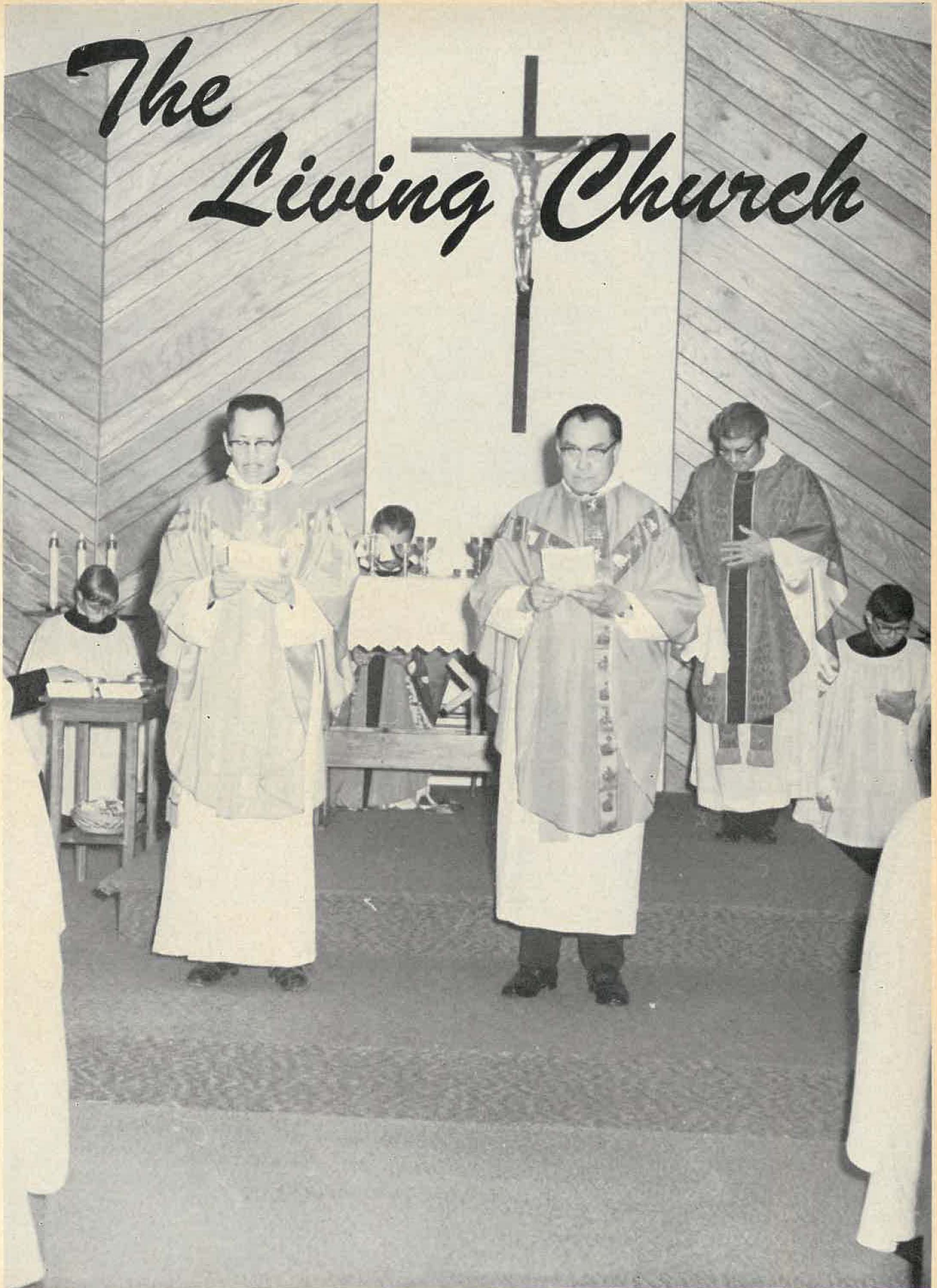
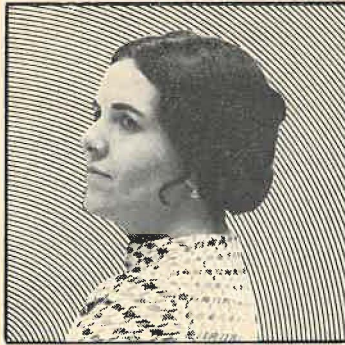


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Number 6

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February

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- 13. Last Sunday after Epiphany
- 14. Cyril and Methodius, BB.
- 15. Thomas Bray, P.
- 16. Ash Wednesday
- 20. Lent I

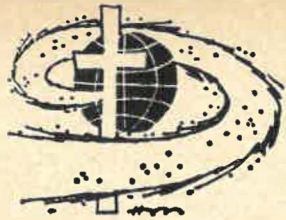
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Around



& About

— With the Editor —

RECENTLY in this column [TLC, Jan. 16] I was talking about the grace and gift of "vanity" as Ben Franklin used the term, and suggested that what Ben called vanity we today call self-respect. It is a virtue because it is a correlate of truth in living. One of the best men we've had in this country for a very long time is Alf Landon, now 84. He might have made a great president. Denied that opportunity by the electorate he just went on being a great person. There's a good feature story about him in *The Wall Street Journal* of 12/30. The old gentleman was talking about current political and economic problems. "Mr. Landon is fond of recalling the past," says the reporter. "He impulsively flips open a volume of his collected speeches and turns to one he made at Washington's Gridiron Club banquet in December 1936. He calls in his wife . . . to listen as he reads it aloud." Conceit? No. Pride? No—not in the New Testament sense. Vanity—perhaps, if we're going along with Ben Franklin's usage. Honesty? Indeed; he thinks those speeches are good, he loves his wife, he wants her to share the repast. Self-respect? *Superbe!* He reads from that speech: "Just as competition is the lifeblood of business, so intelligent and constructive opposition is the heartbeat of democracy." Looking up from that long-ago address, Mr. Landon muses: "This could have been written yesterday; I'd forgotten how good it is."

No man will ever go to hell for rejoicing in how good it is as he contemplates his own work—if he believes it's that good. Yes, there is Vanity Fair; but there is also fair vanity. The best people all seem to have it.

To Malcolm X:

"Time and time again," you declared, "the black, the brown, the red, and the yellow races have witnessed and suffered the white man's small ability to understand the simple notes of the spirit. The white man seems tone deaf to the total orchestration of humanity." It was inevitable, just, and right that you should have felt this way. You appeal to history, to the facts of past and present. I would appeal to something deeper than history. The white oppressors and exploiters are what they are, not because they are white but because they are people. A man's race is a fact deeply rooted in his being, but his soul lies deeper—and that's where all the trouble begins. You would cure white men of their whiteness if you could, and

I can't blame you for wishing that you could, but I'm afraid that the result would be terribly disappointing if that's all that you did with them. You would still have that heart of man which, as Jeremiah said, is desperately wicked. And no race of men is less, or more, contaminated than the others. Yours was a defensive racism, merely retaliatory, and it can accomplish nothing. We are all tone deaf to the total orchestration of humanity until we are born again of the Spirit. The healing of the nations and of the races begins in common repentance and regeneration by the power of God.

To Reinhold Niebuhr:

This morning I've spent some time testing with cases from history your statement: "Not much evil is done by evil people. Most of the evil is done by good people, who do not know they are not good." When I came to Caiaphas I was convinced of the soundness of your maxim. It was not a man evil in himself who said: "Sometimes one man must die so that a whole nation need not die" (*St. John 11:50*). His principle was the greatest good of the greatest number, a morally very respectable principle. Well did Blake say of him:

*Caiaphas was in his own mind
A benefactor of mankind,
And read the Bible day and night.*

And there is Hitler. He clearly believed that his mission was to regenerate the human race. He came not to destroy but to save. In that tortured soul we see a good man who did not know he was not good. It was this self-delusion that made him so monstrous a worker of iniquity. And St. Paul, by contrast, was an evil man, but he knew it and that is what made the difference between a Paul and a Nero (another good man, who wanted culture for the masses). Paul knew that of sinners he was chief, that there was no health in him. By the grace of God this evil man did no end of good. Your paradoxical dictum seems to be unexceptionally true.

