rochester. Pictured here (l to r) are: H. Sheldon Smith, chairman of the Margaret Woodbury Strong bequest committee; Bp. Spears; the Presiding Bishop; and Donald R. Harter, attorney and chancellor of the diocese.



# NEWS in BRIEF

over to the discussions of church union with specific reference to the "possibility that lies not so remotely, a union with the Methodists at stage 2 (organic union) of the unity scheme—that union could hardly take place without substantial modification of the legal situation of the Church of England."

On the major issue of establishment or disestablishment, the report suggested that "establishment" meant "the laws which apply to the Church of England and not to other churches," and that "disestablishment" would probably include a severing of the organs of the state from all public connection with Christianity, and a measure of disendowment. The commission considered that "a significant proportion of thinking people in this country would accept the proposition that the Church of England ought to stand further apart from the state than it does now."

It then declared: "We have not recommended a total severing of the historic links; first, because we think such a programme to be impracticable, in the present state of opinion; and second, even if such a programme was practicable, most of us would not like it, though we would not shrink from it if the state decided it to be either wise or politically necessary. . . . The people of England still want to feel that religion has a place in the land to which they can turn on the too rare occasions when they think they need it; and they are not likely to be pleased by legislation which might suggest that the English people as a whole were going unchristian."

Besides sections on worship, doctrine, and appointments, the report carried recommendations on marriage and baptism. The commission had been asked by the Convocations of Canterbury and York to consider whether the marriage of two unbaptized persons should be allowed in the church. At present an incumbent has no legal right to refuse to marry such persons, but the commission believes that the law should be changed so that the solemnization of such marriages should be placed at the minister's discretion, subject to any regulations that may be made by the General Synod.

As to the clergyman's legal obligation to baptize any baby which is brought to him by a parishioner, the commission considers that the administration of baptism is a spiritual matter which should rightly be determined by the church authorities.

Of England as a Christian country, the commission has some interesting thoughts, one being that the Church of England is really a minority church. It quotes opinion polls and church statistics to show that 23-30 million people claim membership in the Church of England by baptism, but it adds, the "figure for Easter communion—a little over 4% of the population—gives a true picture, it

■ The consecration of Chap. (Col.) Clarence E. Hobgood, USAF, as Bishop for the Armed Forces, will be held in the Washington Cathedral at 8 pm, Feb. 2. Chap. Hobgood will succeed the Rt. Rev. Arnold M. Lewis. Among those assisting the Presiding Bishop will be Bp. Lewis and the Rt. Rev. Thomas A. Fraser, Jr., of North Carolina. The ceremony used will be the newly authorized and revised service for the "Ordination of Bishops." Music will be presented by the Cathedral Choir of Men and Boys, the U.S. Army Chorus, and the U.S. Marine Brass Choir.

■ For the second straight year, membership in the United Methodist Church declined. The statistical report, issued Nov. 17, lists 10,671,774 members—a drop of 117,850 members from the previous year.

■ Elected on the 5th ballot, the Very Rev. Hedley V. R. Short, dean of Saskatchewan, Canada, was named bishop-elect of that diocese, succeeding the Rt. Rev. W. H. H. Crump, who has retired. Bishop-elect Short was consecrated Nov. 29, by the Archbishop of Qu'Appelle, the Most Rev. G. F. C. Jackson. Of union with the United Church of Canada, the new bishop said the plan has to be developed at the local level "before any commitment at the top can be assured." He described himself as "a theological conservative" at the present time.

■ June 12-July 13, are the dates set for the Third International Theological Seminar scheduled for approximately one week in each of the German cities of Hamburg, Berlin, and Munich. The seminar, designated as a continuing-education program for clerical and lay religious leaders, will be conducted by theologians, physicians, and psychiatrists. In addition there will be seminars in biblical studies with special implications for contemporary social problems.

■ Joseph L. Knuts, president of American Lutheran Church affiliated Concordia College in Moorhead, Minn., has suspended publication of the student newspaper for "defiance of the purpose and goals of the college." In his statement, Dr. Knuts said, "Drugs and sex seem to be the dominant thing among Concordia students" in the perspective of news in *The Concordian*. He specifically criticized the appearance of an advertisement for an abortion clinic in New York.

