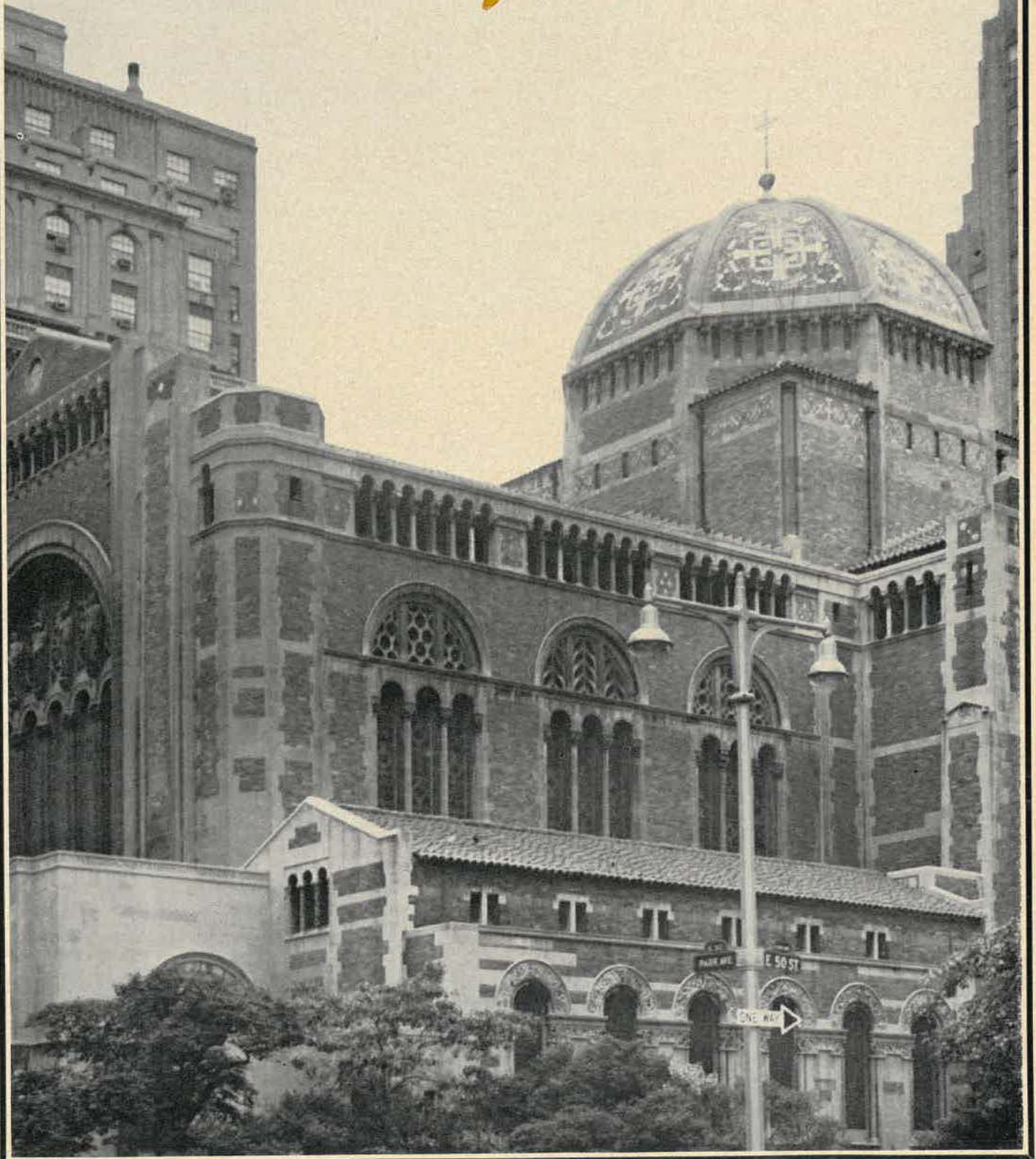


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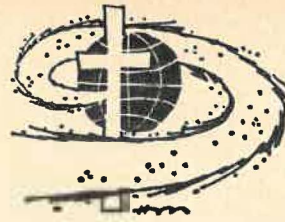
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# Around



# & About

— With the Editor —

### Notes to the Overworld

**To Moshe Leib Sassover:** I learned who you are by reading an anthology of Hasidic literature. You used to attend all the sick children in your city and you once said: "He who cannot suck the matter from the boils of a child sick with the plague has not yet gone halfway up the height of love for his fellow men." I don't know how it was in your day, but in my day people (whether Jew or Gentile) speak very easily of the importance of loving our fellow men. There isn't nearly so much talk about loving God—about what Jesus called the First and Great Commandment. This easy talk about loving people expresses an easy concept based upon an unexamined assumption that it's always easy to love anybody if one will just try. Thus we readily conclude that a check for \$10, or \$1,000 if we can spare it, to some organized charity, is the last word in grade-A loving. For this we expect to get not only a tax deduction with the IRS but a moral credit with God.

We need some reminders like yours of what is involved in loving somebody as God commands us to love. You say: "Can you suck the pus from the boils of a plague victim if that is the task at hand? If so, you show some comprehension of what God's command really means and calls for. Otherwise, don't trifle with God's truth; don't call whatever else you are doing 'love.'" I'm afraid you knew what you were talking about.

### To Sir Walter Scott:

I am grateful that my childhood was spent in the pre-television age. This meant that I had to learn to read. Never have I experienced a more delicious shudder of excitement for any cause than when, at the age of 12, I first read the disclosure speech in *The Lady of the Lake* which culminates in:

*These are Clan Alpine's warriors true;  
And, Saxon,—I am Roderick Dhu!*

I have some Saxon blood in my veins. It hasn't been completely unchilled since. Thank you.

### To Richard Hooker:

When I disagree with you I do so on bended knee, but I believe that you err when you say: "The general and perpetual voice of men is as the sentence of God himself. For that which all men have at all times learned, Nature herself must needs have taught; and God being the author of Nature, her voice is but his instrument" (Eccl. Pol. I.viii.3). Your

rule doesn't cover all cases, therefore will not do as a universal rule. I could give you a thousand test cases on which your rule would shatter itself. One should suffice: the "general and perpetual voice of men" that a rock is made of very solid stuff. We know today that it is made up of charges of energy, not solid in themselves at all. Bishop Berkeley taught that matter as our "common-sense" perceives it is really non-existent. Samuel Johnson, who should have known better, kicked a large stone and when his foot bounced back declared that he had refuted Berkeley. "The general and perpetual voice of men" would back up Johnson against Berkeley; but Berkeley's strange idea was closer to our 20th-century scientific understanding of "matter" than was Johnson's. Common sense is not "the sentence of God himself" but simply man's ignorance at the time.

I agree that, since God is the author of Nature, to tune in on Nature is to tune in on God; but every time we truly tune in on Nature we learn something we didn't know before. This means that God is leading us into all truth, as he promised. It means also, however, that there is never at any time, on any subject, a "general and perpetual voice of men."

### To John Donne:

I'm sure that in your day many Christians were tempted to a false spirituality, and that is why you wrote:

*From thinking us all soule,  
neglecting thus*

*Our mutual duties, Lord deliver us.*

The problem is somewhat different today. The Christian illuminati of 1971 have little inclination to think themselves "all soul" to the neglect of bodies, others' and their own. They are tempted rather to think themselves "all heart" about the needs of human bodies and to forget, or deny, that people are souls who have bodies, not bodies that may or may not have souls. One text that does not get overpreached in today's churches is, "Man does not live by bread alone."

It has been a long time since I met a Christian whose super-spirituality was such that he forgot his own body and the body of poor Lazarus at his gate. I believe that if you were down here among us today you would have something admonitory to say about the danger of thinking ourselves "all heart" because of our tender feeling for bodies in their needs and distresses, while forgetting that our soul may this night be required of us.

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and Welfare of the Church of God.*

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### THE KALENDAR

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- Ember Day
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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

## More on "Hair"

Having roared my disgust at the recent performance of "Hair" in the Cathedral of Saint John the Divine in New York City, [TLC, June 13], I decided to wait until I had cooled off before I begin writing letters of protest.

No one to my knowledge disagrees with what was probably the guiding principle in the minds of the planners of this program: that the Holy Spirit is in the business of revelation in the world of men and machines around us as well as organized Christendom, and further that the church should be able to listen to needs and questions that are being brought forth in our society of today. (I'll now show my theological perspective by saying: so that the church can give answers from her deposit of absolute truth.) The dialogue of "Hair" *certainly does raise* such needs and questions.

But to use "Hair" as the music of eucharistic celebration is in my mind a serious error in judgment. The theme of "Hair" is astrology which is one of the lesser powers in opposition to Christ Jesus whom Christians name as Lord. Our message is that this is the day of *Christ* not the day of Aquarius, and to ask others not to let the *sun shine* in but let the *Son come* in. Let's be about the business of proclaiming it.

(The Rev.) LYNN CHESTER EDWARDS  
Rector of the Church of the Good Shepherd  
Pittsburgh

## Conclusion Jumping

Anent the second item in Around and About [TLC, July 11], "Age of Conclusion Jumping," the following popped into my head:

*That life is sure to bring regret  
And manifold contusions  
When all the exercise you get  
Is jumping to conclusions.*

ALEX LUKENS

Denver

## Mass and MP

There are two things which Dr. Minifie seems to be overlooking in his letter [TLC, Aug. 1].

In the first place, "400 years of our Anglican heritage," is but a fraction of our Christian heritage which, for many more hundreds of years, looked upon the Holy Communion as the central act of Christian worship. Morning Prayer, in part, became the Sunday service when ordained priests were just not available, especially in this country.

## The Cover

Pictured on this week's cover is St. Bartholomew's Church on Park Avenue in New York City. One of the Episcopal Church's largest parishes, St. Bartholomew's also regularly attracts visitors to the nation's largest city. The present rector is the Rev. Terence J. Finlay, D.D.

It was also, in part, an attempt to break away from Romish practices, a battle which is no longer being fought but rather is being perpetuated by those who are not willing to admit the great developments in liturgics and all areas of theology, not the least of which is eucharistic theology.

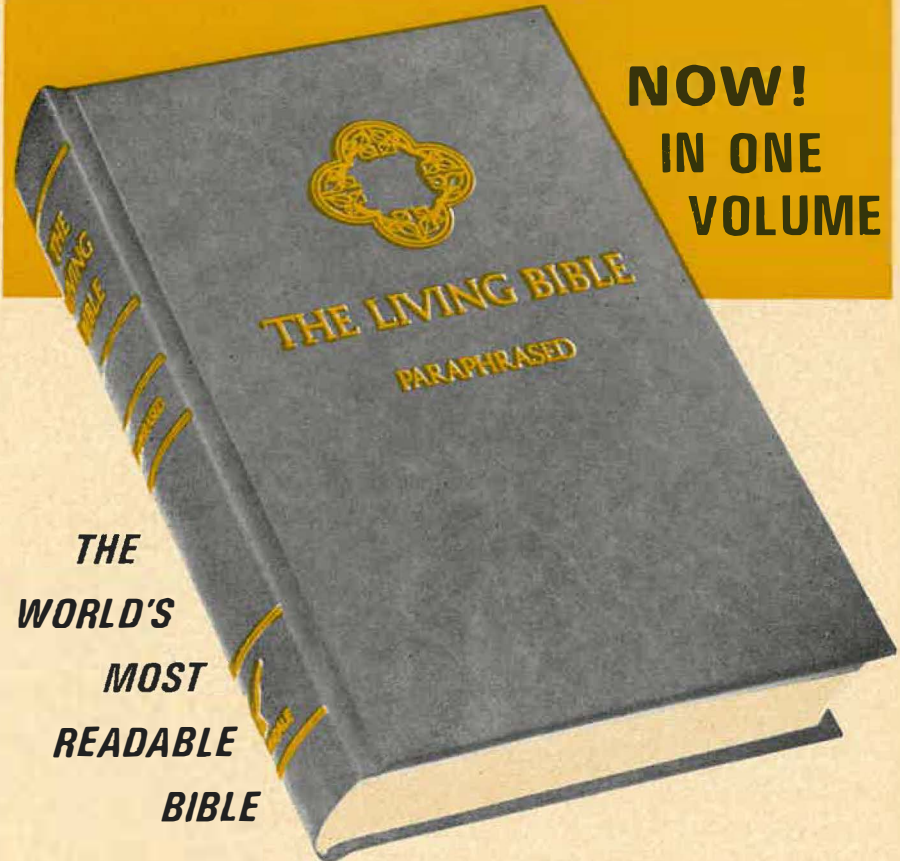
The second point to be made is that the new "green book" states in no uncertain terms that "The Holy Eucharist is the principal act of Christian worship on the Lord's Day." Now of course this does not carry the weight of a rubric in the 1928 Book of Common Prayer; however, it certainly does re-

fect the attitude of those who passed on the usage of the trial liturgies at the last General Convention.

As for making Morning Prayer a vital service through the use of various hymns, Bible readings, intercessory and other prayers, has Dr. Minifie taken the chance to investigate the wealth of material available in the proposed book? And, yes, the Ministry of the Word can be very fulfilling, but Christ's sacrifice of himself rather put his money where his mouth was, and is, if I may use so crass an analogy.

Finally, I would take issue with Dr. Minifie that there has indeed been the balance he refers to. What his argument amounts to is that all parishes that are of any importance are Morning Prayer parishes and that all parishes are supposed to be that way. The fact that the majority of the laity seem

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to like it that way is of no real account either, for any intelligent layman should know that the conducting of services is up to the priest, which puts the responsibility right back on the priest to explain why we have the services we have. In other words, it should not be the responsibility of the layman at the parish level to decide on what the services will be.

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

Clear Lake, Wis.

**By Whose Authority?**

It is quite incomprehensible that a deacon would presume to tell the editor of TLC (and the rest of us) what the "will" of the church is [TLC, Aug. 1]; and on top of that to be in error! When General Convention acted in Houston to provide for a trial church year (*PB Studies 19*), it was in no sense stating the "will" of the church; this can only be done when two successive General Conventions ratify a new prayer book. All that GC did was to allow for the trial use of a new kalendar. It is only officially provided for trial use and the BCP is still the ordered foundation for the services and kalendar of the Episcopal Church.