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Letters to the Editor

A Bishop Protests

At the recent House of Bishops' meeting at Pocono Manor, unfortunate action was taken refusing the courtesy of a seat and voice to the Rt. Rev. Edward Crowther, formerly Bishop of Kimberley and Kuruman in South Africa.

Under a new bylaw of the house, such accreditation is done by secret ballot and requires a two-thirds majority. Once the action is taken no further parliamentary procedure is possible to reconsider at that meeting. Thus it was never clear why Bp. Crowther was denied a seat and voice. However, many of us are deeply ashamed of this action by our brother bishops.

Bp. Crowther is an American citizen, went to South Africa as a missionary, and was consecrated bishop there. Like so many others, he found the government's policy impossible and, because of his opposition to that policy, was exiled. He was another righteous member of the Anglican Church in that part of the world joining the ranks of Trevor Huddleston, Joost DeBlank, Ambrose Reeves, and, most recently, Dean French Beytagh. Bp. Crowther is presently an assistant bishop in the Diocese of California and works in the field of human relations.

I write this letter with hesitancy at drawing attention to this shocking action by our House of Bishops, which can only give encouragement to the forces of reaction in South Africa. However, I do wish to exonerate in the public eye one whose reputation should need no apology. The Rt. Rev. Kil-

mer C. Myers, Bishop of California, has urged us to write to the press in this regard. I do with enthusiasm, and give Bp. Crowther the highest rating as a dedicated Christian and a man of total integrity, as well as a bishop whose courage we should all emulate.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, share these sentiments.

(The Rt. Rev.) PAUL MOORE, JR. D.D.
Bishop Coadjutor of New York
New York City

A Reply to Bp. Atkins

In response to the letter of Bp. Atkins [TLC, Dec. 19], the title page of the Bible I use most frequently says that it is "the authorized King James version," but it doesn't say that the Bible was originated by King James. We have other different, and more modern, versions of the Bible—but, thank God, it is the same Bible! Why is it not possible to have a revised version of the Book of Common Prayer which doesn't originate with the revisers? This is what the 1928 revision was, but it is emphatically not what the *Services for Trial Use* are.

(The Rev.) CARROLL M. BATES
Newburgh, N.Y.

"Sixteen Hymns"

With reference to the statement made in a letter [TLC, Nov. 21] that the record album "Sixteen Hymns" produced by Executive Council is probably pitched high: yes. I checked the album against an organ and a

piano, and it was sharp to both, and all the hymns were recorded in the same keys as written in the Hymnal, 1940.

This album is useful—we don't have an organist in my mission, and we use a tape recorder to support our singing frequently—and I know that everyone associated with our Executive Council must feel at times, "Why should we do anything when we know we are going to get complaints about it?" But! What distresses me about this record is its studied mediocrity.

The singers are sincere and vigorous enough, but it is such an average sounding choir. The balance between the parts is inconsistent, the pitch of the voices is imprecise, and without a hymnal in my hands I can't understand many of the words. It reminds me of the contrived congregational singing we hear in western movies with the cliché scene of the town at worship in a white frame church on Sunday morning while a shoot-out or a bank holdup is brewing on the outside.

Then the selection of hymns is positively inferior even after allowing for *Aurelia* and *Nicaea* because of sentiment and usage. To a certain extent this is a matter of taste, I admit. But there are some objective criteria also. About every trained church musician I know will allow that the hymn tunes written in the 19th century are almost invariably second rate. Every hymn except one on one side is from the 1800s; then 5 of 8 on the other side are of the same vintage. There is also the poor theology of the third verse of "Rise Up O Men of God."

Another important criterion that should have been considered is the fact that several good tunes can be sung to several sets of words. *Puer Nobis*, for example, has words in the Epiphany section, the Ascension section, and the Morning section. To use this one tune with any of three sets of words requires only that the solo organ introduction play through as many verses as are needed. *Slane* is a general hymn and a St. Michael's selection, *Salzburg* and *Hyfrydol* (an exception to the 19th-century rule) occur in several places in the Hymnal. *Rockingham* is a general hymn which can be used in Lent and also has communion words.

Too, there are those individual hymns with just the one set of words that have more than one use. *Rockingham* mentioned above as a general and a lenten hymn is one of these. *Irby* in the children's section is a popular Christmas hymn. *Bohemian Brethren* and *Old 124th* (#436 and much preferable to #435 on the album) in the general section make excellent lenten or Advent hymns. Well known *Picardy* in the communion



"Bishop, when the group comes up to be confirmed, the bongo drums will cease, and then you do your thing!"

The Cover

Pictured on this week's cover are the Rev. Messrs. Laverne La Pointe and Innocent Goodhouse, who were recently ordained to the priesthood by the Rt. Rev. George T. Masuda and the Rt. Rev. Walter Jones, after studying for several years under the Dakota Leadership Training Program directed by the Rev. David Cochran. The program came into being through the common concern of the Bishops of North and South Dakota, in developing Indian leadership in the church.

section can be sung to the magnificent Passionist text of *Pange Lingua* (#66), speaking of Lent.

Perhaps I am being so critical of this record because I am so frustrated at the dearth of usable music which I can record to back up our congregational singing. This record of 16 hymns could have double or triple the usability if these other criteria I have mentioned, especially the last, had been taken into account by its producers.

However, I am even more disturbed and discouraged over something else. What I have called the studied mediocrity of this record album is symptomatic of the attitude which seems to have gained the ascendancy in this church. It appears that mediocrity has become the standard of the Episcopal Church in thinking and theology, and it is well reflected in this record.

(Fr.) DAVID CLEMONS

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

Prayer Book Revision

In 1949 we were celebrating the 400th anniversary of the Book of Common Prayer. At that time I wrote a paper which was published in TLC, entitled, *What's Wrong with the Liturgy*. It was, of course, a controversial article, and it was not long before I received a close-spaced 17-page rebuttal from the then chairman of the Commission on the Prayer Book.

The emphasis in my paper was more on the removal of redundancies and a bewailing of guilt and Zwinglian evasions of catholic truth, which I thought could have been done without slaughtering the majestic prose and dignity of the Prayer Book liturgy as our trial use has done.

If we must have change let us not throw out the best that we have for a cheap and vulgar substitute. If I had known what I was starting by the paper I wrote 22 years ago, I would have thrown it into the fire.

(The Rev.) SAMUEL H. EDSALL

Rector-Emeritus of Trinity Church
Geneva, N.Y.

Liturgical "Renewal"?

In practically all religions to which men have adhered through the ages, it has been considered essential that only the best is good enough to offer to God.

One of the byproducts of our youth-oriented society is that that which allegedly appeals to the tastes of the young, whether good or not, is incorporated into our public worship. For example, melodies accompanied by a guitar often supplant the more traditional harmonies produced by devoted composers of other times. This is not because they are superior in quality, but because that is supposed to be attractive to the young. Yet, it is ironic that one need only look around, when they are being performed, to see that 95% of those listening to them do not belong to the generation by which and for which they were written.

Similarly, there is a cry for liturgical "renewal," on the plea that we need to make our language in church relevant to the young people of today. Is this not an insult to the young in that it implies that they cannot learn to appreciate quality in language?

I for one am weary of catering to a segment of our society which seems almost to go out of its way to show its lack of appre-

ciation for, and in fact its contempt for, that same society. We should not try to make religion relevant to today's youth. Our concern should rather be to make today's youth relate to the religion which is the structural product of the religious experience of countless thousands of souls who have known and loved their Creator God.