■ The first lay president of St. Michael's College, Winooski Park, Vt., Bernard Boutin, has charged the student senate with attempting to coerce his administration into accepting a governing code drafted by students. "Students who feel that our norms of decent living are too stringent should leave. Students who re-

main here are expected to live up to their responsibilities," he said. The school has participated in student government "but to turn the college over to the students is quite another matter and will not be allowed to happen at St. Michael's."

■ The annual conference of the Methodist Church of New Zealand unanimously supported the World Council of Churches' controversial program to combat racism and pledged 1% (\$35,000) of its 1972-73 national budget to the WCC's Development Fund. The WCC was also commended for giving \$200,000 to liberation groups, largely in Africa. Church members will be asked to match the \$35,000 pledge in offerings to be made in October 1972. The conference membership, both clergy and lay delegates, expressed concern over New Zealand's "unimpressive" voting record in the United Nations on matters involving racial discrimination, *apartheid*, and relations with South Africa. The government was asked to take a strong stand opposing discrimination.

■ Dr. Marshal L. Scott, acting president of McCormick Theological Seminary, Chicago, has been named president of the United Presbyterian school succeeding Dr. Arthur R. McKay, who resigned to become president of a theological complex in Rochester, N.Y. Dr. Scott is a former moderator of the General Assembly of the United Presbyterian Church and a former chairman of the United Presbyterian Council on Church and Race.

■ The Greek Legislative Council of State has ruled that "marriages between Jehovah's Witnesses, performed according to their sect, are undergrounded and must not be registered as legal into the registrar's books." The decision was based on the council's judgment that "Jehovah's Witnesses do not accomplish the presuppositions of a 'known religion' as this is stated in the Articles 1 and 16 of the Greek Constitution of 1968."

■ Dr. Frederik A. Schiotz, retired president of the American Lutheran Church, has received his St. Olaf College's letterman's jacket. He had dreamed of winning his letter in baseball while a student 40 some years ago, but his chances of becoming a starting pitcher were dimmed when the college's president sent him to a Lutheran student conference at which Frederik Schiotz, student, became a national leader. From then on he had no time left for baseball. In 1955, he received a D.D. degree from St. Olaf, and in 1967, its Centennial Medal. And now, 46 years after graduation, Dr. Schiotz has his letterman's jacket complete with letters.

is said, of what is in reality a minority church." (According to latest church statistics, the number of Easter communicants is less than 2 million.)

Among other Christians in England, the report quotes opinion surveys to show about 6 million profess to be Free Churchmen; 4,250,000 who profess to be Roman Catholics. Over 70% of the country claims to be Christian, and on top of that are the 2,250,000 adherents to other faiths, including the Jewish community.

The commission expressed its own opinion in this way: "We want to make it clear—while we blush to assert something that is obvious—that we are not blind to the plural nature of English society. The Church of England is one Church among several. So far as it is called a 'national' church it professes a mission to all the nation. It does not claim to cast its shadow over men and women who repudiate it. The Church of England does not suppose that it is an 'expression of society,' (or) 'the religious aspect of society' . . ."

The commission considered that "a significant proportion of thinking people in this country would accept the proposition that the Church of England ought to stand further apart from the state than it does now."

#### ALABAMA

### Successor to Bp. Murray Elected

The Rev. Furman C. Stough, rector of St. John's Church, Decatur, Ala., was elected Bishop of Alabama on Dec. 15. Election took place on the third ballot, when Mr. Stough received a majority in both orders. Subject to the canonical con-

sents, he will succeed the Rt. Rev. George M. Murray, who on Jan. 1 became bishop of the church's newest jurisdiction—the Diocese of the Central Gulf Coast.

Prior to becoming rector of St. John's, Decatur, Mr. Stough served as diocesan missionary of the Diocese of Alabama and was at one time priest in charge of All Saints Church in Maha, Okinawa. The bishop-elect is a native of Alabama and is 42 years old. He did both his college and seminary work at Sewanee. He is married and has two children.

#### WAR AND PEACE

### All Faiths Must Work for Peace

The need for convinced people of all faiths to work together for world peace was emphasized when the Archbishop in Jerusalem, the Most Rev. George Appleton, addressed a meeting in London which had been organized by the World Congress of Faiths.