I would suggest that Mr. Story go back to the books to learn the church's operations in this area, and specifically to read page 6 of the autumn issue of *The Anglican Digest*. There the editor very properly writes: "We recommend . . . that bishops and parish priests let it be known in no uncertain terms that the trial liturgies and other proposals of the SLC are authorized for only trial use. . . . The ordered rites and ceremonies (and kalendar, my addition) of the Church are still to be found in the Book of Common Prayer." And it is very amazing to me that the editor of TLC acquiesced as he did in saying that "forthwith" TLC would use the new dating. If recognition of the trial kalendar is to be made, it should be done in a subsidiary or supplemental manner, e.g., Trinity VIII/Pentecost IX-(Pentecost IX). I would hope that TLC would immediately institute such a proper designation and not be pushed into the erroneous position brought about by Mr. Story's letter.

(The Rev.) GERALD L. CLAUDIUS  
Rector of St. John's Church

Kansas City, Mo.

We think deacons should be allowed to speak up in meeting, but Fr. Claudius's point is well taken. We responded too hastily to Mr. Story's suggestion. To be sure, General Convention has the right to authorize new rites and calendars for trial use, but the "will" of the church is as expressed in the Book of Common Prayer. Henceforth TLC will be dated in the way Fr. Claudius suggests—with the Prayer Book numbering given first. Now let's get off from this and on with that, friends. Ed.

**Jesus and Draft Cards**

Perhaps Jesus would have carried a draft card, as Editor Gilbert Durand supposes [TLC, Aug. 1]. But what do you suppose he would have done if his number had come up (which is certainly an unfelicitous phrase) and he was obliged to go into the Army or to prison?

Would he have gone to a training camp, as a friend of mine has, where he would be

compelled to lunge forward with his gun, shouting "Kill, Kill" over and over? Can you picture Jesus doing that? Would he have gone, later, to fight a war no one wins, for reasons no one knows, a war where he would be expected to kill not only other men, but women and children and babies?

I can see Jesus obeying Caesar, when Caesar's laws are "legitimate and moral." But I can't see that it is "legitimate and moral" for Caesar to be able to do this to my sons, or anyone else's, Mary's included. "Render unto Caesar the things that are Caesar's. . . ." But is a man's own self a possession of Caesar's, or is he rather a possession of God? I think that if Jesus carried a draft card and "December 25" came up as a low number in the Big Raffle, he would go to prison, rather than to war. I'm not good at finding "chapter and verse," but I know there's a lot in the Bible about men belonging to God, and I think that there must be a scriptural alternative to this statement, which Jesus applied to money and not to people. There's something in the Bible about not fearing those who can destroy only the body, but to fear those who have the power to destroy both body and soul in hell. The way Army training and the fighting that follows are affecting so many of our young men, I'd say it comes pretty close to this last sort of power. If Caesar has this sort of power, can it be right to give one's self to this power?

JOANNE MAYNARD

Helena, Mont.

**Rogation and Ecology**

My hearty endorsement of Delle M. Craven's letter on "Rogation and Ecology" [TLC, July 18]. *Prayer Book Studies 19* has a good service "For Rogation Days," so all is not lost. Her linking ecology with Rogation has great merit, and should be stressed. I am sure that Rogation Day is still observed in many town-and-country parishes and missions.

(The Rev.) JOHN S. WILLIAMSON  
Owego, N.Y.

**"Thou" or "You"?**

In writing this letter I am speaking both for myself and a considerable number of long-time friends in the church. It seems that much really unnecessary and distressing modernization is being thrust upon us, the mature generations who are, after all, those from whom church support chiefly comes.

Why, after a long life of addressing God as "Thou," should it suddenly become necessary for me to call him "You"? To use "Thou" implies a special and profound reverence which one owes to God but certainly cannot feel for the people about us whom we address as "You," dear though they may be.

Moreover, I cannot help wondering what our Liturgical Commission means to do about the Hymnal. Most of our best-loved hymns are full of "Thee," "Thou," and "Thy," and cannot be changed to "You." Do they mean to scrap the Hymnal along with the Prayer Book?

Why can we not leave good enough alone, perhaps eliminating some really obsolete words such as "vouchsafe," and let us keep what we have long ago learned to know and love?

EDITH M. DOCKER

Fresno, Calif.

# Social Action and Investment



A Statement by S. Carson Wasson,  
President of Presbyterian Ministers' Fund

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## WASHINGTON

### Services for Bp. Dun Held

Services for the Rt. Rev. Angus Dun, number 446 in the line of succession of bishops of the Episcopal Church, were held Aug. 16, in the Washington Cathedral. Bp. Dun died Aug. 12.

The bishop's body lay in state in the pall-covered casket with his crozier on top, in the crypt chapel of St. Joseph of Arimathea where, following cremation, the ashes will be buried. The body was brought to the high altar for the Requiem Eucharist offered by the present Bishop of Washington, the Rt. Rev. William F. Creighton.

The funeral service was held later at noon the same day in the cathedral crossing, with Bp. Creighton presiding, assisted by the Presiding Bishop and the Very Rev. Francis B. Sayre, dean of the cathedral. Among the many attending the service was James P. Berkeley, who served as verger under Bp. Dun, and who had been present as a choirboy, at the laying of the cathedral's cornerstone in 1907.

Born May 4, 1892, the late bishop was a graduate of Yale, 1914, and the Episcopal Theological School, 1917, and the recipient of numerous honorary degrees. He was ordained to the priesthood in 1917. In 1920, he returned to ETS to teach and was named dean of the seminary in 1940, remaining there until his consecration to the episcopate Apr. 19, 1944. In 1953, he was given the Order of the Commander of the British Empire. He retired in 1962 and continued to live in Washington.

A friend has written: "Some thought his sermons pedantic, other were moved to tears by his exposition of 'Love' at an early meeting of the Gustave Weigel Society, an ecumenical organization. For all his formidable intellect he was a humble man, whose deep personal piety was devoid of ostentation and pomposity; no clerical mannerisms and affectations ever impinged upon the liturgy as he celebrated it, whether in small country church or great cathedral."

Bp. Dun is survived by his widow, Catherine, two sons, Dr. Alan Dun, and the Rev. Angus Dun, Jr., and several grandchildren.

## CHURCH IN WALES

### Archbishop Is Elected

The Rt. Rev. Gwilym Owen Williams, Bishop of Bangor, has been elected Arch-

bishop of Wales, by the 42-member Electoral College. He succeeds the Rt. Rev. William Glyn Hughes Simon, who announced his resignation last spring because of poor health.

The new archbishop, 58, is an advocate of Christian unity and is vice-president of the British Council of Churches. He is also one of the architects of a plan to form a United Church of Wales by merger of Anglican, Methodist, Baptist, Congregational, and Presbyterian bodies. In addition, he is a member of the Joint British Council-Roman Catholic Working Group set up in 1967 to discuss common problems.

Dr. Williams will continue as Bishop of Bangor.

## GOVERNMENT

### Lobbying and Tax Exemption

A movement apparently aimed at removing the tax-exempt status of religious groups which attempt, through lobbying, to influence legislation in Congress, has been called into question.

Delton Franz, head of the Peace Section, Washington Office of the Mennonite Central Committee, writing in a recent issue of the office's bi-monthly *Washington Memo* said: "The efforts of religious groups in influencing public policy is increasingly being discussed in government circles. Related to the communication of concerns to government officials by representatives of church bodies is the tax-exempt status of those religious and charitable organizations."

"The chances are probably not very great that the Internal Revenue Service will begin withdrawing the tax-exempt status of church bodies because of the thorny church-state issues involved. The larger issue, however, is whether tax exemption should carry with it a prohibition against efforts to influence the government," he continued.

Referring to what he called "all kinds of self-seeking groups pressuring Congressmen for their special interests (the liquor industry, the oil lobby, the defense industries)," Mr. Franz asked why churches and other groups dedicated to human welfare should not also have free access to present their convictions to members of Congress.

As an illustration of "questionable regulations applied to 'lobbying,'" he cited the efforts last March of a tax-exempt business organization to exert "pressure and

influence" on the government to subsidize the supersonic transport (SST) project. "Church bodies are, on the other hand," he wrote, "to be tax exempt only so long as no 'substantial' part of their activities constitute attempts to influence legislation. . . ."

Mr. Franz wrote: "If the Internal Revenue Service should move to tighten up on the freedom of religious bodies to influence legislation, the moneyed forces with their vested interests would come to have an even greater influence on Congress. This would create a serious imbalance in the democratic process, which should allow the concerns of all economic and social forces interests to gain the ear of Congress without favor. . . ."

"Whether or not church bodies decide to make representation to the government on conscientious-objection provisions or to seek an end to the draft, the war, hunger, or the suffering of refugees, the *right* of the church to speak out on issues that affect the lives and welfare of people must surely be defended. This is a valid part of the church's witness to the world, and is *not* negotiable in return for the privilege of tax exemption."

The Mennonite leader said, "To consider tax exemption as 'hush money' to force public-interest groups into silence is to introduce a dangerous principle."

## LOS ANGELES

### Freedom of Church Press Challenged

The issue of journalistic integrity within the life of the church has recently been raised by an incident in Los Angeles. Last May the Presiding Bishop met with the diocesan council of Los Angeles in what was originally billed as a closed session, with only Bp. Hines and the council present. Some clergy and press representatives protested, and the exclusion was lifted to the extent that some clergy were allowed to attend but did not participate in the discussions.

Reportedly, no ruling was announced as to whether what was said in this session was to be regarded as confidential and off-the-record. One of the clergy present, the Rev. George H. Clendenin, rector of the Church of the Holy Apostles in Glendale, brought a tape recorder to the meeting and used it. He was not instructed by anybody to refrain from taping. After the meeting Fr. Clendenin allowed the contents of his tape to be embodied in a news release, which was



subsequently used by two publications—*The American Church News* and *The Christian Challenge*.

Among the statements by Bp. Hines which appeared in this news story, taken from Fr. Clendenin's recording, were these: "Opponents of the church program are simply not in their right mind. . . . I hope the opponents of the church program are in their death rattle. . . . Non-involvement in the program of society is heresy."

The diocesan council of Los Angeles censured Fr. Clendenin for his action in a letter addressed to him, accusing him of violating "the spirit of the conference with the Presiding Bishop" and of participating in "an attempt to discredit our national church leader."

The council in its letter of censure did not challenge the accuracy of Fr. Clendenin's report of the Presiding Bishop's remarks. The letter stated: "We regret that we did not follow our first impulse when we saw you present with a tape recorder; we should not have permitted the use of a recorder at an informal meeting." Editorially commenting on this in *The American Church News*, the Rev. Albert J. duBois, executive director of the Church Union, says: "This is tantamount to admitting that the facts are sound but that the objection is to the laity hearing them!"

## **NCC**

### **Attorney General Questioned on "Justice"**

The director for social justice of the National Council of Churches has questioned U.S. Attorney General John Mitchell's commitment to justice and has asked him to consider resigning.

The Rev. Robert Chapman, an Episcopal priest, made the proposal in the context of what he feels is Justice Department laxity in calling a federal grand jury to investigate the killings of four students at Kent State University by National Guardsmen in 1970.

The clergyman said that the "protracted silence" of the department makes him believe it is "dilatatory in pursuing justice, if not actually . . . protecting injustice." He also said the Attorney General should direct his thoughts to a "serious consideration of whether or not the time has come for you to submit your resignation. The purpose of our Department of Justice can be fulfilled only to the extent that its leadership actually honors justice."

This was stated in a letter dated July 28, specifically asking the Attorney General to announce what the Justice Department intends to do about the Kent State incident. The letter came in the wake of an appeal and report by Peter Davies, a New York insurance executive, contending that a few Ohio Guardsmen "conspired" to shoot students. That re-

port was made with the assistance of church social-action executives and was distributed by a United Methodist agency.

Fr. Chapman reminded Mr. Mitchell that the Justice Department's own summary of an FBI probe made two statements which seemed to merit the convening of a grand jury. One statement said the origin of the shooting was unknown. The second said: "We have some reason to believe that the claim by the National Guard that their lives were endangered by the students was fabricated subsequent to the event."

In another letter to Mr. Mitchell also dated July 28, the priest asked for an answer from the Justice Department within 96 week-day hours. The texts of both letters were released to the press at the end of that period, when no response was received.

## **GREECE**

### **Code for Reporters**

Reporters and foreign correspondents in Greece may be forced to work within the "Hellenic-Christian traditions" or face possible penalties, according to a code of ethics for the press drafted in Athens. Under Secretary George Georgalas said the seven-point code is being studied by a consultative committee on legislation which can make suggestions to the military-controlled government. Newsmen would be required under the draft to "serve the interests of the people and the nation, being inspired in this by the Hellenic-Christian traditions."

The code, which could be decreed as law by the Greek Cabinet, is seen in some quarters as an attempt to silence press criticism of the regime which came into power in 1967. Criticism has become heavier in recent months. For example, the U.S. House of Representatives voted a cutoff of foreign aid to Greece until the regime restores civilian control of government.

If adopted, the press code could impose temporary suspension, fines, or public or private reprimands. It could be enforced by a council of honor appointed by the state. Journalists would be required to take part in unions after they received a certificate of loyalty.

Mr. Georgalas did not explain precisely what was meant by the "Hellenic-Christian traditions." In a briefing session he was asked by a German reporter if the government plans to hamper the free flow of news abroad. The Greek official refused to answer the question, saying it contained "bad faith."

## **NEWS FEATURE**

### **Missionary Work**

A possible answer to the church's overseas mission crisis is being explored by 22-year-old William Matthews of New York and Palm Beach. When, on his 21st

birthday, he inherited a portion of the Henry M. Flagler Standard Oil fortune, he already was developing philanthropic ideas.

The young investment banker decided to budget for giving and to follow his dollars personally. The newly-elected Bishop of Liberia, the Rt. Rev. George Browne, and Dr. Christian Baker of Cuttington College, both Liberians, were filled with ideas for helping the thrust of the church in that underdeveloped area.