(The Rev.) CLIFFORD E. B. NOBES, S.T.D.
North Springfield, Vt.

The Nature of Priesthood

I would like to inform the Rev. Mr. Heck [TLC, Dec. 12] that I for one will have no more respect for a priest or bishop with a Ph.D. after his name than I, or the majority of churchmen, have for the current product of any of our theological schools. Indeed, I reject totally his concept of theological training as one completely antagonistic and inconsistent with the New Testament concept of the church and the ministry. Bluntly, in New Testament terms, there is no such thing as a young man qualified for ordination.

The Greek word from which we derive the word "priest" means "elder" or "older man." St. Paul further characterizes the potential priest or bishop as married and the father of grown children. What brave or foolish man would say that he meant other than exactly what he wrote? An honest comparison of what St. Paul wrote to Timothy and Titus with the current canons would seem to indicate a dangerous divergence from the New Testament idea of the priesthood, as they describe two entirely different types of persons.

The one thing plain to everyone, the BCP included, is that our present system is a failure. Instead of producing priests it has given us men in orders who regard themselves primarily as administrators, politicians, or sociologists, but not as priests whose glory and privilege it is to be faithful at the divine office, the celebration of the sacraments, and the preaching of the Gospel. It seems absurd to suggest that to substitute men with secular Ph.D.s for B.D.s or M.Div.s will improve the situation. On the practical side, I wonder how Fr. Heck plans to get a Ph.D. to accept a curate's salary when his classmates are taking or seeking positions far more lucrative? Does he really expect such a person to take a position in a place like Broken Bow or Twenty-Nine Palms?

The acceptance of Fr. Heck's program like that of "815" would mean no more priests like John Walter Nourse, George Herbert, or the Russian and Roman saints, Fr. John of Kronstadt and Jean Marie Vianney. And how many of the 12 apostles would make it? If the priesthood really is what the New Testament, the historic catholic church, and the Book of Common Prayer tell us it is, then it has little to do with intellectual competence as measured by the standards of the modern university or theological school. The sooner we recognize this and act upon it, the sooner we will begin to be again the Church Militant rather than the Church Confused and Incompetent.

LEE POTEET

San Francisco

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of TLC. It has served as a continual source of strength and renewal in my life, and I am sure it has done so in the lives of others.

I have been constantly amazed at the high quality of the articles in the magazine. They have been remarkable not only for their scholarship but also for the warm, personal Christian faith so many of them reveal. To cite the best of them would be difficult, but surely the contributions of Dr. Morris, the article on Prayer Book revision by Fr. Tainton, the article on "altruistic materialism," and the recent article on seminary graduates must rank high on the list.

I should also like to commend the editorials and guest editorials. They are always thought-provoking even if I occasionally disagree with them. Particularly beneficial have been the editorials of an evangelistic nature, and the one on "MRI" and the recent Christmas guest editorial were excellent. I only wish that every Episcopalian could read them.

May God continue to bless and guide TLC in the coming year, and I pray that the magazine may be instrumental in leading people to faith and in strengthening the faith of others.

WARD A. NELSON

Veronia, Ore.

Footnote on Comenius

A footnote to Canon Molnar's interesting article on Comenius [TLC, Dec. 26]: In 1642 Comenius was invited to become the head of the recently-established Harvard College in Massachusetts, but turned it down because it was so far removed from the civilized world as he knew it.

(The Rev.) LEONARD ELLINWOOD, Ph.D.

Staff member of the National Cathedral
Washington, D.C.

African Bishops

Speaking of Bishop Zulu, TLC [Jan. 2] says he is "the first African elevated to the Anglican hierarchy." True, for South Africa; certainly not for the rest of Africa, from Bp. Crowther in Sierra Leone early in the 19th century. See the Anglican Cycle of Prayer for 1971 or 1972 for all the dioceses, and there are many African bishops.

(The Rev.) JOHN D. ZIMMERMAN, Ph.D.
New York City

The New York Cathedral

I read your editorial, "What Was Once a Church" [TLC, Jan. 9], and would like to respond to it.

The "church" for me is the people of Christ who form his body, *not* the building, no matter how symbolic it may be, large cathedral or small rural mission. Though the "glory" as we may have known it in the physical structure and the traditional uses of the church has "departed," still the people are here, the church is here, as alive, as active, as undefiled, and as glorious as ever. It would be a real tragedy (and the true glory *would* depart) if we should overlook the people for the building.

Secondly, I am all for dreaming (I do quite a bit myself), but unless the church, which was built by people "who dreamt of a shrine for all people," is actually open for their use, permitting them to express their concerns, then that dream-church will become a nightmare, hindering us from seeing and acting upon the reality of senseless death and destruction. We all need our mountain-

top experiences, our sanctuaries, and our dreams, but they are there to give us the strength, the courage, and the power to come down from the mountain into the cathedral in order to kiss the lepers, comfort the prostitutes, and talk to the politicians!

Well, it seems that this letter has become a defense of the cathedral's use by Bp. Moore, and must be, as you stated, "neither Christian nor rational." Yet, if it is, I feel in good company. How rational is "Love thine enemy"?!?

(The Rev.) JOHN M. HINES
Assistant at Trinity Church

Columbus, O.

The news report of the "peace rally" recently held in the Cathedral of St. John the Divine in New York was a most saddening note to start the new year.

Bp. Moore has entered his name with the other religio-political activists of history, whose works of infamy clutter the pages of the history of the Christian church. The Rev. Ian Paisly of Northern Ireland is one of his contemporaries, as well as the perpetrators of the murders of witches, the slaying of the Huguenots, the inquisition, etc., just to name a few. It is to be noted that all these activities have been taken in the Lord's name. Their common denominator is self-righteousness. It is a cancer that has affected the body of the church since those "relevant" would-be disciples of Christ rejected him when he would not take up crown and cudgel to smite and destroy the Roman Empire. Pelagius gave this heresy a name, but its destructive virulence is only exceeded by the energy and zeal of its proponents.

Let us all take faith; the Lord will prevail for he will not be mocked.

(The Rev.) WILLIAM H. POWELL, JR.
Colonel, USAF (Ret.)

Kirkland, Wash.

Congratulations upon your editorial response to the event that took place in the Cathedral of St. John the Divine. One wonders by what rationale persons invoke God in the cause of peace while they profane the temple built and dedicated to his glory. Is there anything one outside the Diocese of New York can do to prevent further sacrilege?

QUINTARD JOYNER

Sewanee, Tenn.

More letters on this subject to come. Ed.

Deaconesses

Many items in TLC for Jan. 9 delight me, as usual, but I am deeply distressed by page 15 where you list under People and Places several headings including "Ordinations" and "Deaconesses." Under the latter you list Katrina van Alstyne Welles Swanson. This is in error. I did not set apart a deaconess, I ordained Mrs. Swanson a deacon under the canon law of the Episcopal Church, using the Prayer Book rite for the ordination of a deacon. I ask that TLC correct the mistake by listing the Rev. Katrina Swanson under either "Ordinations" or "Deacons."

(The Rt. Rev.) EDWARD R. WELLES, D.D.
Bishop of West Missouri

Kansas City, Mo.

Correction duly noted and our error regretted. The Rev. Mrs. Swanson's ordination to

the diaconate should have been listed under ordinations, and such ordinations will be from now on. But we shall follow the dictionary in referring to female deacons as deaconesses, and female priests as priestesses, Ed.

COCU and Ecumenism

The Executive Council Report [TLC, Jan. 2] was most informative and helpful (as usual) for those interested in keeping in touch with what is going on at "815." However, in talking "off the cuff," the Presiding Bishop expressed some pessimism in referring to COCU. Thus, the purpose of this letter. Could it be that the church has been moving in the wrong directions during the past few years, *i.e.*, ecumenism? Or, perhaps, have we been reaching for Utopia instead of caring for the housekeeping chores first? Me thinks!