"All our religions teach the necessity of peace and we all give lip service to the cause of peace," he said. "Let our religions strengthen us in the search for peace; let us work on the principle of 'What is right?' rather than on the argument 'Who is right?' Our task is to create the spirit of understanding, goodwill, and patience, so that issues can be discussed round the conference table. We must bring our religious principles to bear on our own social and political attitudes, and on the policies of our nations. Above all, we must work for the unity of mankind. . . . We are living in one of the great moments of religious history, when religions are in encounter with one another in a way never before possible and yet in an age when all religious faith

is challenged. Can we as people of religious convictions rise to the challenge to faith? . . . I believe that we can and must."

Some saw the archbishop's address as a direct appeal to the Jewish-Moslem combatants in the Middle East, where his diocese is a central focal point. He is a vice president of the World Congress which was founded in 1936, as an inter-religious movement aimed at breaking down barriers of exclusivism and building bridges between faiths.

The meeting's theme was, "World Faiths and Man's Future." It was planned specifically as an act of witness so that, instead of being divisive, the great religions can and must join together in common concern for the future of mankind and with the desire to promote justice and goodwill among all peoples.

Presiding over the meeting was Lord Sorensen, chairman of the World Congress of Faiths and a noted British Laborite and pacifist.

#### ENGLAND

### Becket Anniversary Ends

The last major service of the 800th anniversary of the Martyrdom of St. Thomas à Becket was a Festal Evensong in Canterbury Cathedral on the day of martyrdom. Among those attending were the deans, organists, and chapter members from the cathedrals of the Church of England. Included in the service was a performance of Alan Ridout's cantata, "The Quarrel," with words by Patric Dickinson, first performed at the Canterbury Cathedral choir concert last July. It had been commissioned by the Worshipful Company of Brewers, whose founder and patron is St. Thomas Becket.

Flowers in memory of the martyr displayed during the last days of December were presented by the National Association of Flower Arrangement Societies of Great Britain.

### Presbyterians, Congregationalists Consider Merger

Annual National Assemblies of English Presbyterians and Congregationalists will vote simultaneously in May on whether they should form a new United Reformed Church.

Delegates of the Presbyterian Church of England, which has 63,000 members, will meet in Newcastle. The Assembly of the Congregational Churches in England and Wales, which has 176,000 members, will be held in London. If either the Presbyterian or the Congregational Church vetoes the union move, that plan will be terminated. If both vote yes, the final decision will be put to the rank and file membership. A final decision would then be scheduled for 1972.

"The somewhat embarrassing situation

*Continued on page 12*



BISHOP HOWE VISITS FIJI

The Rt. Rev. John Howe, Executive Officer of the Anglican Communion, received a formal Fijian welcome to the Diocese of Polynesia, in Suva. The ceremonial drink of *yaqona* is made of freshly-pounded pepper roots mixed with water and served in half a coconut shell. It must be consumed in one gulp. Bp. Howe described the beverage as being "like the Diocese of Polynesia, exciting."

# EDITORIALS

## Bricks Without Straw

IT is now clear that the 63rd General Convention of the Episcopal Church, meeting in Houston last October, was guilty of something that politicians are forever attributing to their opponents: "fiscal irresponsibility." The convention adopted a national church program and budget calling for income from diocesan quotas and "faith" offerings of more than \$24 million, despite the fact that the national church's current income runs less than half of that.

More than one enthusiastic pleader for this budget shouted triumphantly that "the money is there"—meaning in the wallets of the people in the pews; and this was intended to mean that all that the church's leaders and pastors need to do is to go after it and get it.

At this festive season of good-will to men we are ashamed of what we were about to suggest as a proper punishment for bishops and deputies who talk that way in General Convention. The dreadful idea somehow popped straight out of *The Mikado* and into our mind: "Something humorous but lingering; something with boiling oil in it." We apologize for even mentioning it. But something needs to be done to make members of General Conventions realize that when they talk and vote in this way they are simply fudging, and fobbing off on the Executive Council, the Presiding Bishop, and the other national church leaders the job of making bricks without straw.