Matthews attended the consecration of Bp. Browne in Monrovia in the partially finished "national cathedral" there, as the bishop's personal guest. He visited missions, villages, schools, and the campus of Cuttington College, the only private four-year college in West Africa, an area as large as (and with two-thirds the population of) the United States. Hearing about the drastic cuts in the overseas budgets of the Episcopal Church, he tallied up some causes that interested him and offered \$35,000 on a matching basis to "get some projects going."

One recurring theme among multiple needs of the "Bush Country" is "access." It has become my favorite word," Matthews said. "Although the interior groups of many Liberian tribes are still a primitive society, they want access to our facilities at Cuttington and Bolahun, to doctors and nurses, to medical services, education, fertilizer, and seed. They even want galvanized tin for their roof so they won't have to replace the rotted thatch so frequently. They don't seem to want to leave their homes though some are drawn to the 20th-century culture of the coast. But they do want access and mobility. This was why one of the first projects which caught my attention was an eight-mile road at Balamah which could be surveyed, staked, filled, and graded for less than \$7,000. The power of a dollar in such an underdeveloped country is immense."

The "access" so strongly desired by most also brings social displacement. Whereas the local chief is absorbed into the nations governmental structure, the bush doctor becomes expendable.

Matthews thinks remaining isolated is not an option. Civilization will not stop encroaching on the bush. "Liberia is the size of New York state and has a smaller population than Manhattan. If a tidal wave is coming, at least learn to swim. The church's social service is more appealing than its cosmetic aids—stained glass and rood screens. Though church aid is frequently more effective than government aid, we must think of "both/and" rather than "either/or."

Matthews is aware of a basic ethnocentricity in assuming that "our ways are better," but he presumes mothers don't like to see children starve, that many don't want three babies out of every four to die before age six, and that most

people would rather not be old and infirm—ready for death—at 32. Matthews admits to being no expert. He has no set formula for dividing aid abroad with the needs at home. He personally uses 50-50 but can see why many would be swayed toward one emphasis or the other.

In March 1971 he revisited Liberia and reported satisfaction with progress. He made a third trip in August and has plans for a fourth in January 1972. He hopes each time to take along some friend who might be attracted to the needs of the people "in the bush."

Matthews thinks others in fortunate circumstances will be as enthusiastic as he has become in combining travel with humanitarian uses. "Nothing has quite the dramatic impact of personally visiting overseas areas. If only a few of our church's vacationers would pick an area of need, write the bishop, and pay a visit, the hundreds of thousands of badly-needed dollars cut back since 1969 would be quickly replaced and the much-advertised image of ugly Americans would be changed." He also feels strongly about the advantage of "leverage grants" matched by local citizens. Gift monies are more easily wasted than incentive monies.

ARTHUR BEN CHITTY

Dr. Chitty, past president of the Association of Episcopal Colleges, presently serves as historian of the University of the South.

## LONG ISLAND

### "House-to-House Quiz" on Birth Control Reported

Suffolk County police reportedly started a house-to-house questioning of people who attended a lecture in Huntington, N.Y., on birth control, where birth-control advocate William R. Baird and Mrs. Nancy Ann Manfredonia, 28, were arrested for "endangering the welfare of a child."

Mr. Baird, 38, gained attention in 1966, when he led a demonstration at St. Patrick's Cathedral, New York City, calling for approval of contraceptive techniques by the Roman Catholic Church. In 1967, he was arrested for allegedly distributing contraceptive foam to an unmarried coed during a Boston University lecture.

Following his recent arrest in Huntington, Mr. Baird charged that the arrests had been "inspired by my political opponents and the political arm of the Roman Catholic Church." He is the Liberal Party candidate for Hempstead (N.Y.), Town Supervisor in the fall election.

He and Mrs. Manfredonia were arrested at the Huntington lecture on charges of exposing her 14-month-old daughter, who sat on her mother's lap during the meeting, to birth-control devices which the lecturer was demonstrating. They

were held overnight in jail and released without bail pending a trial Sept. 30. The two face fines of up to \$500 and a year in jail.

Suffolk County Executive H. Lee Denison at first questioned the police action, but after conferring with Police Commissioner John L. Barry, said he was satisfied the arrests were legitimate.

## ORTHODOX

### Ecumenical Council May Be Convened

Representatives of Eastern Orthodox youth have set the convening of an eighth ecumenical council—the seventh was held in 787 A.D.—as a major priority. This decision was made late last month by the eighth triennial assembly of the World Fellowship of Orthodox Youth Organizations (*Syndesmos*) in Brookline, Mass. It was discussed recently in a New York interview with the two top *Syndesmos* officials, both laymen in the Syrian (Antiochian) Orthodox Church.

Gabriel Habib, the Lebanon-based general secretary of the organization, explained that *Syndesmos* has two major emphases: Orthodox unity and Orthodox renewal. In order to carry out these goals in the modern world, he said, the 140 persons from 17 countries attending the Brookline meeting felt that a world council, or synod of Orthodoxy is mandatory.

Albert Laham, *Syndesmos* president and also from Lebanon, added that progress toward the council had been slow since 1961, when a Pan-Orthodox conference on the island of Rhodes projected the gathering. A series of meetings have been held on the agenda but no date has been chosen and "many new situations" have arisen since initial plans were made, he said.

Among issues which must be settled, he said, is composition (whether priests and laymen will attend in addition to bishops), agenda, and in what capacity "new churches" will attend. (By new churches, he meant those in countries such as the U.S. where Orthodoxy dates from relatively recent times. Under Orthodoxy, the Ecumenical Patriarch of Constantinople is "first among equals" in the hierarchy and would be generally responsible for convening a council.)

Mr. Laham said that the Orthodox situation in America is one of the problems slowing down movement toward the council. He linked this to the 1970 decision in which the Russian Orthodox Church recognized the administrative independence of the Russian Orthodox Greek Catholic Church of America, which took the name Orthodox Church in America (OCA).

The OCA invited the other Orthodox jurisdictions in the western hemisphere, mostly tied to mother churches abroad, to join it in a single American church.

Ecumenical Patriarch Athenagoras I vigorously opposed the OCA development, insisting that an independent American church could only be brought about by a Pan-Orthodox decision.

Mr. Laham said the Patriarchate of Moscow insists the American question must be settled before an eighth ecumenical council, and the Ecumenical Patriarchate says it cannot be settled before such a meeting. The issue is of considerable importance since the Greek Orthodox Archdiocese of North and South America, the largest Orthodox group in the west, is directly responsible to the Ecumenical Patriarch.

Both Mr. Habib and Mr. Laham agreed that the future unity of Orthodoxy and its role in the ecumenical community at large depends in great measure on the projected council. They said that Orthodoxy is challenged to bear witness to its faith in the face of modern pluralism and technology, a minority status in many middle-eastern lands, and an unofficial, and even persecuted, existence in Eastern Europe.

Mr. Habib pointed out that the U.S. is today particularly important to Orthodoxy since American society is the most pluralistic and the most technological in the world. "America is a completely new experience for Orthodoxy," he said. The challenge is to see if, and to what extent, Orthodoxy can go beyond its historical cultures. "Is it a faith ready to go beyond Greek or Russian culture in the new realities of the day?" he asked.

## NORTHERN IRELAND

### Outside Religious Forces Have Small Effect

The government official responsible for security in Northern Ireland sees little chance that outside religious forces such as the Vatican or the World Council of Churches, could influence the conflict in that country. John Taylor, minister of state for home affairs, said in New York City that it would be "difficult" for the pope or the WCC to have an effect on the contending parties in Northern Ireland, because of their remoteness.

Mr. Taylor said the current conflict is not religious but "a confrontation of the security forces and an illegal organization trying to overthrow the government by force." He was in New York to appear on radio and TV and talk with reporters in an effort to discourage Americans from responding to fund-raising appeals of the outlawed Irish Republican Army (IRA).

The IRA, he warned, wants both the Belfast and the Dublin governments "destroyed" and replaced with a "Cuba-like workers' republic. What is at stake is democracy itself," Mr. Taylor stated.

The current conflict in Northern Ireland, he asserted, differs from that of 1968-69, which was marked by Protes-

# NEWS in BRIEF

tant-Roman Catholic riots. The government has instituted measures since the 1968-69 riots to assure the Roman Catholics of equal opportunity in such areas as voting, jobs, and housing, he said.

Because of the reforms, he continued, the cry for ending the partition of the country had died down, and the IRA consequently initiated the new round of violence in an attempt to maintain their movement.

Mr. Taylor was critical of William Cardinal Conway, Archbishop of Armagh, for his refusal until this past June to recognize the government of Northern Ireland, by attending government functions. In contrast, he praised Cardinal Conway's predecessor, John Francis Cardinal D'Alton, who, he said, had forthrightly condemned the violence of the IRA, although, he, too, favored a united Ireland.

The one way outside religious forces might have an effect on the Irish situation, Mr. Taylor suggested, is by giving encouragement to the liberal forces of the various churches, all of which, he said, tend to be more conservative than their counterparts elsewhere.

He also forecast that unless the Roman Catholic Church in Ireland becomes more liberal, it will lose its place in Irish life with "types like Devlin" gaining control. "Left wing socialism" is gaining strength in working circles among Roman Catholics critical of their own church, Mr. Taylor said.

Though urban violence has declined in Ulster, he said, the government could not end attacks from across the border without the cooperation of the Dublin government. The latter, he charged, is allowing the IRA to operate freely though it is illegal even in the Republic of Ireland.

Citing reasons for protestant fears of being under the "system that prevails in the south," Mr. Taylor mentioned particularly the incorporation of Roman Catholic teaching on divorce and family planning into law.

And with the Dublin government's encouragement of groups trying to overthrow the government of Northern Ireland, Mr. Taylor said, many Protestants have a siege mentality and fear they would have to leave the country if Northern Ireland came under the control of Dublin.

## RELIGIOUS ORDERS

### Taizé to Have Permanent Vatican Representation

The well-known monastery at Taizé in southern France, that is dedicated to Christian unity, is to have a permanent representative to the Vatican. The decision to make the appointment came during a recent visit to the monastery by Jan

*Continued on page 18*

■ At a memorial service in Washington Cathedral, Secretary of State William P. Rogers delivered the eulogy for the late William V.S. Tubman, seven times president of Liberia, beginning in 1944. The late Liberian president, who was born there of parents who emigrated from Georgia in 1834, not only was able to avoid civil and international war for his country, but he worked hard to integrate the native Liberians with the descendants of freed American slaves who founded the country in 1822. President Tubman has been described as one of 20th-Century Africa's most effective chief executives.

■ In an address to a graduate institute for school personnel at Fordham University School of Education, James Farmer, civil rights leader, said that quality education has replaced integration as the major concern of minority groups, though the shift does not mean the problem of segregation has been solved. "And there is more residential segregation than ever before," he said. To improve the quality of education, he said, schools need more money, an orientation of teaching and materials to non-white, poor, and rural people, teachers familiar with the life style of such students, and increased use of para-professionals in the battle against functional illiteracy.

■ Voorhees College, the Episcopal Church institution in Denmark, S.C., has received \$5,000 from the Gulf Oil Foundation. Dr. Harry P. Graham, president of the college, said the money would be used toward the cost of new dormitories.

■ The new vice-chancellor and president of the University of the South, Sewanee, Tenn., Dr. James Jefferson Bennett, will take office Sept. 1. He is the former provost of the University of Alabama and more recently has been executive director of the Health Education Authority of Louisiana. He holds two earned degrees and an honorary LL.D.

■ Members of St. John's Cathedral, Albuquerque, N.M., after being trained by the state's social services department, are processing food-stamp applications for people who live around the church in the city's downtown area. Members of several other Episcopal churches are also volunteers in the social services department, working as clerks and receptionists and providing transportation for hospital visits. An official of the state department said that families receiving food stamps "are obviously getting better service, and the program releases our own people to provide better service in other areas."

■ The Rev. Louis H. Fracher, rector of St. John's Church, Waynesboro, Va., has been appointed to the Virginia State Hospital Board by Gov. Linwood Holton.

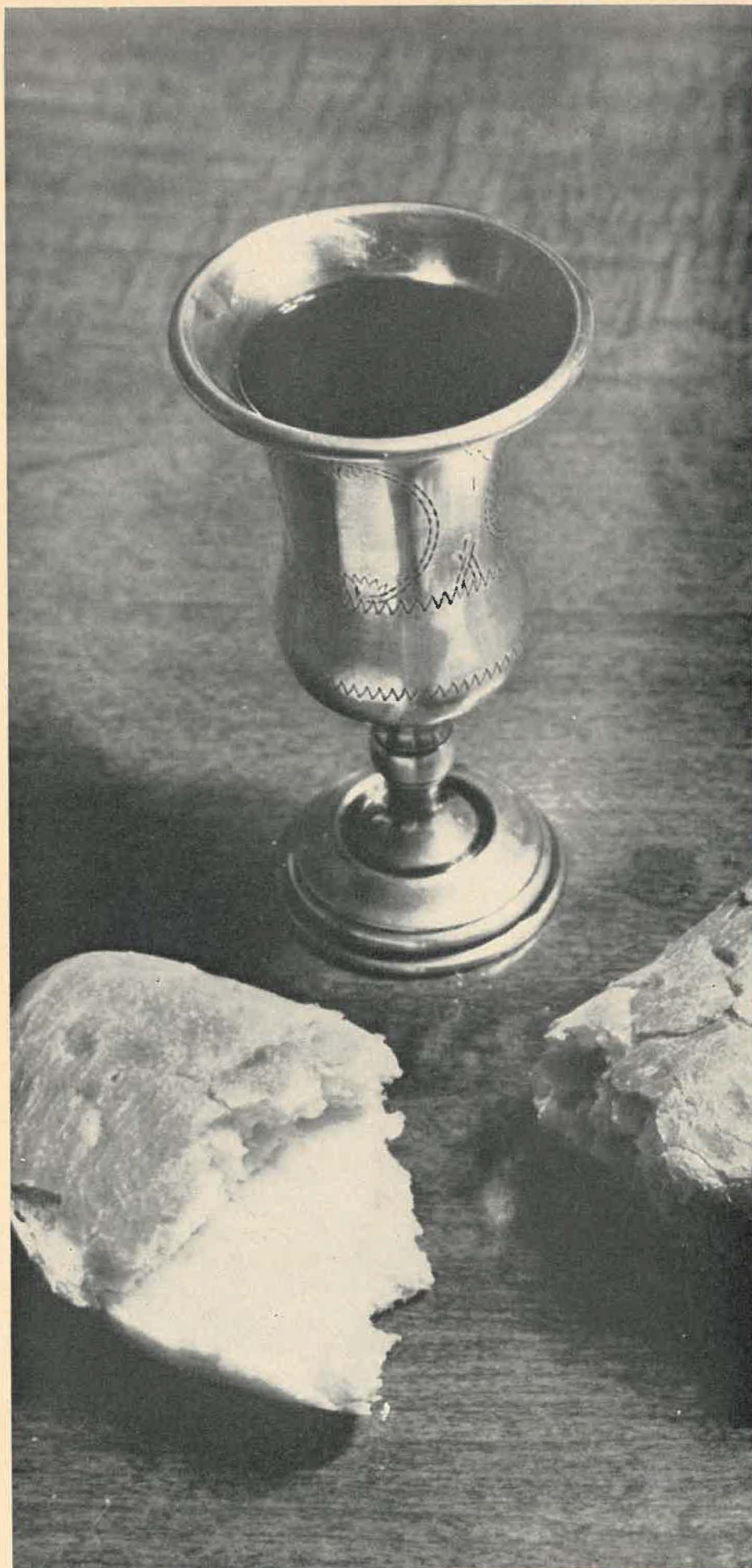
■ Roman Catholic students in Capetown, South Africa, have begun a program of "counter propaganda" aimed at the "artificial" structures of *apartheid*. A justice and peace commission of the National Roman Catholic Federation of Students has been established, which will link the CFS with other organizations such as the University Christian Movement, the South African Institute of Race Relations, and the South African Bureau of Racial Affairs. In its August newsletter, CFS stated: "The cruelties, injustices, and inhumanities perpetrated in the name of 'white civilization' have to be kept at the forefront of peoples' minds so they can never say, 'I didn't know'."