A year ago I became the president of our local clergy association, and upon taking office, my brothers and I agreed that our organization would no longer strive for a "super church" in philosophy; rather, our goals would be to share our varied talents in areas beyond corporate worship, and then allow the Holy Spirit to direct us on to greater expressions of unity. What a joy this has proven to be!

Although we do find ourselves together very often in corporate worship (including the assistance of the Methodist and Presbyterian clergy at the altar on Christmas eve), this is the least important aspect of our intentions. The most effective and encouraging work being done has been seen in our normal organizational works. For instance, we sponsor (and conduct) *all* church activities jointly, and depend on our vestries and official boards to assume the financial responsibilities. Thus, we have only one youth group in town, single women's and men's organizations, one prayer, study, and healing group, one session and curriculum for public-school released time . . . and the "one" concept and operation goes on and on, including that of corporate, group, and shared counseling.

Next summer our respective ecclesiastical authorities shall, on occasion, be joining us for "COCU worship," with all congregations taking part at the same time. This will also save each congregation \$250-\$300 in that supply clergy will not be needed. Our trust level is so high that we will have two clergy in town at all times—while others are on vacation with their families. In the event of baptisms, marriages, and burials, the men in town will take full responsibility, as well as fulfilling all day-to-day pastoral duties.

The next immediate goal on our agenda is that of acquiring office space (with a common secretary) in the heart of town—again, a strong step towards ecumenism! An emphasis on "utility" is our total philosophy, as opposed to the "super church" concept that is so often misunderstood by COCU publications. Practical, don't you think?

(The Rev.) ROBERT S. SMITH
Rector of Grace Church

Waterville, N.Y.

For Youth Only?

I can't help but wonder if the Episcopal (and most formal church groups) Church is so busy "planning for the future of the church" that they are letting the present die!

It reminds me of a person who plans and plans for the days ahead, giving up all the day-to-day events . . . existing not living . . . and then that "future" arrives barren of everything as the person has forgotten how to live.

There are many elderly persons who cannot worship (and after all why aren't they entitled to their sense of "relating" as well as the young people?) in the present manner of public worship. One may say that the life span for them is short; and they must be thrust aside for the young people of now and the years to come. I don't agree; but if they are forgotten, think about the middle-aged group, many of whom cannot accept the complete changes in the church. They have a good 30 or 40 years ahead of them. And is there no place for them either? Why is it so terrible to want to worship in the tradition of the Episcopal Church? Why is it suddenly "wrong" to want to use the channels of worship to which so many in years past have been attracted, and which have been an integral part of their lives?

The secular and political world is beginning to realize the power of the elderly and middle-aged. Is the church again going to forget such a large segment of the population?

ALYCE D. SEEKINS

Oakville, Conn.

Who Speaks for Us?

The Rt. Rev. John H. Burt, Bishop of Ohio, speaking for himself and a few of his colleagues of like rank, who were described as "representing" the Episcopalians

of a dozen states, appeared last week on television, and passionately denounced the resumption of bombing in North Vietnam. No Senator, making the same complaint, would have had the effrontery to claim that he represented the people of his state. He would know that, with respect to that issue, as most issues, he represented the views of only a part of his constituency.

I am willing to leave to his judgment and conscience whatever a bishop may proclaim as his personal opinion (with or without his dogcollar and pectoral cross), but when he flaunts those embellishments to buttress a claim that he speaks for the flock he shepherds, I object. (I object, even if I agree with him.)

Our church leaders are much too free in claiming that they speak, on secular issues, for the rank and file. They are not the vocal cords of the Body of Christ, except on matters of faith and doctrine. How sedulously they seek our opinions on adding a word to, or dropping a word from, the eucharistic liturgy, or altering the Lord's Prayer or the Nicene Creed! How brashly they speak for us, without consultation, on the conduct of the war, and other matters in public life! How can we reform or discipline them?

CYRIL B. UPHAM

Minneapolis

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The Living Church

February 6, 1972
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CANADA

ARC Document May Affect Merger

The agreement on the Doctrine of the Eucharist, prepared by the Anglican and Roman Catholic Joint Commission [TLC, Jan. 30], may have an effect upon the moves toward merger of the Anglican Church and the United Churches of Canada.

This was indicated in statements made in Toronto by the Rev. Eugene Fairweather, an Anglican theologian who teaches at Trinity College. He is also a member of the ARC commission.

When asked what effect the document could have on the Anglican-United merger negotiations, he said, "I would think that since this consensus is in the public domain, it would have to be considered by the committee on doctrine of the general commission on church union. It would be unfortunate if we were to go in one direction with the Roman Catholics and in another with the UCC."

The theologian said the chief significance of the "substantial agreement" on the Eucharist is that present-day religious faith can now be expressed without the heated polemics of Reformation days. "When we were composing it," he said, "we tried to avoid the controversial language instead of terms already at the center of controversy. These would only get people stirred up."

Fr. Fairweather, a delegate-observer at Vatican II, has long been associated with

dialogue between the two churches. In 1961, he held that the infallibility of the pope and his absolute authority are the principal hurdles to Anglican-Roman Catholic unity. But he cited the "greater understanding" that had developed, stressing that "both churches recite the Nicene Creed . . . most Anglican clergy keep the writing of the early Fathers on their library shelves, and recognize the ecumenical councils of the church. . . ."

In that talk delivered over 10 years ago, Fr. Fairweather listed Roman Catholic practices that disturbed Anglicans as the rule of celibacy for the clergy, the insistence on the Latin liturgy, the practice of giving communion in one kind (wafer only), the cult of the saints, the doctrine of purgatory, and certain attitudes toward Masses for the dead which, he said, appeared to be connected with indulgences.

In September 1964, Fr. Fairweather agreed that developments at the Vatican Council's third session had served to reduce the obstacles to dialogue between Roman Catholics and non-Romans.

In August 1965, he endorsed the principles of union draft which has since been submitted to the Anglican and United Churches of Canada. A report at that time said that "Dr. Fairweather's presence on the committee was seen to allay Anglo-Catholic fears of the statement of union principles."

In 1968, during an interview, he said that talks on union between Anglicans and Roman Catholics were progressing more rapidly than those of the Anglicans

and United Church members. He was quoted as saying then that Canadian Anglican talks with the United Church were lacking in enthusiasm while wide areas of agreement had been discovered with the Roman Catholics. "If we get a breakthrough with Rome," he said, "we would have to seize the bird in hand. But we would continue talks with the United Church in the hope that the whole thing would become a three-way relationship."

Commenting on the Anglican's remarks, the Rev. Ernest E. Long, then secretary of the General Council of the UCC, said, "We would not be interested in anything other than organic union with the Anglican Church." He also said that if Anglicans and Roman Catholics recognize each other's sacraments and ordinations, it would delay the union talks between the two Canadian churches.

Vatican refusal to recognize Anglican orders has been a divisive factor for centuries. Some Roman Catholic theologians hold that Anglican orders can be recognized as being in the apostolic succession.

STATISTICS

Church Attendance Declining

Church attendance in the United States continued to decline in 1971, according to surveys taken by the Gallup Poll.

On a typical week in 1971, Gallup figures reveal, 57% of Roman Catholics attended church; 37% of non-Romans; and 19% of all Jews attended synagogue. The overall figure for the total population was 40%.

In 1958, the organization found that 49% of the population attended church on a typical week. The figure gradually dropped to 42% in 1970.

The figures indicate noticeable declining church attendance among Roman Catholics: 71% in 1964 to 57% last year.

The south with 45% led in a regional breakdown, with the midwest 40%, the east 39%, and the west 33%.