Did anybody at Houston seriously believe that Episcopalians would contribute \$24,000,000—or even half that amount—to the support of the national church program and mission in 1971? Who knows? The people who voted for that whopping budget were good men (and women) and true, who would never intentionally evade a responsibility of this kind. But the atmosphere was euphoric. Everybody knows—once somebody brings it up in discussion—that "the money is there." "If every adult Episcopalian gave to his church just one dollar per week for the national church program it would be possible to, etc. etc." It is an easy game to play, this if-only-everybody-would game. But everybody won't, until everybody has been properly motivated to do so. The conventioners at Houston voted for an if-only-everybody budget, then left it to others to do the motivating.

At its December meeting the Executive Council was forced by financial stringency to make a cruelly hard and drastic decision, which is described in our news report of the meeting [TLC, Jan. 3]. It is altogether possible, and we think probable, that these changes in national church management at the top will prove beneficial. For years we have believed that the Episcopal Church has needed de-centralization and more of local self-determination, with less of remote control from headquarters. Sweet may be the use of this adversity, in the end. But if it so turns out, the 63rd General Convention will deserve none of the credit. What that convention did was to propose nothing along the lines of the "switchboard" type of central staff which is now to be established. The convention merely voted an utterly

unrealistic budget, on the principle that "the money is there" and that Episcopalians can afford all this and more.

It was a good convention in some other ways, but in this matter of fiscal responsibility it flopped. There may be some benefit in examining the sad record now, if the members of the next and all succeeding General Conventions will remember the light that failed at Houston—the manic budget binge.

Let there never again be any talk about "faith" budgets beyond "commitment" budgets; at least not until Episcopalians have the kind of faith which tithes. At the turn of the year 1971 A.D. they are far from being that kind of a company of faithful people.

## "A Little Pornography"

IT isn't only President Nixon and the U.S. Senate who reject the findings of the Presidential Commission on Obscenity and Pornography. Dr. Natalie Shainess is a New York psychiatrist. Speaking as an expert witness before the House of Representatives' subcommittee on postal operations she made a bristling attack upon the proposed legalization of pornography.

The commission is wrong in saying that "a little pornography may be a good thing," Dr. Shainess said. She asked: "Is a little rape a good thing? Or a little murder a good thing? Is a little nuclear bombing a good thing? Is a little poison a good thing? Why, then, is a little pornography a good thing?" She stated that "sexual repression of an intensive kind is not good, but at least it leaves a yearning and a desire. We may well live to learn that sexual license, sexual depravity, and sexual obsessiveness kill even these."

This is not a preacher or a politician speaking but a psychiatrist, so all the psychiatric testimony is not on one side in this debate. There are other expert witnesses who need to be heard—policemen. Any police officer with experience on the vice or homicide squad can testify that pornographic material is often found in the possession of people who have committed violent sexual crimes. This fact is recommended for rumination to those who think that whether a person wants to enjoy pornography is properly nobody's business but his own.

## Haunted

Hovering, brooding Spirit  
Holy is your name,  
But Heaven is not your home,  
For I clashed with You  
In a dark corner of my mind,  
And You yelled in a place  
Of my quiet apathy.

You are a Father  
Who stays home nights.

Bernard S. Via, Jr.

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## News of the Church

Continued from page 10

which now exists between Anglicans and Methodists cannot happen in this case," said the Rev. John Huxtable, minister-secretary of the Congregational Church. An unfavorable vote by either assembly means the union scheme collapses. In the Anglican-Methodist voting, it was required that each church's official body give union a supporting vote of 75% or more. The Methodists did, the Anglicans failed by a small percentage, yet the merger plan is still "active."

Should the assemblies endorse the merger, Congregational leaders will present the plan to local churches and county unions, Presbyterians will put it to their regional presbyteries. Mr. Huxtable stressed that congregations in his church must make a decision before Dec. 16, '71.

### ORGANIZATIONS

#### "Concerned" Group Condemns Bombing

The Thanksgiving season was "clouded by the cruelty of nature and man," said 25 leaders of Clergy and Laymen Concerned about Vietnam in a statement issued on the eve of Thanksgiving Day. The U.S. bombing in North Vietnam the previous week was condemned, and in addition the statement asked for immediate religious action to relieve suffering caused by cyclones and tidal waves in East Pakistan.

The Rev. Richard J. Neuhaus, of St. John the Evangelist Church, Brooklyn, N.Y., prepared the statement. The anti-war advocates concurred in asking the American people not to be "deceived by official words of peace when they are contradicted by the deeds of deepening war."