■ Representatives of Gideons International presented their 100 million version of the Bible to President Nixon in a White House ceremony. In accepting the specially bound and inscribed Bible, the President said that a Gideon Bible is on Air Force One. Founded in 1899, as a Christian business and professional men's association, Gideon members volunteer their time and efforts "in winning people to Jesus Christ," said Dr. W.R. Davenport, Gideon president, in making the presentation.

■ The Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania, and Mrs. Hart, celebrated their 50th wedding anniversary, first by attending a service of Holy Communion held in Trinity Chapel, Castine, Me., where they were married July 20, 1921, then going to an anniversary party. An organ fund, named for Bp. Hart, has been organized at Trinity, formerly a summertime-only chapel, where the bishop holds services on a regular schedule.

■ Microphones, 64 of them, valued at some \$13,000 were stolen during the past year from 170 Roman Catholic churches in St. Louis and immediate suburbs, according to the insurance office of the Archdiocese of St. Louis. The memorandum from the office stated that burglars are attracted to pulpit mikes because they are easily removed and are in demand to use with music and electronic amplifying equipment. Churches in the archdiocese reported a total of 354 burglary losses last year.

■ The Rev. John Schaefer, institutional chaplain of the Diocese of Louisiana, working in New Orleans, is president-elect of the Assembly of Episcopal Hospitals and Chaplains.



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**T**HE order for the celebration of Holy Communion which follows was prepared by the Rev. M. John Bywater, rector of St. Paul's Church, Quincy, Fla. Fr. Bywater also serves as a chaplain at the Florida State Hospital (for the mentally ill) in Chattahoochee, Fla. The liturgy, which is used for celebrations at the hospital, has been approved for trial use at the hospital during 1971, by the bishop of the diocese. It may be of interest and use to other priests who serve in similar capacities.

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# A EUCCHARISTIC LITURGY

*After the singing of a hymn, the liturgy begins:*

**Priest and People (Standing):**

*I will receive the cup of salvation, \* and call upon the name of the Lord.*

*I will pay my vows now in the presence of all his people: \* Right dear in the sight of the Lord is the death of his saints.*

*Behold, O Lord, how that I am thy servant: \* I am thy servant and the son of thine handmaid: Thou hast broken my bonds in sunder.*

*I will offer to thee the sacrifice of thanksgiving, \* and will call upon the name of the Lord.*

**Priest and People (Kneeling):**

*Open our hearts and our minds, dear Lord, that thy healing power may flow freely among and within us, both which we ask through Christ our Lord. Amen.*

**Priest:**

The Lord be with you.

**People:**

*And with thy spirit.*

**Priest:**

Let us pray. (Collect for the Day)

**People (Seated):**

(Epistle or Lesson)

**Priest and People (Standing):**

*Thy Gospel, Jesus, we believe,  
And for thy help we pray.  
That we in thought and word and deed,  
May follow and obey.*

**Priest:**

(The Holy Gospel)

**Priest and People:**

*We believe in God, the Father Almighty, who gives us life. We believe in God the Son, who gives us hope. We believe in God the Holy Spirit, who gives us love. And we believe in that holy church which serves us in this world and helps bring us to the next. Amen.*

**Priest:**

(The Sermon)

**People and Priest:**

(A hymn, during which the elements are prepared)

**Priest:**

The Lord be with you.

**People:**

*And with thy spirit.*

**Priest:**

Let us pray for the household of faith.

**Priest:**

Receive our thanks, O Lord, for the gifts of Christ our Saviour and Redeemer; for the presence of the Holy Spirit; and for thy holy church.

**People:**

*We thank thee, O Lord.*

**Priest:** Remember all who have the care of those in this place; grant them patience, gentleness, and a happy memory of Christ's example in looking after the lonely, the sick, and the unhappy.

**People:** *Hear us, good Lord.*

**Priest:** Call to the minds of those who direct, supervise, legislate for, or otherwise have a duty in making our institution a place of healing, peace, and hope, their sacred hope, their sacred obligation to serve compassionately those under their charge.

**People:** *Hear us, good Lord.*

**Priest:** Heal our brokenness, dear Lord, that we may be at peace within ourselves and in love and charity with our fellows.

**People:** *Hear us, good Lord.*

**Priest:** Open our minds to the dignity of man and the beauty of thy world, granting that we may always aspire to a fullness of life, and be not afraid of that world to which we must belong.

**People:** *Hear us, good Lord.*

**Priest:** Grant us growth in the spirit that we may inherit that gift of a joyful eternal life which thou hast promised in thy son, Jesus Christ our Lord.

**People:** *Hear us, good Lord.*

**Priest and People:** *Forgive us those things we have done which we should not have done, and be patient with us as we struggle to do those things we should. Amen.*

**Priest:** The almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit.

**People:** *Amen.*

**Priest:** On our sincere repentance, on our willingness to make restitution where we may, and on our determination to amend our lives, the Lord has put away all our sins, wherefore,

**Priest:** The peace of the Lord be always with you.

**People:** *And with thy spirit.*

**Priest:** Lift up your hearts.

**People:** *We lift them up unto the Lord.*

**Priest:** Let us give thanks unto our Lord God.

**People:** *It is meet and right so to do.*

**Priest:** (Preface to the canon)

**Priest and People:**

*Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.*

**Priest:**

(The Prayer of Consecration)

**Priest and People:**

*Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

**Priest:**

(An offertory sentence, after which the offerings are presented)

**Priest:**

Come and present yourselves to the Lord that he may present himself to you in the Holy Communion.

**Priest and People:**

(The reception of Holy Communion, after which follow the ablutions)

**Priest and People:**

*Thanks be to thee, O God, for this most blessed gift of the Body and Blood of thy Son, our Lord Jesus Christ. May we abide in his love and have the peace of God with us evermore.*

**Priest:**

Go in peace, and may the God of peace, Father, Son, and Holy Spirit, go with you.

*The liturgy may conclude with a hymn.*



# On Singing The Psalter

By NORMAN A. SIEME

It is unfortunate that in most American congregations the Psalter has become a "responsive reading"—a dialogue between minister and people—rather than a sung poetic acclamation of worship and praise. The Psalter was the hymnal of Israel and has continued to serve in this capacity in many places in the Anglican Communion, the United States being the glaring exception. A great many Episcopalians enjoy recordings of English choirs

*The Very Rev. Norman A. Sieme is rector of St. Mary's Church, Springfield Center, N.Y.*

singing psalms but it never seems to occur to them to incorporate the same available texts and chants into their own worship. There is about as much justification in reading psalms as there would be in reading metrical hymns responsively.

Perhaps most American Episcopalians are unaware that there is an official publication prepared by the Joint Commission on Church Music and authorized by General Convention. This book, entitled *The American Psalter* (H.W. Gray Co.), presents a wide variety of Anglican chant for all the psalms and a good selection of tunes for the morning and evening canticles.

It is no more difficult to sing a psalm

than it is to chant the *Venite* or the *Te Deum*, and the enrichment of the daily office by the use of chants is a great devotional experience for the worshipper. Too often we think we need a choir of the caliber of King's College, whereas the reverent rendition of the Psalter is within the competence of the average congregation.

The parish to which I minister is situated in a rural area. It is a small congregation with a small budget, and yet for several years we have provided daily Mattins and Evensong for those who are able to attend. We were at first deterred from singing the daily services for lack of a full-time organist. However, by using some of the tools of this marvellous electronic age, and with the cooperation of a competent organist, Mr. Gary Tanis of nearby Cooperstown, we tape recorded the organ portions of 60 services for morning and evening, together with the appropriate psalms and canticles. Through the use of proper timing and remote-control switches set both in choir and at the lectern, we are able to have the musical portions of the services daily to assist the live voices of those present. An auxiliary tape recorder and a selection of 270 skillfully-recorded hymns gives a seasonal variety to the music.

We have found that the use of pre-recorded tapes serves equally as well for a Sunday service. On several occasions when we were without an organist on Sundays, the tapes served as a competent substitute. In places where the services of a regular organist are difficult to obtain, the use of tapes may spell the difference between regular sung services or those which are always read.

I would hope that every parish priest might have a copy of *The American Psalter* to be at least aware of the expertly-selected chants which are available to us. Copies of the Psalter are quite inexpensive and we have managed to supply them for use in the pews as well. The result has been gratifying.

The continual use of the sung daily offices, whether with a live organist or with tapes, has proven to be a strong devotional enrichment to the daily life of the people of God in this small community. Even when attendance is minimal, the Prayer Book rubric is being followed and God is being worshipped. Mattins or Evensong with psalms sung in daily course and two lessons takes approximately one half-hour of time and is, to this writer, an indispensable beginning and conclusion to his day.

Anglicanism's great contribution to the universal church is the regular and devout offering of the daily office. Even where a daily communion is impractical, we can still offer, day by day, the sacrifice of praise in accordance with the Book of Common Prayer and the musical tradition of our portion of the Catholic Church.



## I, the Prodigal

I, the prodigal, returned  
to find You busy.  
You were involved  
in making some delicate adjustments  
to the orbit of Mercury.  
I returned to find You vindictive.  
"So you've come back  
to take your medicine, eh?"  
I returned to find You indifferent.  
You lowered the scroll  
only long enough to say,  
"Am I my child's keeper?"  
Thank God  
You are not at all like that.

Robert Hale



# EDITORIALS

## Holy Baptism Bowdlerized

“SATAN receives scant attention from most mainstream Christian theologians — including Roman Catholic priests, who are still ordained with the power to exorcise devils should the occasion arise.” So notes the writer of a report in *Newsweek* (Aug. 16) on the cult of Satanism in the U.S. today. The writer quotes RC theologian Joseph Komonchak as saying, “For most theologians, a personal devil is something of an embarrassment.”

For the Standing Liturgical Commission of the Episcopal Church not only is the Devil evidently something of an embarrassment, but so also are his major allies in the great conspiracy against God and man: the World and the Flesh. In the proposed new rite of holy baptism the unholy triumvirate is not mentioned. The candidate is not required to renounce them. World, Flesh, and Devil are disposed of by being ignored. This strategy of overcoming Satan by denying and/or ignoring him is exactly his prescription.

Perhaps Americanism as a religion is replacing Christianity as the religion of the Episcopal Church. The Swiss philosopher Denis de Rougemont said a generation ago that “what democracies in general, and America in particular, most lack is belief in the Devil.” There is no necessary connection between democracy and disbelief in the Devil, but it is generally true that Americans tend to a superficial view of evil and a false optimism about the world and human nature. We are environmentalists; if a person goes bad it is assumed that the cause is something bad in his total environment. But this total environment, in our conception, does not include the Devil as the scriptures and historic Christianity see him. Americans to date have enjoyed temporal prosperity and freedom beyond any other nation's. This has led us to conclude that we can safely thumb our nose at Satan as a figment of the morbid medieval imagination — yesterday's foul fiend become today's comical scarecrow. So, when there's dirty work afoot, we generally look for the villain not in hell or in our own selves but in other people. We have become a nation of adepts at this, and our national disbelief in Satan is one of the root causes of our rather notorious self-righteousness as a people.

The Book of Common Prayer, as it has stood for the past four centuries, is more Christian than American in this respect. It expresses unequivocally the full Christian belief about God, man, and the ultimate enemy — the coalition of World, Flesh, and Devil. Any reader of the gospels readily finds the fundamentals of this faith in Christ's own words and warfare. He teaches us to pray for deliverance from the Evil One. He tells us that we are to fear only him who has power to cast both body and soul into hell. He told his sleeping disciples in Gethsemane that their *flesh* was weak. The *world* hated him, he said, because he told the truth about its evil deeds. He identifies the enemy as the Devil, working through the World and the Flesh.

Baptism is the sacrament of initiation into the embattled body of Christ. It is the occasion for the en-

listee's taking the soldier's oath of allegiance to the divine Captain of our salvation. This aspect of baptism is explicitly and eloquently expressed in the Prayer Book rite. The candidate, being signed with the cross, is sworn in “to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end.”