To obtain the figures, Gallup workers interviewed a total of 7,543 people, 21 years or older, in more than 300 sampling points.

HAWAII

Swahili Bible Project Grows

Sunday school children of St. Stephen's Church, Wahiawa, Hawaii, are helping to

CONVENTIONS

Bethlehem

The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, presided at the 100th annual convention of the diocese which was his last as the diocesan. The morning session included Bp. Warnecke's annual episcopal address as well as one from the Rt. Rev. Lloyd E. Gressle, who spoke as bishop coadjutor of the diocese.

The program at the convention dinner honored Bp. Warnecke with personal tributes to him and to Mrs. Warnecke as the bishop's retirement hour approached. The Presiding Bishop was a guest of the convention.

In official action, delegates adopted unanimously the program and budget for

1972, the budget amounting to \$256,000. The report of the long-range planning committee was also accepted.

A canon on clergy personnel policies which, among other details, revises the manner in which diocesan clerical positions are offered and the manner in which they are filled, was adopted.

A number of young people from throughout the diocese were present for convention sessions and presented resolutions on Vietnam, Pakistan, and Kent State.

The convention ended with the installation of Bp. Gressle as the 6th Bishop of Bethlehem in a service held in the Cathedral Church of the Nativity, Bethlehem.

continue the relationship between their own Diocese of Hawaii with that of Western Tanganyika where the Swahili language is used.

The rector of St. Stephen's, the Rev. Thomas Yoshida, suggested to the children that \$2 buys a Bible in Swahili and that such a Bible is needed in Tanganyika. The children liked the idea and have agreed to give \$4 per month toward the Bibles. The vestry of St. Stephen's, not to be outdone, agreed to match the children's contributions each month.

As word got around, another group decided to match the original offering. The youth group of St. Timothy's, Aiea, whose rector, the Rev. Howard Kishpaugh, spent a year in Tanganyika as a missionary, is also contributing \$4 a month to the Bible fund.

Fr. Yoshida envisions this as a continuing project. The bibles are used not only to teach catechism but also to teach the language to the natives. "The people in Tanganyika speak a number of dialects," Fr. Kishpaugh said, "and Bp. Musa and his staff are trying to teach one common language—Swahili. These Bibles will serve a double purpose."

The Bible project came about through unrelated events. Clergymen in Hawaii had learned that funds from the national church to the American Bible Society had been cut \$10,000, which would curtail the society's work. And about the same time, Fr. Kishpaugh received a letter from one of the men with whom he had worked in Tanganyika, in which the writer mentioned the desperate need for Bibles. Thus, the project came into being.

The children of St. Stephen's will also have several copies of the Bible in Swahili so they can see the language and realize what they are buying for others.

SOUTH AFRICA

Black Bishop Opposes White Aid

The Bishop of Zululand is opposed to the concept of equal pay for black and white clergy. The Rt. Rev. Alphaeus Zulu, a president of the World Council of Churches, said that black priests should be paid by their black parishes and not rely on doles from whites.

And he feels that if the church gives in to a clamor for equal clerical pay that black priests will get an "undue proportion" of their stipends from white congregations. "I do not want better pay for black clergymen," he stated. "In fact, I want them to lower their standards of living and conform to what black communities can provide.

"It is easy for whites in South Africa to tell blacks that they are helpless and poor and can't do anything at all without white help. I want equal pay only if the black section of the church makes a big

enough contribution to warrant equal pay."

Bp. Zulu has challenged black parishes to provide enough money to make their clergy independent of white assistance.

JAMAICA

Suffragan Consecrated

The Rev. Herbert D. Edmondson, 53, vicar of St. Mary's Church, Pleasantville, N.J., was consecrated Suffragan Bishop of Jamaica, Jan. 6, in Kingston. He left Pleasantville, Dec. 31.

A former principal in the Jamaica school system, he had been vicar of St. Mary's for nine years. It was while serving as rector of St. Matthew's, Kingston (1958-61), that he received a Rockefeller Foundation Fellowship at Union Seminary, where he studied in an advanced religious program. He holds degrees from the University of London and from Glassboro, N.J., State College.

He has held numerous positions of responsibility in Jamaica and has represented the Anglican Church in several areas. In Jamaica he had been director of Anglican schools and of lay readers; an examining chaplain; and a lecturer in the government training college for teachers.

Bp. Edmondson and his wife, Ivy Louise, have four children and four grandchildren.

ENGLAND

Presbyterians, Congregationalists to Merge

Britain's first trans-denominational church union since the Reformation emerged a certainty for 1972 when leaders of the Presbyterian Church of England and the Congregational Church in England and Wales announced the results of a nationwide ballot on the matter.

The voting was on a plan of union under which the churches might be brought together in one church, with full organic union.

All 14 Presbyterian presbyteries voted in favor of the union, but two congregations exercised the right to "opt out."

All 31 county unions of the Congregational Church also voted in favor of the merger.

The votes were well in excess of the necessary percentages required. In May, the announcement stated, the two church assemblies will proceed to the formation of the United Reformed Church (Congregational-Presbyterian) in England and Wales. If all works out as planned, the United Assembly of the new church will meet for the first time in October of this year.

ORGANIZATIONS

Study of Mary on "Upswing"

One consensus opinion of a meeting of Mariologists in San Antonio was that scholarship and theology concerning the Mother of Christ is on the "upswing" in quality if not quantity, with new directions in Marian studies stemming from Vatican II.

The Rev. Charles W. Neumann, S.M., who was elected president of the Mariological Society of America during the 23rd annual national convention, observed that while devotion to Mary may have waned since Vatican II, the pursuit of theological aspects of Mary's role in a Christocentric theology remain.

The convention was opened by the Most Rev. Francis Furey of San Antonio, who told delegates that "Mary has never receded from the minds and hearts of the faithful, rumors and various reports to the contrary." He stressed that the documents and pronouncements of Vatican II underscore Mary's role in the life of the church.

NEWS in BRIEF

- A portrait of George Washington, commissioned by William Spencer and painted by Rembrandt Peale in 1853, has been given to the Washington Cathedral by Mrs. Talcott H. Clarke, a 1904 graduate of the Cathedral School for Girls. She had had the portrait in her New York home for many years.
- The Anglican and United Churches of Canada have a runaway best seller in their joint hymn book which has sold its entire first printing—185,000 copies—printed last October. Earlier some 10,000 hymns were examined; finally 507 were selected, of which 150 are new. Canadian authors wrote 57 of them and Canadian musicians composed 45 of the tunes.
- St. Paul's Filipino congregation in New York City has received a Philippines national flag as a gift from Philippine Air Lines. The flag has been blessed and is in its proper place. The congregation meets every second and last Sunday of the month at St. Paul's Chapel, Broadway and Fulton Sts., in the city, and is under the leadership of the Rev. Eugenio N. Loreto.
- Grace Church and Covenant Presbyterian Church, in downtown Norfolk (Diocese of Southern Virginia), have formed a non-profit corporation to construct housing (70 units) for families with incomes too high for public housing and too low for private areas of the city.

ONE EUCHARIST: DIFFERENT FORMS

"In every Church, what cannot be clearly determined to belong to Doctrine, must be referred to Discipline: and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigency of times and occasions'."

The Book of Common Prayer, 1789, Preface

By LEO MALANIA

AS the first of the three-years' trial use of the services authorized at Houston in 1970 draws to a close, reports from all over the country suggest that there is much less anger and emotionalism in the use of these services than during the preceding triennium. Most Episcopalians now understand that the Standing Liturgical Commission has heard the thousands of comments, objections, and suggestions that emerged from the trial use of 1968-70 and has drastically revised *The Liturgy of the Lord's Supper* of 1967 in the light of these comments.