United Methodist leaders signing the statement were: Bishops Ralph T. Alton, Charles F. Golden, John Wesley Lord, James K. Matthews, W. Ralph Ward, Marvin Stuart, James S. Thomas, and James A. Armstrong.

Episcopal signers included Bishops John H. Burt, John M. Burgess, Harvey Butterfield, Ned Cole, William Davidson, Paul Moore, and Daniel Corrigan.

### IBERIA

#### Persecution of Non-Romans Vanishing

Persecution of non-Roman Catholics appears to be vanishing in Spain and Portugal but they still are not allowed to hold open-air services, according to the Rev. Christopher G. A. Woods, who is responsible for maintaining liaison with the several Anglican churches both in Spain and Portugal.

In London, after a recent four-month stay in those countries, he said he had not heard of either individuals or groups having to suffer for their faith. "In Spain," he said, non-Roman churches which have not registered under the Religious Law on Liberty "do not have the same flexibility as those who have." Those churches which have registered according to the Spanish law can use public buildings for meetings in some parts of the country. Large meetings were held in Galicia, in 1969, for the visit of Don Fernando Vangioni, an assistant evangelist of the Billy Graham team, Mr. Woods said.

He listed the religious bodies operating in Iberia as Anglican, Presbyterian, Baptist, Plymouth Brethren, and Adventists. The Pentecostals are noticeably militant in Portugal but there are few in Spain, while there is Methodist work only in the north of Portugal.

On the subject of the Bible's availability in Spanish, Mr. Woods said: "Bibles can be bought in most good bookshops but they are more likely to be Roman Catholic editions. The modern versions are attractively prepared and editors' notes cut to a minimum. Other Bibles can be bought in Evangelical bookshops and through the British and Foreign Bible Society. Sr. Flores of the Bible Society in Madrid told me that a popular version is being prepared especially for Spain."

He also gave a view of Roman Catholic Church developments in Iberia: "There's a growing movement for renewal within both Spain and Portugal, especially among the younger priests and laity. At the same time this causes a continuing tension between the conservatives and progressives within the church. To give one example, there is a group of clergy in the Lisbon diocese who refuse to be ordained priests until the Church gives them permission to marry."

### CENTRAL GULF COAST

#### It's Official!

The newest diocese of the Episcopal Church is the Diocese of the Central Gulf Coast with headquarters in Mobile, Ala. The primary convention of the jurisdiction was held in Christ Church, Pensacola, Fla., early in December.

Called to order by the Bishop of Florida, the Rt. Rev. Hamilton West, he relinquished the gavel of authority to the Rt. Rev. George Murray, the then Bishop of Alabama, but who is now bishop of the new diocese. Charter papers of the diocese are filed in Florida with the corporation licensed to do business in Alabama.

Bp. Murray announced that his longtime administrative assistant, in Alabama, Brig. Gen. Jack Parsons, will continue in that capacity in the new diocese. Mrs. Margaret Rockett, the bishop's secretary, will also transfer to the Central Gulf

Coast headquarters which will be in Wilmer Hall, Mobile.

A budget of \$229,370 was adopted, with 25% of the monthly income from parishes and missions going to support the national church.

The convention voted to combine the diocesan council and the standing committee into one body, so the 15-member standing committee will accomplish all functions normally associated with such a committee plus assuming all responsibilities of a diocesan council.

The Diocese of the Central Gulf Coast, consisting of parts of Alabama and Florida, came into existence officially Jan. 1, at its working address of 3811 Old Shell Rd., Mobile, Ala. 36608.

## WCC

### U.S. Contributions Dropping

American contributions to the World Council of Churches in 1970 will be lower than in 1969, and will show a further drop in 1971. A finance report to the executive committee of the U.S. Conference for the WCC estimated that the 1970 income of the conference, used to support operations of the council's New York office, would be only \$85,000 compared to \$97,930 in 1969. A decline to \$80,000 is expected for 1970.

The committee, meeting in New York City, prior to the annual gathering of the Friends of the World Council (a group of individual contributors to the council), also learned that an estimate of American contributions to the WCC headquarters in Geneva for 1970 would total \$610,000, compared to \$657,800 in 1969, and that 1971 funds would be less.