What does the Standing Liturgical Commission propose to do with this aspect of holy baptism? The answer is in the text of the proposed new rite and in its rationale in *Prayer Book Studies 18*; only, regrettably, in the rationale there is no answer suggested or hinted. The whole matter is simply ignored. The proposed rite says nothing about a holy war in which Christ's faithful soldiers and servants, under Christ's banner, are enlisted to fight against the World, the Flesh, and the Devil unto their life's end. It says nothing about our being born into sin and the need to be delivered from the deadly entail of Adam. If you believe that this world is not at all with devils filled but is in fact an ideal place for a perpetual Sunday School picnic you will find nothing in the proposed new baptismal rite to trouble the mind's eye.

In the Prayer Book rite, the candidate renounces “the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh.” In the proposed new rite this is all reduced to renunciation of “evil in all its forms,” which is about as drastic and heroic as coming out fearlessly for motherhood.

In this rather pretty ritual the Devil is not once mentioned. The World as an enemy to grace is not once mentioned. Sin is mentioned only twice, one of these occasions being in the creed. It is hinted that there may be some work for the Christian to do in the world: he is asked if he will “strive for justice, peace, and dignity among all men.” The implication is that evil originates in the disordered social order which allows injustice, war, and man's inhumanity to man. The nature of evil is apparently seen as merely sociological and psychological. That these evils in human life may be ultimately the works of the Devil is not denied, but neither is it affirmed; it is simply ignored. On this point the liberal ideology has replaced the scriptural and catholic concept of evil.

Not a word about this change in the service is said in *PBS 18*, and this silence, to be frank, strikes us as disingenuous. We cannot believe that the revisers as they went about this job were unaware of what they were omitting. The people of the church are entitled to some explanation of this change in the tone and substance of the office of holy baptism. Whatever its reason, the Liturgical Commission has not yet offered one.

A Christianity that doesn't take the Devil seriously can hardly be taken seriously as Christianity. The proposed baptismal rite expresses such a Bowdlerized Christianity. We hope that the clergy and laity of the Episcopal Church will reject it, and we urge them to do so.

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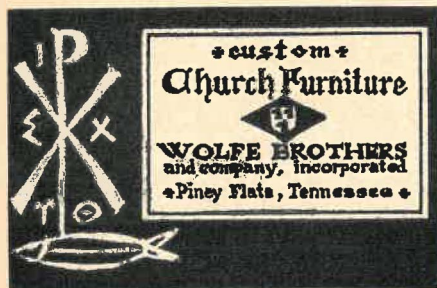
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## News of the Church

*Continued from page 11*

Cardinal Willebrands, president of the Vatican's Secretariat for Christian Unity. The Taizé representative will work out of the central office of the secretariat.

The Brothers of Taizé community was founded in 1949 by Roger Schutz, in the small village near Lyons. At that time, he and six other brothers took commitments of celibacy, community of goods, and acceptance of authority.

A small interreligious community of six brothers of Taizé and two Roman Catholic Franciscan friars was set up in 1966, in a ghetto area of Chicago's south side. The community later moved to a near north-side site. The friars and brothers of Taizé share common prayer, meals, and community goods, and property. They receive the Eucharist separately, however. They wear monastic habit only at prayer and worship.

### ECUMENISM

## Anglican-Orthodox Dialogue to Continue

The Anglican Theological Commission for Joint Doctrinal Discussions with the Orthodox met at Elfinward, Haywards Heath, England to prepare answers to questions proposed by the Orthodox Commission.

The questions, four in number, are: The way in which the Anglican Church understands its union with the Orthodox Church; the possibility of the union of the Anglican with the Orthodox Church following upon intercommunion which the Anglican Church has decided to practice with the various Lutheran Confessions and with those of the South India scheme; the way in which the decisions of the theological dialogue will become compulsory for all the Anglican Communion of churches; and the validity of the Thirty-nine Articles and of the Book of Common Prayer within the Anglican Communion of Churches.

Among other subjects discussed were: Comprehensiveness and the Mission of the Church; Anglican doctrine of the priesthood; Anglican understandings of the Holy Eucharist; a consideration of the urgent and difficult questions involved in the presentation of the faith in the world today; the authority of the scriptures in the recent practice of the Church of England.

Chairman of the Anglican Commission is the Rt. Rev. H. J. Carpenter of the Church of England. Episcopalians attending the meetings included the Rt. Rev. Francis W. Lickfield of Quincy; the Rt. Rev. Jonathan G. Sherman of Long Island; the Rev. Edward R. Hardy; Paul Anderson; and Peter Day.

An Anglican sub-commission was ap-

pointed with the hope that its members will be able to meet with members of a similar sub-commission of the Orthodox Commission in September 1972, in Cyprus, in order to prepare for full dialogue between the two bodies.

Dr. Anderson reported that the meetings in England were "very positive," with "real prospects for dialogue of formal nature to begin in 1972."

### CHURCH OF ENGLAND

## Synod Sets Meeting to Vote on Reunion

The General Synod of the Church of England will hold a one-day session, May 3, to take a final vote on the dead-locked issue of union with the Methodist Church.

Spokesmen for the church said the Archbishop of Canterbury and the Archbishop of York were convening the session in their capacity as joint presidents of General Synod. The announcement itself said the meeting would be held "to give further consideration to the proposal to enter into full communion with the Churches of North India and Pakistan and to the 1968 scheme of unity with the Methodist Church." Authoritative church sources said the session will, in fact, take a final vote on the merger with the Methodists.

The plan of union was remitted to the 43 diocesan synods for consideration by the General Synod earlier this year during a meeting at York. Synod delegates voted by a majority of 65% to give "provisional approval" to the scheme, which has twice been accepted by the Methodist Conference, in 1969, and 1970.

Endorsement needs a 75% overall majority of the members of the Anglican General Synod, in addition to two-thirds in each of the synod's three houses: bishops, priests, laity. The 43 dioceses are given until Mar. 15 next year to convey their views on the union scheme.

### NEWS FEATURE

## BSA Meets

A summons to the Brotherhood of St. Andrew to attend the 60th national convention in Los Angeles brought representatives from all over the United States. This fellowship of men and boys, founded in 1883, had as its theme, "Go out to the whole world; proclaim the Good News . . . Mark 16:15." The emphasis of this dedicated brotherhood is one of personal evangelism and service. The Rev. John Knoble, the press officer for the Brotherhood, stated that the Brotherhood wants to be the evangelical dimension of the social gospel of the Episcopal Church. So far as he is aware, this is the only group vitally concerned about personal evangelism, with a strong insistence that this not be at the expense of the social

gospel. He felt they can support the national church program but at the same time hope it will have more concern about the personal spiritual ministry to the people involved in the money the church gives. The Presiding Bishop was invited to challenge the Brotherhood for just this purpose.

The Rt. Rev. Robert Rusack, Suffragan Bishop of Los Angeles, in his keynote address, noted that evangelism is done by word, preaching, and action, but that "proclamation by action speaks most effectively today." He felt that in spite of the increasing secularization there is great optimism and hope in our present society. Mr. Hugh W. Bellas was elected national president, and Mr. Frank Marshall was elected senior vice-president. The brothers wasted no time in passing the usual assortment of resolutions, except for the normal courtesy resolutions. Mr. Bellas noted some decline in membership, but that numbers are not their main objective. The Brotherhood is well and alive, with new impetus being given to evangelism. The organization is on its own feet and actively working, and the finances are satisfactory. A one-to-one evangelism is being stressed and is being given a new impetus in an attempt to aid renewal of the faith in the parishes. The Brotherhood has 250 chapters, four of which are youth chapters, and a priority item was to discuss means for increasing the number of youth groups.

Reports from chapters across the country indicates this fellowship does indeed devote much time to spiritual and physical needs, including youth, the elderly, and inmates of prisons and mental institutions. Some chapters provide full financial support for seminary education, and one group in Jamaica has educated six priests. They practice the social gospel within the context of the Christian faith, and the joy of giving of themselves and teaching the faith was given no better demonstration than by the youth who were present. One lay evangelist in the Diocese of Minnesota, Bill Mudge, has decided to sell his business and devote the next five years to evangelizing the three million people in his state. He has enlisted the company of some eight others and will devote 25 percent of his time to the Episcopal Church and 25 percent to Minnesota. The Rev. Bellfield Hannibal, a chaplain of the Hospital of the Good Samaritan in Los Angeles, reported on the work he has done with youth as volunteers in hospital work. Last year 364 youth donated 35,200 hours for volunteer work in the community. Fr. Hannibal stated that there can be no generation gap unless we create it, and the youth will walk shoulder to shoulder with us if given the chance.

The honorary president of the Brotherhood, the Rt. Rev. John E. Hines, was the speaker for the convention banquet at the Ambassador Hotel. In his speech

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the Presiding Bishop seemed to feel that we should clear out almost if not all of the Christian past. He stated that we could be glad that "the decks of the great ship of salvation are being swept clear of debris. We must get rid of our pretensions, as well as clear out the great load of Christian bric-a-brac."

At a press conference after the banquet, the Rev. John Knoble stated that the Brotherhood is firmly determined to emphasize personal experience of Christ in such a way as not to deflect interest in the social gospel, but to provide an evangelical dimension to the social gospel. The members believe that the forward movement of the church in social action should come from a personal commitment to Christ. Bp. Hines replied that he would applaud this stance on the part of the Brotherhood as long as they understand that personal conviction and social emphasis are in fact one and the same.

Asked if we have a national program to follow up with some Christian commitment to "no-strings-attached" social action, Bp. Hines replied, "No, we do not as far as the national church is concerned." He felt that programs such as GCSP stand on their own feet, to be recognized as an expression of what commitment to Jesus Christ means. Asked if we might not fail these people in not following up with some concern for spiritual welfare, the Presiding Bishop stated, "I think a lot depends on whether we think what we think they ought to be doing spiritually, is what in fact God wants them to be doing spiritually."

"I can't remember in the parable of the Good Samaritan where Christ said anything about the spiritual wellbeing of the man. It was implicit but was not in fact articulated," stated Bp. Hines. "Actually, the Gospel is often communicated in ways which we don't recognize as being the way of the legitimate church institution, you know. We find the Gospel spoken in drama, we find it spoken in music, we find it spoken in the honesty and openness of people who, some of them, probably never heard of Christ."

When asked if some real feeling of direction, a real need for outstanding faith is not needed for man in today's unstable world, Bp. Hines stated, "But if you try to wrap it up in a neat little package, then it comes out as 'Believe in God, as we find him in Christ.' Then what happens? This is the big crucial question."

The Brotherhood of St. Andrew had asked the Presiding Bishop to challenge it to serve as the arm of personal evangelism to the church's program of social action. This reporter did not hear the Presiding Bishop offer the challenge. One recalls the question of the Rev. Carroll E. Simcox at the concluding press conference of the South Bend Special General Convention, after the debates on

GCSP and the church's program of social action. "Bp. Hines, but what about evangelism?" Bp. Hines replied, "What we have done here is evangelism."

TONI HARR

Mrs. Harr is a special correspondent for TLC, serving in the Los Angeles area.

## CHURCH MUSIC

### Stealing Is Stealing

Churches breaking the Ten Commandments? Two music publishers' representatives stated that churches do this, as well as civil law, when they buy one copy of an anthem and then reproduce enough copies for choir members.

Donald Marsh, of Proclamation Productions, told the Musicians Conference at the American Baptist Assembly, Green Lake, Wis., that "composers and writers can't make a living because of 'Xerox' . . . If the public wants new and innovative church music, then the church and church people must support musicians by purchasing copies."

Donald Hinshaw, of Carl Fischer Co., said his company is ready to prosecute for infringement of laws protecting musical property. "Music is like real estate—you own it and it can be stolen from you like an automobile. It would take only one or two healthy lawsuits against a church or school to get the word around. . . . We are ready to do that. The law says that the fine is \$250 per infringement. That means that 40 duplicated copies would be 40 times the \$250 fine," he said.

Mr. Hinshaw had other observations about the current trend in church music: "The thing that bothers me about contemporary church music is that it isn't far removed from the show and nightclub times of the 20s and 30s. The church is only now beginning to catch up to what was happening in the night clubs several decades ago. This is what most people call contemporary church music." He felt that top composers should be encouraged to write for the church, as was the case in earlier centuries.

## ROMAN CATHOLICS

### Pilgrimage Closes Mariological Congresses

Two international Roman Catholic congresses on the Virgin Mary, the first such congresses ever to be held in a communist country, came to a formal close in Zagreb, Yugoslavia, with a pilgrimage to the Croatian Marian shrine of Marija Bistrica.

Some 100,000 pilgrims participated in a pontifical High Mass at the shrine, celebrated by the papal legate to the congresses, Franjo Cardinal Seper, and Leo Josef Cardinal Suenens, the Most Rev. Franjo Kuharic, and other prelates from different countries. At the conclusion of

the ceremony, participants heard a broadcast by Pope Paul VI expressing, in Serbian, Croatian, and Slovene, his personal greetings to the peoples of Yugoslavia and to the delegates to the congresses.

The first of the congresses—the Sixth International Mariological Congress—was a series of discussions on the role of the Virgin Mary in salvation history, with special focus on the cult of Mary from the sixth through the eleventh centuries. The second of the congresses—The 13th International Marian Congress—was on the theme: Mary in the Modern World.

The congresses, sponsored by the International Marian Academy, Rome, received official approval and support from Yugoslav authorities.

### Bishop Urges Traditional Habit on Nuns

The Most Rev. Vincent S. Waters, Bishop of the Roman Catholic Diocese of Raleigh (N.C.), has asked nuns who have been experimenting with secular dress to return to "their traditional religious habit or a modified, identifiable religious habit, which indicates their total dedication to God."

In a letter to superiors general and provincials of women's religious orders, Bp. Waters noted that "some communities of religious women assisting us in the apostolate of souls in the dioceses, without our consultation, have adopted secular dress in the way of an experiment. The wearing of secular dress has been an occasion of serious abuses and some scandal in this diocese," he stated. "For this reason, I ask the superior to send into the diocese only sisters who will wear the traditional habit, or the modified habit, modest and identifiably religious."