There still remain, however, some areas of misunderstanding that should be dispelled, so that the services may be given a *fair* trial. These misunderstandings have to do with the *Services for Trial Use* themselves (the "Green Book"), the relationship between the First and Second Services of the Eucharist, and the style or the "English" of the new services.

THE Green Book is not, as some correspondents have assumed, a random collection of trial services. It is the first draft of a future Prayer Book. The draft is incomplete. Some parts are still in preparation. For example, only 71 psalms were translated in time for submission to the General Convention. The remaining psalms should be ready by 1973. So it is with a number of other sections, as, for example, the instructional or catechetical

material. Will this book include the Thirty-nine Articles? Will it retain some of the definitions in the present Catechism? No one can answer these questions because the work has not been completed. When it has been, as we hope it will be in 1973, all this material will be submitted once more to the judgment of the whole church.

But though it is an incomplete draft, the Green Book embodies one fundamental principle of our future Prayer Book: It includes not one, but several, forms of worshiping and celebrating. It offers them not as focal points for divisiveness and partisanship, but as equally valid and mutually complementary ways of doing the same thing. It offers them in the hope of uniting the church, not of deepening divisions that already exist.

The fact that divisions do exist, and have existed for a long time, was brought to light in the responses to the questionnaires on *The Liturgy of the Lord's Supper*. While the majority of those who responded approved that liturgy, many had strong reservations. A minority did not approve that liturgy at all. Another large minority objected to the compromise between older and newer forms of speech. There seemed to be no way of reconciling these major differences of opinion in a single text acceptable to all.

The practical solution that emerged in response to the experience of trial use is in direct line with the basic principle of the first American Book of Common Prayer. In eloquent 18th-century prose, its authors proclaimed, "It is a most invaluable part of that blessed 'liberty wherewith Christ hath made us free,' that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept

entire. . . ." Different forms and usages without offence: here is the fundamental principle of the Green Book.

Thus, Service I and Service II are not to be judged as rivals, competing one against the other for the affections and and loyalties of Christian worshipers, but rather as complementing, amplifying, and enriching our ways of addressing God the Father, and of deepening our commitment to our Lord Christ. Thus, too, "the substance of the Faith" is obviously kept "entire." Though each service is fully adequate in itself, still what some may feel to be lacking in one service, may be found in the other; the emphasis which seems weak in one, is reinforced by the other; the majesty and eloquence which some find in one, is deepened and enriched by the simplicity and intimacy of the other.

The preface goes on to say: ". . . that in every Church, what cannot be clearly determined to belong to Doctrine, must be referred to Discipline: and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigency of times and occasions.'" I wish this superb paragraph of the 1789 preface could be read in every church at least once a year, and always at the beginning of every study devoted to the new rites.

Attention should also be paid to the words "doctrine" and "discipline." Some of our fellow Episcopalians tend to judge the quality of a revision by its "sound," not by its sense. Does the sound of it remind them of Masfield's majestic phrase, "Quinquieme of Nineveh from distant Ophir?" No? Then it's no good. Does it pile adjective upon adjective and

The Rev. Leo Malania is priest-in-charge of St. David's Church, Cambria Heights, N.Y., and also serves as coordinator of Prayer Book Revision for the Standing Liturgical Commission. He teaches at the George Mercer School of Theology in Garden City, N.Y.

adverb upon adverb? No? Then it's no good.

Consider the opening of the eucharistic prayer of the Second Service. It uses only seven adjectives: "Holy and gracious Father," "infinite love," "only and eternal Son," "human nature," "a perfect sacrifice." Yet what wealth of doctrine these 84 words encompass. The motive-spring of creation is there: the infinite love of the Father; our human destiny is there: "you made us for yourself" . . . to be his forever. Our fall and consequent subjection to evil and death is the occasion of the Father's expression of his mercy in sending his "only and eternal Son." Thus the Son's divinity is clearly stated, and equally clearly, Christ's complete humanity: "to share our human nature, to live and die as one of us." Not only the death, but the whole life of Jesus is thus seen as the human-divine act of reconciliation of all men with the God and Father of all. This powerful and eloquent statement attains a climax in the awesome imagery of the last sentence: "He stretched out his arms upon the Cross, and offered himself, in obedience to your will, a perfect sacrifice for all mankind."

This passage, like the rest of Service II, is not to be compared with the familiar words of the First Service. It is not fair to do so. The words of Service I have the appeal of the familiar, over and beyond their undoubted eloquence. But also there is the matter of stylistic integrity. You do not judge T. S. Eliot by seeing whether he does precisely what Shakespeare does, or Thomas Hardy by comparing his every phrase with a phrase of John Donne.

C. S. Lewis has put the point well in his brilliant essay, *An Experiment in Criticism* (Cambridge University Press, 1961): "The first demand any work of art makes upon us is surrender. Look. Listen. Receive. Get yourself out of the way. (There is no good asking first whether the work before you deserves such a surrender, for until you have surrendered yourself you cannot possibly find out.)" This is a perfect rationale of trial use—"until you have surrendered yourself you cannot possibly find out." In the same essay C. S. Lewis warns us of what he calls "stylemongers." These are people who, on taking up a book, concentrate on what they call its 'style' or its 'English.' They judge this neither by its sound nor by its power to communicate, but by its conformity to certain arbitrary rules. Their reading is a perpetual witchhunt for Americanisms, Gallicisms, split-infinitives, and sentences that end in a preposition. It is nothing to them that the best English speakers and writers have been ending sentences with prepositions for over a thousand years. They are full of arbitrary dislikes for particular words . . . they judge the instrument by anything rather than its power to do the work it was made for; treat language as something that 'is' but does not 'mean';

criticize the lens after looking *at* it instead of *through* it."

The preface of 1789 referred not only to doctrine but also to discipline, and in this latter perspective trial use can be understood as a technique of study, and as a means of widening and applying the phrase "by common consent and authority." The entire draft Prayer Book is submitted to the judgment of common consent. The judges are all the members of the church, priests and lay persons alike. And what they say—what you say—will be heard, and studied, and taken into account: for this is a Book of *Common Prayer*, and the word "common" includes all.

But the word "authority" is also there. And that word means Article X of the constitution of our church which provides for trial use "throughout the whole church"; it also means the decision of the General Convention, which has approved these services for trial use. Thus, loyalty to the discipline and worship of the Episcopal Church demands, in all conscience, a fair trial, an openness, and a generous understanding of what the church is trying to do in inviting all its members to share in the process of Prayer Book revision.

THE essence of any trial is justice and fairness. And this by definition excludes prejudice and snobbery. Most of the discussion of *Services for Trial Use* has been fair, intelligent, and well-informed. Some of it has, unfortunately, descended

to a rather low level, as for example, in this passage from an article by Robert Speaight quoted in *The Living Church* for December 19: "The Americans have many virtues, but a sensitivity to the English language is not one of them. How, indeed, should it be, for a peasant, or the son of a peasant, from Cagliari or Cracow?" As a comment on America's cultural heritage this is hardly adequate: no mention is made of the sons and grandsons of Scandinavian fishermen, African villagers, or Lebanese shepherders. As a piece of slapstick it lacks the fake innocence of Archie Bunker. The irony is that, apart from illustrating what C. S. Lewis describes as style-mongering, Mr. Speaight addresses these words to the followers of a Jewish carpenter and his Jewish disciples, many of them peasants and fishermen. Not only did these first-century clods lack the benefit of an English public-school education; even the purity of their Hebrew, Aramaic, or Greek—or whatever alien speech they called their own—was tainted by a giveaway Galilean accent (Mk. 14:70).

The Green Book deserves a fair trial, always bearing in mind that Service II is not intended to displace Service I, but to be used together with it. As C. S. Lewis suggests, if you want to judge the quality of a lens, don't look *at* it, look *through* it.

The Devil Does All That, Y'Know

The Devil does all that, y'know
Said the little man in the monkey house
Smiling the same-ever smile
From deep beneath black beret.