A spokesman for the conference said the WCC's executive committee has decided that the elected staff of the N.Y. office must be reduced from three to two in 1971. Financial pressures had already forced the elimination of two staff positions earlier in 1970 and caused discussions on possible closing of the New York office.

Later at a dinner, council officials paid tribute to Miss Antonia H. Froendt and Miss Eleanor K. Browne, two long-time employees of the WCC and ecumenical organizations that preceded it. Miss Froendt received a \$1,000 check, and it was announced that Miss Browne, who was not present, would receive a \$5,000 check.

## CHURCH AND STATE

### Possible Rate Hikes for Non-Profit Mailers

The Roman Catholic Press Association said in New York that the U.S. Postal Service may file requests for "substantial increases" in non-profit rates. The new schedule of higher rates "could go

into effect by April," according to a letter sent to association members by the organization's executive director, James A. Doyle.

Mr. Doyle said his information was based on a recent meeting with Assistant Postmaster General James W. Hargrove, head of the Postal Service's bureau of finance and administration. Accompanying Mr. Doyle at that meeting was James Cooper, executive secretary of the Protestant Church Owned Publishers Association. They also represented three other religious mail user organizations — the National Roman Catholic Development Conference, the Associated Church Press, and the Evangelical Press Association.

The requests for the "substantial raise" would be based on the differential between the present level of non-profit rates and the level of "attributable costs" which the Postal Service is authorized to collect under the new law. If the board of governors is approved by Congress and is in operation, Mr. Doyle said, the Postal Service plans to ask for an increase in non-profit rates in 10 steps over 10 years, to bring it to the level of approved "attributable costs."

Mr. Doyle's letter also noted that following any rate increase proposals, there would probably be a 90-day period in which objections and presentations could be filed with the rate commission. But if no changes are authorized as the result of these presentations, rate increases could go into effect by April. The five religious mail user organizations met recently to study the problem of possible rate increases and to plan their responses to such increases.

## CANADA

### Merger Would Endorse Women Bishops

A woman could become a bishop in a new church that would be formed through a merger of the Anglican Church, the United Church of Canada, and Disciples of Christ, if these religious bodies endorse a unanimous recommendation from the General Commission on Church Union.

The more than 50 delegates to the merger committee also proposed names for the prospective new church. Heading the list was Church of Christ in Canada. At the bottom of the list of suggested names was Soul Probe.

The merged church would approve of the ordination of women as bishops, presbyters, or deacons. This represents a concession on the part of Anglicans, who only recently ordained women to the diaconate. Both other parties to the merger have women ministers.

Currently a General Commission on Church Union and several subordinate committees are working out the details of the proposed merger of the churches. The recent meeting received a prelimi-

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## FLORIDA

**ROLLINS COLLEGE** Winter Park  
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 The Rev. Donis Dean Patterson, r; the Rev. Robert G. Smith, the Rev. John L. Bordley, the Rev. Donald C. Stuart  
 Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs 9:15; C Fri 5

## IOWA

**UNIVERSITY OF IOWA** Iowa City  
**TRINITY** College and Gilbert  
 Clergy: R. E. Holzhammer, T. S. Hulme, R. D. Osborne, W. C. T. Hawtrey, R. L. Blakley  
 Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15

## MASSACHUSETTS

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 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't  
 Sun 8, 10; Wed 12:10, 7

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
 The Rev. G. R. Hatton, the Rev. W. J. Teska, chaps.  
 Sun 10:30; other times as anno

## NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
**ST. MICHAEL'S CHAPEL**  
 The Rev. Canon C. A. Lambelet, Ph.D., chap.  
 Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

## NEW YORK

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER UNIVERSITY**  
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## NEW YORK (Cont'd)

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 The Rev. George A. Kemp, r; the Rev. John D. Crandall, c  
 Sun 7:30, 9, 11; Wed 10; Fri 7 HC

## SOUTH CAROLINA

**THE CITADEL** Charleston, S.C. 29407  
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 Sun 9:30 HC or MP; Mon 7 Canterbury Club

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 Sun HC & Ser 11, 6; Wed & HD 12:15

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 The Rev. E. Guthrie Brown, r  
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## WISCONSIN

**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES'** 833 W. Wisconsin Ave.  
 The Rev. E. N. Stillings, r  
 Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

**MILTON COLLEGE** Milton  
**TRINITY** 403 East Court, Janesville  
 The Rev. R. E. Ortmeyer, r; Phone 754-3210  
 The Rev. G. W. Leeson, c; Phone 756-1595  
 Sun 8, 9:15, 11; weekdays as announced

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS'** 1001 University Ave.  
 The Rev. Arthur S. Lloyd, chap.  
 Sun 10, 5 H Eu; other services & program as anno

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nary draft of the proposed plan of union plus recommendations on a constitution, declaration of faith, constitutional assembly, and services of inauguration. A final plan of union is expected by spring 1972.