The bishop explained that this decision does not imply that all those who have been experimenting with lay clothes are not good religious, or that they are less scholarly, or are less devoted to the work of the church, or are sinful. "It is the overtones of worldliness in wearing secular garb that reduces, to some extent, their spiritual efficiency," he said. He has learned this from his own observations and those of others who have spoken of the matter to him, the bishop said.

He also stated that "not many people will approach a lay woman to begin a conversation of their problems, or express even their friendliness, but it is different entirely with a person in a religious habit."

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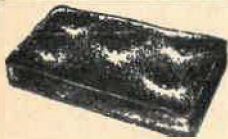
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capital, \$185.7 million belongs to churches and religious groups. This was the figure given in Washington, by the Department of Finance and Revenue of the District of Columbia, following the release of a report on value of real estate.

More than half the property in Washington is non-taxable, the greater share belonging to the federal government. The total estimate of value is \$8.2 billion; \$3.8 billion is taxable, the government holds \$3.4 billion worth and the remainder is broken down in the following way:

District government, \$341 million; hospitals, libraries, foreign governments, cemeteries, and miscellaneous, \$296 million; and religious, educational and charitable institutions, \$396 million. Of the latter category, \$185.7 million falls under religious institutions which include places of worship, offices, and buildings used in connection with religious services, and for Sunday schools. It does not include property used for parochial schools which come under educational institutions. Likewise, hospitals operated by churches or religious orders are not separated from municipal or other private hospitals.

The ten religious properties with the highest assessed values are: Washington National Cathedral, \$13.08 million; Roman Catholic National Shrine of the Immaculate Conception, \$12.5 million; Franciscan Monastery, \$2.5 million; St. Matthew's Roman Catholic Cathedral, \$2.1 million; National City Christian Church, \$2.1 million; St. Patrick's Roman Catholic Church, \$1.8 million; First Baptist Church, \$1.4 million; New York Avenue Presbyterian Church, \$1.4 million; Mount Vernon Place United Methodist Church, \$1.3 million; and Adas Israel Hebrew Congregation, \$1.2 million. The \$9 million National Presbyterian Church is actually the third most valuable property but its estimated assessed value of \$4.8 million had not been officially entered on the books when the most recent report was made.

Finance Department officials noted that 53.5% of the total value of land and buildings is tax-exempt, while 46.5% is taxable. Of the former figure, 2.4% is religious and 1.8% is classed as private educational property, including schools owned by religious organizations.

#### ORGANIZATIONS

### SCLC Stresses Politics

A strong commitment to political activism emerged as the chief thrust of the Southern Christian Leadership Conference (SCLC) at its annual meeting held in New Orleans. The gathering also reflected more cohesion in the SCLC than has been the case since the assassination of its founder, Dr. Martin Luther King, Jr., in 1968.

More than 1,200 delegates pledged

themselves to work for the election of a black U.S. Congressman from the south. Two names frequently heard for consideration were the Rev. Ralph Abernathy, SCLC president, and Georgia state legislator Julian Bond.

Convention dinner speakers were the Rev. Walter E. Fauntroy, U.S. Representative of the District of Columbia and a former King aide, and the Rev. Jesse Jackson. Mr. Fauntroy told delegates they must "organize to effect the policies of this nation with no permanent enemies and no permanent friends—just permanent interests."

Mr. Jackson stressed the importance of education. "You can't reach what you don't know; ignorance works its way down until there's a mass conglomeration at the bottom."

The convention ended with a six-mile Poor People's March which collected an estimated 8,000 persons as it moved through black housing projects in New Orleans.

#### WCC

### Unity and Reconciliation Continue

The triennial meeting of the World Council of Churches' Faith and Order Commission at Louvain was characterized by what some termed "borderline acts of ecumenical courage."

Delegates were informed with "deep sorrow" that they could not be invited to commune in a Mass celebrated by Leo Josef Cardinal Suenens of Malines-Brussels. Nevertheless, an American Baptist, a Dutch Reformed, and a Danish Lutheran presented themselves at the altar and were not refused communion.

Later, an open communion of the East African protestant liturgy was celebrated. One Roman Catholic priest present, unable to take part personally, placed his hand symbolically on the shoulder of a Protestant as the elements were received from a black Lutheran bishop, who stood before the altar in the Jesuit seminary where meetings and services were held. One observer said, "Human barriers, not human beings, were clearly the common enemy."

Unity and reconciliation have always distinguished Faith and Order meetings. Louvain was no exception. Over 200 theologians and church leaders took part in the sessions. Roman Catholics became members in 1968, though their church is not part of the WCC organization. They were voting participants in this series of meetings.

Under the theme "Unity of Church and Unity of Mankind," several dimensions of unity were explored: church unity and world unity; conciliar unity and the future of the WCC; and reorganization within the council and the changing role of Faith and Order.

For many, Cardinal Suenens put his

finger on the key issue: "unity of the church and unity of mankind—these two unities call on one another and have implications for one another, but they are not one. . . . There is an intimate tie, delicate to define, between the action of the Spirit which animates the church and the action of the Spirit which created and guides the world."

One study group of the Commission, noting that support for catholicity of church unity must be neither identified with nor separated from the universality of world unity, proposed that Faith and Order investigate "the identity of the church amid the community of man." Delegates agreed that future studies should aim at further clarifying the "interrelatedness of the unique nature and mission of the church and the varied social responsibilities of Christians in different societies."

In speaking of the Mass celebrated by Cardinal Suenens, the Rev. David Bowman, S.J., on the staff of the National Council of Churches and one of the seven Roman Catholic members of Faith and Order at Louvain, said, "For our imperfect and transitional time, this Mass was impressive. Granted that any community divided at the very moment of sacramental union is not really well off, still it was an affecting experience to see and hear 200 eminent men and women, mostly non-Roman, pray and sing together in a Roman Catholic Mass. We can hardly be satisfied with this, but we surely must acknowledge it as a serious movement forward."

## Offers Made to Mediate in Northern Ireland

The World Council of Churches has offered to attempt a reconciliation between factions in Northern Ireland. The offer was sent to WCC member churches in that country—Anglican, Methodist, Baptist, Presbyterian—by Dr. Eugene Carson Blake, WCC general secretary. He said he was communicating "indirectly" with William Cardinal Conway, Archbishop of Armagh, Northern Ireland.

The WCC offer of mediation followed almost immediately the outbreak of the most devastating violence Northern Ireland has known in half a century.

### EVANGELISM

## "Faith Alive" Movement Grows

A movement for the renewal of spiritual life within the Episcopal Church, known as "Faith Alive," has reached into parishes throughout the church in the form of weekend laymen's conferences. Such conferences have now been held in 14 dioceses.

The "weekends" are conducted by visiting teams of lay people who share

with the congregation how God is working in their lives in specific, down-to-earth ways. The visitors encourage members of the host church to share their experiences of life in Christ. As part of their own commitment, the visitors travel at their own expense and accept food and lodging in the homes of host church families.

A typical "Faith Alive" weekend begins on Friday evening with a parish supper at which there is group singing and several visitors give short talks. Then the meeting breaks up into smaller groups for discussion led by the visitors. The daytime sessions on Saturday are held in private homes. On Sunday morning the conference coordinator speaks at the services and, if approved by the rector, an opportunity for recommitment of individuals to Christ is provided.

"Faith Alive" was born at a meeting of churchmen concerned about evangelism in January 1970. This meeting had been convened by Fred Gore, then president of the Brotherhood of St. Andrew. Mr. Gore is now president of the "Faith Alive" board of directors.

### CHURCH AND MEDIA

## Churches Learn from Sesame Street

Four churches that have produced "sharing commercials" for pre-schoolers learned their Sesame Street lessons well.

When the Children's Television Workshop, which produces Sesame Street, began in 1968, the director of Radio and Television for the Episcopal Church, the Rev. Robert M. G. Libby, asked Mrs. Joan Cooney, director of CTW, whether their TV methods might be useful in teaching moral values to children. Fr. Libby, now of Jacksonville, Fla., was told that children needed to learn and are capable of learning that other people have needs parallel to their own.

Fr. Libby and writer-producer Hamilton Wright, Jr., of Phoenix, began work on four spots teaching children to share. Mrs. Cooney offered the advice and counsel of her staff, and Dr. Edward L. Palmer, the agency's research director, offered to test the final product.

The tests have now shown that the "sharing commercials" have greater attention getting power than any other children's films tested, including material from Sesame Street, according to Miss Sonia Francis, representative for broadcast media in the New York offices of the Episcopal Church.

The spots were produced jointly by the Episcopal Church, the Christian Church, the United Church of Christ, and the United Methodist Church. They are being shown as a public service by 290 commercial stations, in addition to some stations which receive them through ABC and NBC networks, or as one of the Group W stations.

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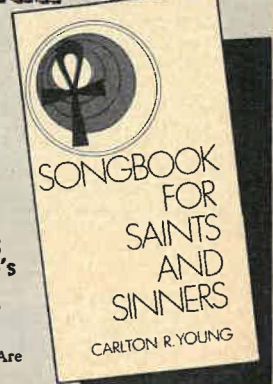
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## Book Reviews

**EPISCOPAL YEAR 1970.** Edit. by Philip Deemer. Jarrow Press. Pp. 360. \$8.

Last year, when this reviewer was in the process of considering the initial volume in this series, he did not know the editor, Philip Deemer, personally. Since then the situation has changed and the undersigned now has a far better understanding of the problems which face anyone attempting to capulize, in a single volume, the events of an entire year occurring in such a large and diverse body as the Episcopal Church. But *Episcopal Year 1970* need not be complimented; it stands on its own merits. Mr. Deemer and his staff once again have done an excellent job with their task.

The 1970 edition is greatly expanded in scope and coverage—it is over 100 pages longer. And, very wisely it would seem, the editors have pinpointed areas where no material was available to them, rather than attempting to expand a single item into a semblance of comprehensive coverage. Another change is the fact that, simply because most of the church's institutions and agencies report their histories and records on a calendar-year basis rather than an ecclesiastical-year basis, *Episcopal Year 1970* covers the period from Advent Sunday 1969 through Dec. 31, 1970. Future editions will cover the Jan. 1-Dec. 31 period only.

Basically the volume is a succinct history of the Episcopal Church during 1970. There are brief, medium-length and expanded discussions of virtually every aspect of the church's life—from national and diocesan events, to occurrences in organizations, religious orders, and devotional societies, to newly-released publications of an ecclesiastical nature, to award and necrology lists. There is a good summary (arranged in a day-to-day fashion) of the actions and events of the Houston General Convention; many photographs are used, and the book is thoroughly indexed. The best way, however, to review a reference work is to give a few examples of what is included, to wit:

Diocesan news: "HAITI, DIOCESE OF: The main concern of the Diocese of Haiti this year was the preparation preceding the election of a Haitian bishop coadjutor, which occurred at Holy Trinity Cathedral on Dec. 16. The Rev. Luc A. J. Garnier was elected bishop coadjutor, with his consecration set to take place in April 1971. The proceedings were presided over by . . ." (p. 146);

Church periodicals: "LIVING CHURCH FOUNDATION, THE: In 1970 *The Living Church* provided full coverage of the General Convention in Houston and also put out several special

numbers. Among these was a special issue featuring Cuttington College in Liberia. Other special issues were four Parish Administration numbers which were sent to every clergyman. Special book numbers were published in Lent, Spring, Fall, and Christmas, as well as two school numbers in April and October, devoted to the many schools, colleges, and training institutions affiliated with the church. The June Parish Administration Number included a classified buyer's guide, an alphabetical listing of firms and a classified list of products and services available. During 1970, the magazine experienced a healthy increase in circulation" (p. 175);

Church-associated businesses: "MOREHOUSE-BARLOW COMPANY, INC.: Early in 1970, Morehouse-Barlow completed the reorganization of its company, whereby retail stores in San Francisco and Chicago were closed and regional sales offices were established in their place . . ." (p. 193);

Recent books: "GOD THOUGHTS: This small book is a collection of prayers culled from contemporary experience. Primarily aimed at high-school students and youth leaders, the book was written by the Rev. Dick York . . . and published in March by Seabury Press" (p. 144).

Perhaps it would be well to repeat what was said in these pages last year concerning the relationship between *Episcopal Year* and *The Episcopal Church Annual* (Morehouse-Barlow). The two volumes are in no way competitive with one another. The former is a review of the past year's events; the latter is a yearbook of facts and figures pertinent to the current church year. The complete churchman's library should contain both books.

An excellent job has been done with *Episcopal Year 1970*. This is a welcome new series, and future volumes will be of interest and value not only to church historians but to all serious churchmen.

K. G. L.

♦  
**ISAIAH AND WISDOM.** By J. William Whedbee. Abingdon Press. Pp. 172. \$5.95.

Scholars in recent years have become increasingly interested in discovering relationships within the Bible. On the more obvious level there are passages, longer or shorter, which without notification offer duplications to the reader, e.g., Isaiah 2:2-4 and Micah 4:1-2. But on a more profound level, there is the phenomenon of one *type* of biblical literature having influence on another. Accordingly, in this recast doctoral thesis Dr. J. William Whedbee shows that the prophet



Isaiah, prescinding for the moment from any discussion about the unity of authorship, was definitely influenced here and there by the wisdom tradition, using its terms, style, and patterns, as he saw fit.

Although *Isaiah and Wisdom* contains a considerable number of printing and spelling mistakes, especially where foreign languages are involved, it is nonetheless well written and the author concludes each of his sections, as well as the entire book, with cautious remarks. I personally think that the conclusions as stated are so air-tight that no unprejudiced scholar can refuse them.

Whedbee takes us over parables, proverbs, woe-oracles, and other tools used by wisdom writers. He goes rather deeply into Isaiah's use of *counsel* and *counsellor*. He knows the Hebrew text well and draws heavily upon German authors, although his bibliography shows extended and versatile reading. He represents the fact that prophets and wise men have at times been too sharply differentiated, e.g., by William McKane (*Propheets and Wise Men*).

Isaiah 5:1-7, a highly impressive piece of writing by any standards, is said to have been "given a cruel twist, for love's labor was lost on a blatant ingrate" (p. 50), and the entire section is labelled a "juridical parable" (p. 47). The Parable of the Farmer (Is. 28:23-29) is handled at length and "swarms with wisdom characteristics" (p. 55).