Yes, yes that's right! I grinned,
Gathering wife and daughters
For a decent, friendly, swift retreat.
The Devil does do all that. . . .

What power in this naming of the Fiend?
What spell, breaking sudden like leper bell
On harmless chat with jolly man
Admiring our fat baby at the zoo?

And my hasty-feigned agreement, masking flight,
Why couldn't I have answered, Surely not!
Do you honestly and seriously believe it?
Or even, No! I don't agree at all?

But to smile, nod approval, and withdraw,
An act that broke the chain of humankind,
Retraced the missing link, re climbed the tree,
Rejoined the grinning citizens of those odorous apartments.

The Devil does all that, y'know.

J. Barrie Shepherd

What Is Liturgy?

By ROSANNAH COLE

EVERYWHERE we go today, the key motif is "participation." We are urged to participate in our civic duties, to rouse ourselves out of our apathy, to relate to our present situation at this particular time in this particular country. In our religious life also, we are urged to act no longer as if liturgy were a spectator event, but to participate, to relate to our neighbor, and to be alive to the Christian message.

If liturgy is to be true to its meaning "people's work," it must indeed be seen as an opportunity to participate in the life of Christianity. More and more, eucharistic liturgy is being recognized as the very heart and soul of worship throughout Christendom. The quality of our worship and the words of our worship are being subjected to minute scrutiny by both clergy and laity alike.

"The individual worshipper does not participate in . . . liturgy for what it will do for him; he does not seek to be edified, comforted, or instructed. He comes to give recognition to the fact of his membership in the people of Christ and with it to offer the common life to God," states Daniel Sterick in *Language in Worship*. This is what participation in liturgy is all about. The function of liturgy is to affirm, not inform. It is an exercise of solidarity. As the ritual reenactment of the drama of salvation is unfolded before our eyes, we are reminded of that which we already know. The story of our redemption encompassing the whole gamut of sacred history is laid before us. From Creation to Eden to the Fall to Mt. Sinai to the Prophets to the Incarnation, Nativity, Crucifixion, Resurrection, Ascension, Pentecost, and Second Coming—it is all there—either expressed or implied. As the congregation over and over again fills the church with a resounding "Amen,"

over and over again we affirm our belief, our obedience, our whole being. This is what liturgy is.

When at communion, the priest says, "The Body of Christ," and we answer "Amen," we are affirming what we already are. The question is not "Who am I?" but "Who are we?" In the liturgy we are constantly redefining ourselves always the same way — "that we are very members incorporate in the mystical body of thy Son which is the blessed company of all faithful people." This affirmation of our identity makes all the difference in our dealings with God and our dealings with man. When we are sure who we are, Christ shines forth in all we do. The one time when we know we are transformed, when we are no longer isolated individuals, when we become the church of God, is when we participate in the Liturgy of the Eucharist. We have come together in love to meet our Risen Lord, to be united in him, to be the body of so glorious a Head.

The feeling that the only real thing that matters is the individual's relationship with God has been a major factor in bringing the church to the crisis it finds itself in today. In our individualistic piety, in our "flight of the alone to the Alone," there has been no room for anyone else. Adults have not made room for their children or for each other. We have acted as if heaven has only room for ourselves and God, whereas heaven is a place where we go to join ourselves with those who have gone before us—our fathers, mothers, grandparents, great-grandparents, etc., all the way back to Adam. A Russian Orthodox by the name of Nikolai Fyodorovich Fyodorov felt this point so keenly that he said "true religion is the cult of ancestors" (*The Restoration of Kinship Among*

Mankind). St. John Chrysostom spoke of the Christian generations as being "links in a golden chain which bind each generation to the other." Here there is no scope for, no possibility of a generation gap.

At present, we are very much concerned about "rite" (text) and have very little concern for "ritual" (ceremony). Man worships the Embodied Word with his whole body; not just with the words of worship, important as they are, but with all his five senses. With the proper juncture of ritual with rite, we *already* have a multi-media worship which appeals to the five senses and which has stood the test of time. The stately step of the priest as he moves around the altar in the ways prescribed by tradition can truly be thought of as a solemn dance performed before God, before his altar, before his people. "How beautiful are the feet of those who preach the Gospel" can assume a new meaning for us. The use of incense and the censing of the altar, the offertory gifts, the celebrant, the laity, etc., which symbolizes the lifting up of our prayers to God that it may please him with its sweet smell, is another aspect of multi-media worship. The postures we assume, whether standing, kneeling, sitting, bowing, signing ourselves with the sign of the cross—all are aspects of worship with our whole bodies, and this cannot and should not be overlooked as inconsequential.

If we were strangers who did not understand English, the ritual would nonetheless speak for us very eloquently before God and man. It still would be possible for the stranger to participate via ritual even if he did not understand the rite. The child of four who is just beginning to learn a little of the wealth of meaning that is recalled by the references in the liturgy, participates mainly through the ritual. If we are not very careful, we will turn the liturgy into a middle-class exercise carefully devoid of all sense of mystery, of all ambiguity, bland, banal, and dull, all prose and no poetry, all fact and no imagination, appealing only to a limited number of people in the world who are literate, educated, and literal-minded. The ritual cannot be separated from the rite, and the rite cannot be separated from the ritual.

The church is for all sorts and conditions of men, and is for babies, children, teenagers, young adults, middle-aged, and old alike. I'm afraid that when one goes into our churches one does not see a cross-section of humanity from banker to beggar, from baby to golden-ager, from white, to yellow, to red, to black. In the eternal will of God, the Body of Christ encompasses all mankind, not just the baptized, confirmed, dues-paying members. As we move into the 21st century, the church has the task of being all things to all men; at once truly human, truly Christian, and truly catholic.

Rosannah (Mrs. John T.) Cole is a parishioner of the Church of the Annunciation in Glendale, N.Y. She has done extensive work in Classics (Latin and Greek), has been a teacher, and currently serves on a part-time basis in the library of the George Mercer School of Theology.



EDITORIALS

Anglicanism's Pet Sweats

EVERY church has its own pet sweats. Two of Anglicanism's have made the news recently.

One of these is our familial anxiety about whether Rome "recognizes" Anglican orders. Great was our household joy therefore when a Roman Catholic archbishop joined in laying hands upon an Episcopal bishop. "Even the ranks of (Low Church) Tuscany could scarce forbear to cheer," and we can reliably report from our own infernal seismometer that Hell's foundations distinctly quivered.

The other pet sweat currently in the news concerns the vexed question of who can perform "the miracle of the mass." Reporting the recent Anglican-Roman Catholic statement of accord on eucharistic doctrine, *Time* (Jan. 10) said that it "raises the question of who has the power to bring about the radical change that occurs in the bread and wine." Has an Anglican priest this "power"—or perhaps even a protestant minister or any baptized Christian? Or must the potentate be a Roman or at least an Orthodox? That is the question, and for some it seems at least as important as "to be or not to be."

We confess that we quit sweating and started laughing about it some years ago when we read a reminiscence in Laurence Housman's autobiography. He knew a sprightly and argumentative Irish lady, a devout Roman Catholic, who insisted that Christ is sacramentally present only upon Roman altars. One day he wrung from her the acknowledgement that the Eastern Orthodox have a valid priesthood and forced her to admit that Christ becomes present on that altar when the Orthodox priest celebrates the eucharist. Reluctantly she conceded, but added firmly: "Ah, but he's there under protest! He's there under protest!"

Then there is the Renaissance bishop in Browning's poem who orders his tomb in St. Praxed's Church and demands a spot where, listening to "the blessed mutter of the mass," he can "see God made and eaten all day long." If Browning thought that by this deft reduction to absurdity he might bring us all to saner thoughts about the matter, he was much too optimistic about either his object lesson or our intelligence.