A document on the ministry of the new church, unanimously adopted by the commissioners, says that the ministry of the church on all levels shall be open to both men and women. The commissioners also agreed on a traditional standard of membership—baptism, followed by confirmation, after instruction, at an "age of accountability."

Discussion of the welfare of French-speaking congregations was also faced by delegates attending the meeting. Two women from Montreal said they believed all French Protestants "are threatened and may set up a separate French church."

A motion by the Most Rev. Howard H. Clark, retired Primate of the Anglican Church of Canada—that the constitution of the new church "will be sufficiently flexible as to enable the French sector to develop its own specific character and witness"—was approved.

The first draft of the plan will be presented as part of a progress report to the General Synod of the Anglican Church and the General Council of the United Church of Canada, which will meet simultaneously in Niagara Falls, Ont., in late January. Delegates to these church courts will not vote on the plan itself.

## One Group Comments on Merger Plan

A resolution opposing ordination of women was unanimously passed by members of the Council for the Faith, an Anglican group "dedicated to the preservation of Anglican tradition" and opposed to plans for church union, now under way in Canada. Delegates attending the annual meeting expressed optimism that "thousands of Anglicans in Canada are committed to staying out of the proposed new church."

The vote opposing ordination of women to the priesthood is in sharp contrast to an expression of the General Commission on Church Union, which said it endorses ordination of women on all levels, which would include the priesthood and the episcopate. That decision received unanimous support from 48 commissioners, including the 20 Anglican representatives.

Prof. Donald Masters of Guelph, Ont., co-chairman of the Council for the Faith, said the council is only "the tip of the iceberg in a growing swell of dissent within the Anglican Church of Canada."

Delegates also condemned the General Commission for proceeding toward the choice of a name for the new church when plans are still in the discussion stage.

# Book Reviews

**THE MIND OF CHESTERTON.** By Christopher Hollis. University of Miami Press. Pp. 303. \$10.

For lovers and students of G. K. Chesterton this book is a welcome boon. Christopher Hollis, an English writer and journalist, seems to know every word of Chesterton's prodigious literary output and every turn of G. K. C.'s personal and intellectual life. This study is a labor of love, but by no means uncritical.

Chesterton had few faults as a man, but a number of rather glaring ones as a thinker and writer. He was much too dependent upon Hilaire Belloc for his political ideas. When writing about historical matters his "memory" was whimsically selective. He assumed that all civilization worth knowing about is European civilization. He blamed Protestant Prussia for all the woes of the modern world. Mr. Hollis notes that Hitler had come to power before Chesterton's death, and Chesterton overlooked the fact that he was not a Protestant Prussian but of Austrian Roman Catholic origin.

Hollis unsparingly points out such inconsistencies and foibles, but not as a debunker. He has a glowing appreciation of Chesterton's holy wit, and helps the present-day reader of Chesterton to separate the precious substance from the trivial accidents.

It should be noted that *The Mind of Chesterton* is not a biography of Chester-

ton. It is a study of his developing mind. Those who want to know the man himself should go to Maisie Ward's biography, or better yet to G. K. C.'s own autobiography.

C. E. S.

**HEIRS OF THE PHARISEES.** By Jakob J. Petuchowski. Basic Books. Pp. 199. \$6.95.

It is time, Rabbi Jakob Petuchowski thinks, for Jews and Christians to become more keenly aware of certain areas of shared concern, that they may join together in facing their common enemy: "the *weltanschauung* of modernity, the shift from a theocentric to an anthropocentric philosophy, and the substitution of the Religion of Nature for the Religion of Revelation."