I am not sure whether this book will capture the interest of the majority of readers of *THE LIVING CHURCH*, for it is technical. Those who know only English and are interested more than superficially in the Bible may still derive benefit from the volume. They can skip the technicalities quite simply.

(The Rev.) JOSEPH I. HUNT, S.T.D.  
Nashotah House

**MAN'S WORLD, WOMAN'S PLACE:** A Study in Social Mythology. By Elizabeth Janeway. William Morrow & Co. Pp. 319. \$8.95.

It is about witches, bitches, and shrews; about mothers, wives, and women in business. It is about myths and social changes. It is about drugs and sex. It is about manors, palaces, slums, and the one-family house. *Man's World, Woman's Place* is about the role of women and men. It is about the best book I have read recently.

Every society has its own idea of how men and women should act. Elizabeth Janeway sets out to show what our society thinks a woman's role is, not to "investigate women and determine their proper place," but to explore and to report. She writes, "I am not suggesting anything but simply observing and reporting." As a consequence, *Women's Lib* is not endorsed, merely reported on as not being so much an active leader in

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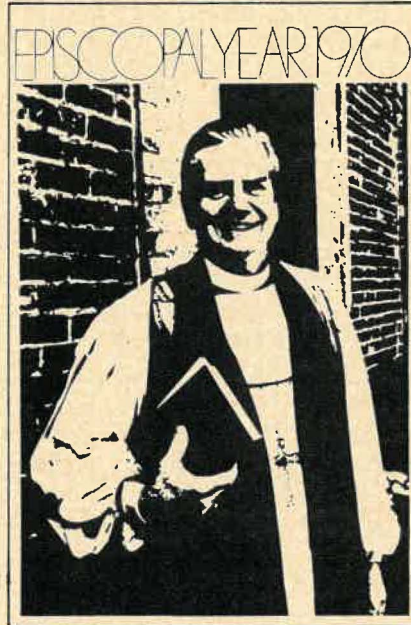
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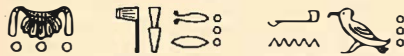
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change as an "expressive demonstration that a good deal of change has already happened."

In order for our society to show us how human beings should act, it trains us to play roles. A little girl is reared to become a wife and mother. Society says this is her role because of our myths, not facts, about the psychological difference between men and women. Thus, the myths say women are born to be loving mothers, comforting wives, are bad at making decisions, are intuitive and sympathetic. Such "female characteristics" are not born in a woman but trained into her by the role society assigns her on the basis of these myths.

When people play the role assigned to them, other people are happy. When the role is changed, then others are upset. For example, a surgeon has the role of being cool, calm, and neat. If he were to change this role to one of being nervous and excitable, his patients would be mightily worried. A role-breaker causes bewilderment, even hostility, not only because of what she is doing to others but because others do not know what is expected of them. Consider the confusion of a husband who expects his beloved spouse to be a good mother of his children but finds her playing the roles of witch (the bad mother misusing her power) and bitch (the wife who willfully disrupts the marriage).

Mrs. Janeway has delved into ancient and primitive societies in order to trace the development of myths and their influence on the roles of men as well as women. She ranges widely, going from the roles of modern youth to that of ex-President Johnson, from suburbia to ghettos. Her description of family life through the ages is full of interesting facts such as showing that the concept, "a woman's place is in the home," is a myth that arose about 1700 AD. While her religious values leave something to be desired, this book is highly recommended for serious readers who are interested in people.

(*The Very Rev.*) L. S. OLSEN, D.D.  
Grace Cathedral, Topeka, Kan.

**FACE TO FACE.** By **Ved Mehta**. Penguin. Pp. 304. \$1.95.

Although *Face to Face* is usually described as a book which shows us what it is like to be blind, it is about seeing, as the title implies. The author, a native of India, was blinded by meningitis when he was three. His father, a physician, had a scientific attitude to blindness, but his mother depended on *pandits*, who were thought to know much about religion and science.

The Mehta family were Hindus who lived in Muslim country. During the separation of Pakistan from India, only Ved Mehta's sister Nimi felt that they must trust their neighbors and that the Buddhist principle of nonviolence, called for

by Gandhi, was the only way to solve the world's ills. At last the family had to flee to live among the refugees, where people had to consider nonviolence in the face of atrocities. Both in the United States and in India, Mehta found resistance to the idea of his studying at a school for the blind in the United States—all on the grounds of conflict of cultures.

In India and in the United States, Mehta met Christians: "I spent many wakeful hours thinking about religion—the religion which sent *pandits* to my mother to make her atone for my blindness . . . ; which made men like Qasim Ali and Ran Saran cut each other's throats; and which now enlisted Miss Doves as its agent for my conversion. Conversion from what to what? I wondered. The most appalling thing, it seemed to me at that time, was that each individual was convinced that he was unerringly right."

The author is a craftsman. He writes simply and with humor. The book is for people in the social sciences, for those interested in what happens when Christianity meets other religions, and for anyone who is interested in learning how to see, even if only through a glass darkly.

JANE KEDDY

Emmanuel Parish, Wakefield, Mass.

**BODY AND SOUL:** Gestalt Therapy and Religious Experience. By **James Lynwood Walker**. Abingdon Press. Pp. 208. \$4.95.

Lyn Walker has written, in *Body and Soul*, what strikes me as a very sane book. Rooted in the insights of phenomenology, which are now gaining wide acceptance in the social and behavioral sciences, he draws upon the work of Rollo May, James Hillman, and particularly Fritz Perls, to point a way to religious experience that is a living possibility for contemporary man. It is just this — the perception in some manner of a unifying universal meaning that transcends our culture — that is the concern of everyone from the "Jesus People" to the philosophical theologians.

Essentially the author grounds religious experience as most theorists do today, in self-awareness or self-consciousness (although he, with Perls, rejects that particular term). The "self," however, is not just a mind, but a body, a person living within a community. Furthermore, the self does not live only in the present moment, but in terms of the past with an intention toward the future. His *gestalt* is both spatial and temporal. It would seem that Walker would identify the religious experience with the perception of change, and that change becomes possible as the individual is thrust back to an awareness of his personal *gestalt*, his authentic self, and perceives there the power to grow.

I was particularly taken by the seriousness of Walker's interpretation of Gestalt therapy's understanding of pain and suf-

fering. The goal is meaning, not adjustment to some fictional norm; and meaning is found on the other side of evil. Here is an insight much needed among our theological hedonists (the far-out fringe of the "celebrate-life-people"), who somehow miss the therapeutic effect of the "hang-over" or the anguish of a guilty conscience. This is not to disparage the need for joy in worship, but only to add that we ought to face with equal concern the purgative value of sorrow and suffering in a "bent world."

If I have a problem with this book it lies in a hint of anti-intellectualism, which takes the form of an occasional oblique attack on metaphysics. It has been my observation that unless we take the metaphysical enterprise seriously, we tend to lapse in scepticism or a sentimental pietism. Walker avoids both of these overtly by leaving out explicit references to a transcendent God. He never quite convinces me, therefore, that he is pushing anything more than pantheism, after the manner of Jung and the third school of psychology (e.g., Maslow, Rogers, etc.).

But if you are not going to his book for this kind of encouragement, and want a readable introduction to some of the possibilities of Gestalt therapy for religious experience, this is a good place to begin. To repeat again my initial observation, one of the greatest strengths of this volume is its balance. It avoids making any extreme, explicit claims, and yet sets a concern of many of us within the context of a growing movement in psychology.

(The Rev.) URBAN T. HOLMES  
Nashotah House

◆  
**THE FAITH OF OUR FATHERS.** By David A. Redding. Eerdmans. Pp. 96. \$1.25, paper.

*The Faith of our Fathers* ought to have been an interesting little book. It is an exposition of the Apostles Creed by a Presbyterian minister who has newly rediscovered that the historic faith of the church is valid and exciting after all. Such a rediscovery ought to produce new insight, a certain depth of thought, a kind of originality in relating age-old truths to a situation that had once seemed to exclude them.

Unfortunately David Redding has failed to do any of this and the stumbling block that felled him has been—irrelevant though it may seem—*style*. Never has this reviewer had so plainly brought home to him the importance of good composition and rhetoric. I do not mean that the Rev. Mr. Redding had a point which he failed, stylistically, to get across. So entranced, rather, was he by his own particular kind of *bad style*—a welter of mixed metaphors, inappropriate quotations, sentimental stories, bad puns, and plain, pure corn—that he tried to substitute that for thought and reflection. Consequently his sentences are, for the most part, empty of content and purpose.

Take the opening of chapter two, not atypical of the book in any way: "The Apostles Creed is not safely carved in tombstone (*sic*). It is still at large and dangerous. It can still burn. Anyone who reads it is not toying with words; he is playing with fire. This is not an epitaph under which its authors fell, but the flare left behind by the handful of men who made it safely through the graveyard of this life."

Enough said.

(The Rev.) L. WILLIAM COUNTRYMAN  
St. Paul's, Logan, Ohio

◆  
**THIS TIME, THIS PLACE.** By Michael Allen. Bobbs-Merrill. Pp. 170. \$4.95.

J. C. Michael Allen, dean of Berkeley Divinity School, wrote this series of "conferences" based on his experience as rector of St. Mark's-in-the-Bouwerie, New York City, between 1959 and 1970. Drawing on materials from that period, CORE and race conflict, school control, peace advocacy, using films and books and travel experiences as images around which to present his interwoven themes, Allen puts forward his own lively, lusty, "eat, drink, and be faithful" world-view — a bit repetitiously (these *must* have been short talks given at several conferences!) — but never dully. And if you stop to meditate on some of the things he affirms, a vision of experienced profundity opens up beneath the "with-it" illustrations and the flurry of superlatives.

Here is a man who has decided to take the here-and-now seriously, with its highs and lows, its joys and sorrows, because the present moment and locality speak of the mystery of God, a "mystery in our midst. . . . The gates of heaven are on this earth and . . . what happens on this earth is of ultimate importance. The truth can in some sense be known." But, says Allen, this depends on the church for its implementation, a church which must have a rather large view of God and which can provide room for a wide variety of people who fearlessly risk interaction and communication and action.

Fr. Allen's advocacy of the parish and the parish church as the time and the place for coming to grips with God and man will appeal to many. He underlines the traditional Anglican emphasis that the doctrine of the Incarnation means taking the world seriously, and for Allen that world begins with his parish and includes everybody within it, from McSorley's Wonderful Saloon (where the Irish barkeep said "Set 'em up for the new rector of our parish!") to the angry hippie young and the poets and artists of the Lower East Side. He helps us grasp some roots of Episcopal social action in the 60s, and we see that a large source of that action came from "parochial" concern for all the people in the parish — everybody, not just some. No push-over, he drew a line after a certain point

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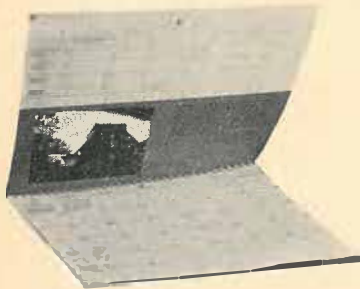
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between conflicting groups and hostile interests, but tended to accompany the side that needed him most. Nothing wrong with that.

Allen, now 44, appeared in James Pike's *Modern Canterbury Pilgrims* in 1956 as a delayed-vocation seminarian who recounted his journey into the church from foreign birth and journalism. Much of that account reappears here, but *This Time, This Place* is the work of a maturer man, still very personal, quite assertive, but filled out with the thinking and experience of a parish priest, a village parson, who lived face to face with life in a fantastic parish.

(The Rev.) ROBERT C. AYERS  
Episcopal Chaplain at Syracuse University

◆  
**CHRISTIAN AND MUSLIM IN AFRICA.** By Noel Q. King. Harper & Row. Pp. xiv, 153. \$5.95.

*Christian and Muslim in Africa* is joining the ranks of the rapidly growing number of books on Africa. In a previous book, *Religions of Africa*, Dr. Noel King analyzed the characteristic features of traditional African religions. This book is an independent study, mapping out the courses by which Christianity and Islam have taken roots in the African environment. It is the author's thesis that there are four distinct main religious strands in Africa today:

(1) The first Christian tradition, coming out of the Judaic background and rapidly making converts in regions we call today Egypt, Sudan, Ethiopia, Lybia, Tunisia, Algeria, and Morocco;

(2) The Muslim faith which came from Arabia, and winning just as quickly converts in the above-named regions, as well as among black Africans all the way to the equator;

(3) The Atiarian tradition which has been in Africa all the time (the word *Atiar* has been coined by Nigerians from the initials A.T.R., coming from "African Traditional Religions"), and which is still a strong and dynamic force to be reckoned with;

(4) The second Christian wave of the 15th century, coming down the coasts of Africa, beginning with the Portuguese. In distinction from the first propagandist who was an Oriental, the second Christian missionary came as a white Westerner, convinced of the superiority of his culture.

The bulk of the book is taken up with the history and development of the two great religions, Christianity and Islam in Africa, a history which is often characterized by a love-hate relationship, periods of amity followed by vicious outbreaks of conflict. The author does not neglect the sad chapter of the probative effects of the linkage of the slave trade and colonization with both Christian and Muslim faiths.

The book is based on seminars and field work with African students and

scholars in African universities over a 12-year period. Dr. King is professor of history and comparative religion at the University of California, Santa Cruz. He has taught at the Universities of Nottingham (England), Legon (Ghana), and Makarere (Uganda).

This reviewer regrets that chapters on Egypt, Nubia, and Ethiopia are rather short (as a matter of fact, these three oldest Christian African countries are lumped together in the first chapter, on nine pages). These regions certainly deserve more than 9 out of 153 pages! The author is a historian and not a theologian, and so we may forgive him not mentioning the bitter conflict between the Chalcedonian and Monophysite forms of Christianity in Africa, which was one of the contributing factors for the gradual isolation of Nilotic and Ethiopian Christians. No mention is made of Frumentius, missionary to the Ethiopians, or Longinus, missionary to Nubians. Only four paragraphs are given to the Christian church in Nubia, although Christianity clung tenaciously in that inhospitably hot region—known today as the turbulent Sudan—until the 16th century. Not a word is said about the three Christian kingdoms created by the Nubians: Noba (Nobadae), Maqurra (Makuria), and Alwa (Alodia); at one time these three kingdoms boasted more than 600 churches and several bishoprics. With the new Aswan Dam being completed, many old monuments of these Nilotic kingdoms face danger; hence the United Nations has encouraged archeological excavations. The most remarkable results were produced by the Polish archeological excavations which unearthed hundreds of Christian inscriptions, a cathedral at Faras, a bishop's palace, and several tombs of bishops.

The author lumps Anglicans and Protestants together; in discussing various missionary activities, no mention is made of the work done by the Holy Cross Fathers in Liberia.

Aside from these omissions, which are rectified somewhat in the bibliography, *Christian and Muslim in Africa* makes fascinating reading.

(The Rev.) ENRICO SELLEY MOLNAR, Th.D.  
Bloy Episcopal School of Theology

◆  
**THE JUDGMENT OF JONAH.** By Jacques Ellul. Eerdmans. Pp. 103. \$1.95.

I never understood Jonah, man or book, before. Now I do. In itself *The Judgment of Jonah* ought to be enough to compel a reading by any serious student of the scriptures for Jacques Ellul's masterly exposition of Jonah.

Reading Jonah for me had been like being swallowed by the whale. Dark and drowny. No more. Now light and dry like a good wine. As I read this jewel of a book I kept thinking it will surely soon peter out. But even at the end the traditional ideas about there being two sep-

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arate stories—one of Jonah and one of Nineveh—are discarded and a perfect and beautiful unity made of the whole prophetic work.

The highpoint at the beginning is the superb rationale for the status of Jonah as a truly prophetic work. The intermediate high comes with this statement: "If in the common danger suspended over the world Christians shun their function, if Christians who have received inestimable grace refuse to take it to the world, then the rest, pagans, non-Christians, those who man the enterprises in which we are engaged, will perish." This is typical of the hard-fisted, hard-nosed, approach Ellul makes to the book of Jonah. But even with such an approach God comes through as a real live darling. And this is surely how we like it. It's a happy blending of truth with a happy ending in truth. Read it!

(The Rev.) M. JOHN BYWATER  
St. Paul's, Quincy, Fla.

### Booknotes

By Karl G. Layer

**WHERE ARE WE HEADED: A Christian Perspective on Evolution.** By Jan Lever. Eerdmans. Pp. 59. \$1.65 paper. In this brief book, Dr. Lever affirms the relevance of Christianity to the contemporary world. The central thesis is that a Christian understanding of the modern picture of reality is crucial if the power of the Gospel is going to be realized. Such an understanding, he writes, demands progressive reflection on the nature of the biblical message.

**THE STRANGE SILENCE OF THE BIBLE IN THE CHURCH.** By James D. Smart. Westminster Press. Pp. 186. \$2.95 paper. Basically this is a study in biblical hermeneutics. In the background is Dr. Smart's contention that the Bible is not really studied seriously by Christians today, and he believes that pastor and people alike must face honestly what is in the scriptures. An openness to the problems of literature and history will, he states, result in an openness to the revolutionary word of the text.

**MY PARENTS ARE IMPOSSIBLE.** By Walter Trobisch. Inter-Varsity Press. Pp. 48. No price given. Paper. A consideration of the problems of the "generation gap" as seen through an exchange of several letters between the author and one of his counselees. The book, however, does not attempt to "supply all the answers."

**THE SEARCH ETERNAL.** By Frank E. Brower. Revell Co. Pp. 288. \$5.95. *The Search Eternal* deals with man's quest for the ultimate meaning of life. Dogmatic solutions are not stressed, but religious and secular concepts, "in accordance with modern scientific knowledge," are brought into consideration. The book is along the Norman Vincent Peale line.

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**UNIVERSITY OF DENVER** Denver  
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 Fr. J. B. McKenzie, chap  
 MP & HC Sun 10; MP, HC, EP daily  
 Evans Chapel Vicarage 1965 So. High

## CONNECTICUT

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 H. Kilworth Maybury, r; John F. Flora, ass't  
 Sun 8, 9:15, 11; Thurs 9:30

## 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; Eliz. McFate, D.C.E.  
 Sun 7:30, 9, 11; Wed. 6:30, 12; Thurs. 6:30, 9:15; C Fri 5

**UNIVERSITY OF SOUTH FLORIDA** Tampa  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. J. Kevin Stanley, chap.  
 Sun 9, 10:30; weekdays as anno

## ILLINOIS

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 Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15

## KANSAS

**FORT HAYS STATE** Hays  
**ST. MICHAEL'S** 2900 Canal Blvd.  
 The Rev. R. H. Moses, r & chap.  
 Sun 8 & 10; Wed 9

## MAINE

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 Sun 8, 10:30

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 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
 Sun HC & Ser 10; Daily HC 12 noon

## MASSACHUSETTS

**LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE** Lowell  
**ST. ANNE'S** Kirk & Merrimack Sts.  
 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't  
 Sun 8, 10; Wed 12:10, 7

## MICHIGAN

**CENTRAL MICHIGAN UNIV.** Mt. Pleasant  
**ST. JOHN'S** Washington & Maple  
 The Rev. John H. Goodrow, r & chap.  
 Sun 8, 9:30, 11; Wed 7:30; Fri 7

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
 The Rev. G. R. Hutton, 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

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**ST. PAUL'S** Prospect & Renshaw Ave.  
 The Rev. Donald B. Baldwin, r & chap.  
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 Wed 5:05 HC Chapel House

## NORTH CAROLINA

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**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, chap.  
 Sun HC 9:15, 5:15

**EAST CAROLINA UNIVERSITY** Greenville  
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 The Rev. William J. Hadden, Jr., chap.  
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 Sun 8 HC, 10:45 MP; 15 Cho Eu 10:45

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 Sun and Holy Day Eu

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 The Rev. Ronald J. Lynch, v & chap.  
 Sun 8 & 10. Canterbury (College Calendar)

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**VANDERBILT UNIVERSITY** Nashville  
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 Sun HC & Ser 11, 6; Wed & HD 12:15

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 Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-  
 Nov.; Weekdays as anno

## VIRGINIA

**MADISON COLLEGE** Harrisonburg  
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 Sun 8, 9:30, 11; Canterbury Club

**MARY BALDWIN COLLEGE** Staunton  
**TRINITY**  
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 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## WEST VIRGINIA

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 Sun 8 & 10:30; Daily MP 7:30; EP 6

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# PEOPLE and places

## Armed Forces

Chap. (Lt. Col.) E. James Kingsley, USAF, CMR Box 2211, APO New York 09332. He received the Meritorious Service Medal before going to his present assignment.

Chap. (CDR) Harlin E. Tillberg, CHC, USN, Chaplain's Office, ADCOM, USN Training Center, Great Lakes, Ill. 60088.

## Non-Parochial

The Rev. William C. Collins, former rector of St. Luke's, Willmar, Minn., is studying at Oxford University, England.

The Rev. Lloyd R. Gesner, former headmaster of St. Mary's Hall, Faribault, Minn., is studying at Toronto University, Canada.

The Rev. Bruce D. Griffith, former assistant, St. Mark's Cathedral, Minneapolis, Minn., is a fellow and tutor, Trinity College, Toronto, Canada.

The Rev. Timothy Hallett, former chaplain, Mankato State College, Mankato, Minn., is studying at Columbia University and Union Seminary, New York City.

The Rev. Nor Schoenheider, former rector of Christ Church, Red Wing, Minn., is studying transactional analysis at the Harris Institute in California.

## Restoration

The Bishop of Western Michigan, acting in accordance with the provisions of Title IV, Canon 13, Sections 2 and 4, all of the conditions having been duly met, remitted a terminated the Sentence of Deposition placed on Shelbert Cohn Harris, Jr., October 10, 1961, and restored him to the Order of Priesthood, May 31.

The Bishop of Western Michigan, acting in accordance with the provisions of Title IV, Canon 13, Sections 2 and 4, all of the conditions having been duly met, remitted and terminated the Sentence of Deposition placed on Robert Everett Hodgson, December 12, 1962, and restored him to the Order of Priesthood, May 30.

## Renunciation

On July 15, the Bishop of Western Michigan, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing April 15, 1971, by Ernest Keyes St. John. This is for causes which do not affect his moral character.

On July 19, the Bishop of Southeast Florida, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing June 15, by Hunter Wyatt-Brown, Jr. This is for causes which do not affect his moral character.

## Deposition

On June 9, the Bishop of Upper South Carolina, acting in accordance with the provisions of Title IV, Canon 12, Section 4 (d), and in the presence of several presbyters, accepted and acted upon the request for deposition from the ministry and waiver of trial made in writing by Charles Barton Weesner, priest.

On July 9, the Bishop of Upper South Carolina, acting in accordance with the provisions of Title IV, Canon 12, Section 4 (d), and in the presence of several presbyters, accepted and acted upon the request for deposition from the ministry and waiver of trial made in writing by David LeMasters Watkins, priest.

## Retirement

The Rev. William O. Hanner, rector of Holy Comforter, Kenilworth, Ill., since 1956, retired Aug. 1. Address: 810 Oakwood Dr., McHenry, Ill. 60050.

The Rev. Thomas Sumners, rector of St. John the Divine, Houston, Texas, since 1939, will retire Jan. 2.

## Honors

The Rev. Philip T. Fifer III, rector of St. Peter's, Phoenixville, and All Hallows, Wyncote, Pa., has received a citation for service covering more than 20 years as a volunteer chaplain at Valley Forge General Hospital.

## Laitry

Russell B. Hunt, Great Oaks, RFD #2, Warrenton, Va. 22186 is the lay representative for the Anglican Society of the Holy Cross.

## Deaths

The Rev. Alfred L. Griffiths, 66, retired priest of the Missionary Diocese of the Philippines, former headmaster of Brent School, Baguio, and supply priest in the Diocese of Oregon, died from a heart attack May 20, in Lincoln City, Ore. He retired in 1969, and lived in Lincoln City. Survivors include his widow, Ernestine, and two children.

Mary Dawson Hamill Parry, 70, wife of the Rev. John Henry Parry, retired priest of the Diocese of Rochester, died July 27, in Strong Hospital, Rochester, N.Y. Their home is in Springwater, N.Y. Other survivors include three daughters, one son, eleven grandchildren, four sisters, one brother, and several nieces and nephews. The body was willed to medical research. A memorial service was held in the Canadice Methodist Church, Rochester.

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**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Service & Ser 10:30 (HC 1S, 3S); HC Wed 10; HD 10

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

## COCONUT GROVE, MIAMI, FLA.

**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 and Sat 9, Tues & Fri 7:30, Wed Noon, Thurs 10; EP 5:30

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno; C Sat 4:30

## MIAMI, FLA.

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

## 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

## TAMPA, FLA.

**ST. MARY'S** Henderson at San Miguel  
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth  
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC, MP 7, Parish School service 8:40; Thurs HC, HS 10; C by appt

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

**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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## SAVANNAH, GA.

**OLD CHRIST CHURCH** Johnson Square  
The Rev. Warren E. Haynes, r  
Sun 8 & 10:30; Wed & HD as anno

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7 ex Mon 5:30, Wed 10, Thurs & Sat 9

## LAS VEGAS, NEV.

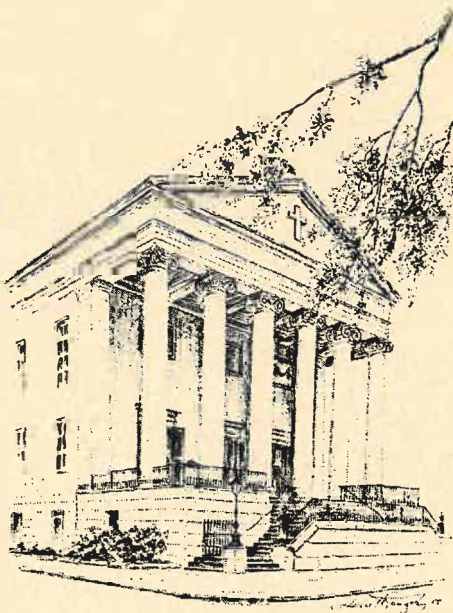
**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Daily EP

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8 & 10; Thurs HC 10

## NEW YORK, N.Y.

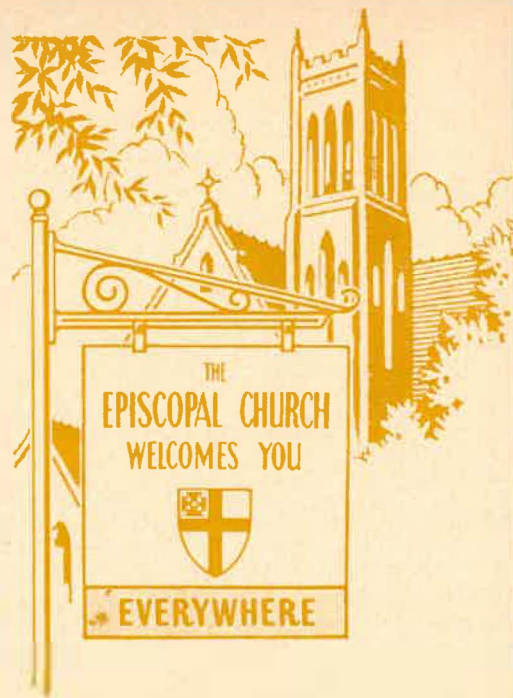
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30



**OLD CHRIST CHURCH**  
"The Mother Church of Georgia"  
SAVANNAH, GA.

Founded in 1733, the first building on the present site was completed and dedicated in 1750. The church building was destroyed by fire in 1796; rebuilt in 1803; partially blown down in 1804; again rebuilt in 1810. The present building was erected in 1838.

The elaborate decorations in plaster of the ceiling and the heads of the columns are from the original moulds of Sir Christopher Wren for St. Paul's Cathedral, London.



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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

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

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

**RESURRECTION** 115 East 74th St.  
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch  
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30. Church open daily 7:30 to 11:30

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at 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 AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isackson, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## 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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.