True "dialogue" is possible today as a substitute for the polemics and forced disputations of yesterday, thanks to historical developments which have tended to bring into focus the three rock-bottom beliefs that Jews and Christians hold in common: "the belief in a God, the belief in Revelation, and the belief that Scripture contains the Revelation of God." The age-old arguments about the shape these beliefs take in Judaism and Christianity need to be laid aside so that each may pay attention to the "spiritually destitute" in their own houses. "When the choice before 20th-century man is one between a world with God or a world

without God, both Judaism and Christianity know where to cast their votes."

*Heirs of the Pharisees* is a book of interest to Christians who, in our climate of crisis, would seek to know their Jewish neighbors better.

(The Rev.) FLOYD C. MEDFORD, Ph.D., Th.D.  
Southwest Texas State University

## Booknotes By Karl G. Layer

**CONNECTIONS.** By Austin Warren. University of Michigan Press. Pp. x, 202. \$8.95. In nine essays, Austin Warren considers the work of English and American authors of the 17th, 19th, and 20th centuries. All the authors share the Christian humanist's commitment to literature, theology, and erudition, and are treated as examples of the individual talent finding its spiritual resources in tradition. In these interrelated essays, Mr. Warren reveals the "connections" of the authors themselves, through illustrations of influence and congruence. The interpretations are both sympathetic and critical. Authors treated are: John Donne, Cotton Mather, Sir Thomas Browne, Emily Dickinson, Montague James, Nathaniel Hawthorne, A. C. Benson, Paul Elmer More, and T. S. Eliot.

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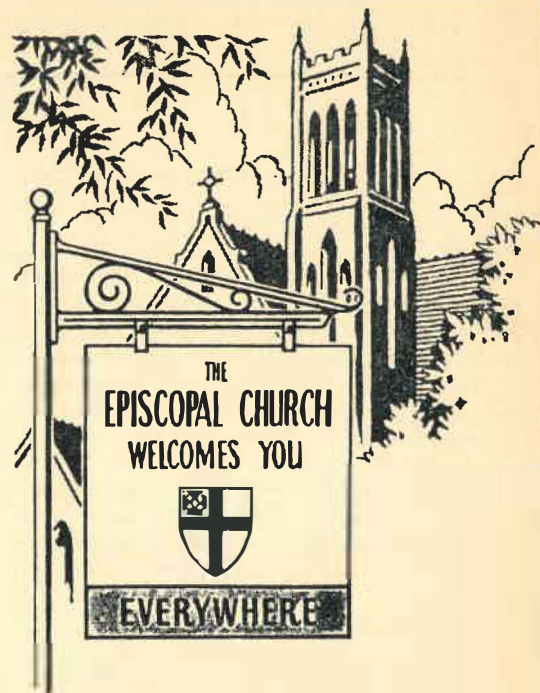
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 Daily 9; C Sat 4:30 & 7:30

**SAN FRANCISCO, CALIF.**  
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 Fri & Sat 9; C Sat 4-5

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 The Rev. Fr. Clayton Kennedy Hewett, r  
 Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;  
 Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

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**ALL SAINTS'** Chevy Chase Circle  
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 Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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**ST. STEPHEN'S** 2750 McFarlane Road  
 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
 Wed; Wed 6; C Sat 4:30

**FORT LAUDERDALE, FLA.**  
**ALL SAINTS'** 335 Tarpon Drive  
 Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,  
 Wed Noon, Thurs 10; EP 5:30

**ORLANDO, FLA.**  
**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
 Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
 Fri & HD 10; C Sat 5

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 Mass 7:30; Fri 7:30 & 10:30; C Sat 5

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

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**ALL SAINTS'** At Ashmont Station, Dorchester  
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**BROOKLYN, N.Y.**  
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 Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C  
 daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**THE PROTESTANT CHAPEL** Kennedy Airport  
 Marlin L. Bowman, Chaplain  
 Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
 The Rev. Canon Bernard C. Newman, p-in-c; the  
 Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
 Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
 Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
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 Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru  
 Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,  
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 & 12 (Fri Sung HC & Ser 12), EP 5:15; Sat MP  
 7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
 C by appt

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

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
 The Rev. John G. Murdock, v  
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa  
 Espagnol 2S monthly, 12 noon. Weekdays & other  
 services as anno

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
 The Rev. Carlos J. Caguiat, v  
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 Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
 as scheduled

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

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

**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

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