What a sea of ink, sweat, and sectarian bile has been misspent upon it—at what a cost to charity, brotherhood, and gospel truth! It is incredible that we should have been so blind to the preposterous Pelagianism in the question itself as conventionally formulated: "Who has this power to effect the radical change in the bread and wine?" For it implies that some men, those with the right credentials, possess a power which, any Christian child should know, belongs to God alone. Those who ask that question and those who solemnly ponder it and get into a sweat about it confuse the power to create Body and Blood from bread and wine with the authority which God may give to some men to perform the sacramental action whereby the Bread of Heaven is brought to God's human children on earth.

The question about this ministerial authority, to

whom it is given and how it should be exercised, is one worth thinking about, and the Anglican and Roman Catholic Communion have it directly before them now. But nobody can begin to ask the right questions until he gets some wrong questions out of his system forever, and we hope this question about "the power" can be relegated to the museum of defunct specimens of Christian pathology. It is one of the wrongest questions ever to foul up Christian thought and Christian fraternal relations.

How Strict The Construction?

WE confess to a lingering malaise about one thing that William Rehnquist said, before the Congress confirmed his appointment to the Supreme Court. "In the long run," he declared, "it is the majority who will determine what the constitutional rights of the minority are." Is this the strict constructionism which he is said to exemplify? Is not the Constitution the very bulwark of the right of a person or a group to *be* a minority, free from the rule of the majority in all matters where the rights of others are not infringed? Mr. Rehnquist may be, as indeed he appears to us, a man splendidly qualified by intelligence, character, and experience to sit on the Court. Mr. Nixon has every right to appoint "strict constructionists" to the Court. But this remark by the distinguished new justice baffles and disturbs us. How strict *is* his constructionism, if he considers "the constitutional rights of the minority" subject to majority vote? Perhaps some reader learned in the law can explain.

A Public Execution

All my friends are dead,
and I am alone.
Keith appeared to doubt my word,
so I gave him a lethal glance.
Ralph forgot to meet me.
An hour of my time was wasted . . .
more precious than any person.
For him, a public execution.
For Corky, a special sentence,
a punishment to fit the crime.
He liked me when no one else was near,
so he received solitary confinement
for the rest of his days.
All my friends are dead—
at my own hand—
and I am alone.
Lord, have mercy. . . .

Robert Hale

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Book Reviews

SURVIVING THE FUTURE. By Arnold Toynbee. Oxford University Press. Pp. 164. \$5.95.

Before this book was published Dr. Arnold Toynbee and Prof. K. Wakaizumi engaged in dialogue consisting of 67 separate questions and answers. In *Surviving the Future* the questions and answers have been consolidated and their contents re-grouped.

At the age of 82 Dr. Toynbee has not lost much of his idealism. In spite of Parkinson's Law, with which he must be acquainted, Toynbee advocates a world government, considerable redistribution of the world's wealth, and a moratorium on the space program and the cold war. His philosophy is this: "In setting out to promote the unity of mankind, I believe that our goal ought to be to lead a double life, at one level as citizens of the world and at another level, as members of a community small enough to make it possible for the relations between its members to be personal" (p. 142).

Toynbee's views towards marriage, divorce, and family are rather liberal. On the one hand he seems to favor the old-fashioned view of monogamous marriage and family solidarity, and on the other hand calls for a rethinking of the whole subject and a slight relaxation of traditional standards. The obvious problems of urban living—both parents employed, competition between the home and the office—Toynbee admits have led him to alter his earlier views on marriage and the family. He writes, "I expect, and I also hope, that the institution of marriage will survive in one or other of the various forms that it has taken in the past, and still takes, in different societies and among the adherents of different religions" (p. 122).

Chapter 7 deals with hopes and expectations for the younger generation, and is rather remarkable for a man of 82. He urges young people who want change to work for change, but "in the Gandhi spirit," without hatred and violence, and to remember that despite all evidence to the contrary, older people may be right! (The Rev.) W. J. BARNDIS
St. Timothy's, Gering, Neb.

◆
WHERE FAITH BEGINS. By C. Ellis Nelson. John Knox Press. Pp. 231. \$4.95.

"Our major mistake in Protestantism has been the assumption—made especially acute by the rise of the religious-education movement at the beginning of the 20th century—that the communication of faith was, in greater part, directly dependent upon classroom instruction of children and youth" (p.183), states Dr. Nelson. If this is not the major method

of transmission of the faith, then what is? Is it the practice of the rituals of the faith? Is it the memorization of creed and catechism? Is it preaching? Is it these wonderful new audio-visual media now placed in our hands? Or is it synthetic self-sublimation as experienced in interpersonal encounter?

Dr. C. Ellis Nelson, head of the department of religious education at Union Theological Seminary, New York City, says it is none of these either by itself or all together, but it is the "community of believers" (p. 185). "The congregation . . . is a school of faith" (p. 186). All other helps are just that: helps. They cannot carry the burden of communication; it is the Holy People of God, living, acting, reacting, reflecting on their lives and the meaning of their lives in relation to the revealed Word of God in Christ. The church as the "self-reflecting community" of people is the main element in the transmission of the faith.

This is the thesis of *Where Faith Begins*, a truly thought-provoking book. It is stated in the introduction and carried out through the entire exposition. First we are shown the weakness of other methods of communication, verbal instruction, mechanical aids, preaching, and teaching as commonly understood. Not that these are cast aside for good; they have their place, but that place can only be secure if the basic communication medium, the fellowship of believers, is placed squarely in the center of our task. For those who are aspiring to a new concept of the relevance of the parish, this book is a real shot in the arm.

In these days of social and political turbulence it is also encouraging to see a religious educator welcome the conflicts that beset our congregations, as means of growth. So often our differences are relegated to the background by the comment, "Well, anyway, the church should not get mixed up in politics, economics, social problems, etc." But here in these pages we see tribute paid to the fact that all through the ages the people of God have grown and matured precisely through conflict. As the believing community wrestles with social as well as individual morality in these days of individual and corporate evil, faith begins and grows. Dr. Nelson recommends a rereading of the Bible as it stands, and not as abstracted and fleshed-out with white, middle-class values and a highly individualistic morality. He mentions, for example, the way we have idealized the friendship of David and Jonathan, so the actual ambivalence of this friendship is obscured. The Bible story as it is told gives full weight to the conflicting loyal-

ties that all friendships, even great friendships, suffer. The book is a call to return to biblical faith and biblical history, with the concept of the Holy People of God as a self-reflecting community at the center.

This book reminds us all the way through that dedicated people, supporting one another in a common wrestling with the otherwise overwhelming events as we see them in our parishes today, is the basic means through which our faith is transmitted.

(The Rev.) ROBERT E. MERRY
Coordinator of Communication
for Pittsburgh

Booknotes

By Karl G. Layer

HELP! I'VE BEEN FIRED. By Clyde H. Reid. Pilgrim Press. Pp. 64. \$\$. \$ not given. Paper. This book is a sort of cerebral unemployment compensation. Mr. Reid has put it together to help the jobless keep their heads together until they sign a new withholding form. He candidly shares his own experiences. With sensitivity he focuses on the basic emotional, personal, and ethical issues involved in being fired and unemployed. The insights and advice he offers can help readers bridge the traumatic gap between jobs. The book attempts to deal, from a religious perspective, with the important issues of unemployment, and how to deal with them.

PEOPLE and places

Reception

Maryland—The Rev. Richard Lipka, was received as a priest by the Bishop of Maryland and is assistant to the rector of St. Margaret's, Annapolis. Address: RD 5, Box 154, Annapolis (21401).

Corrections

The ordinations of the deaconesses [TLC, Jan. 9] should have been listed under the general heading of Ordinations.

The Rev. John W. Turnbull, Ph.D., [TLC, Jan. 2] is an assistant at St. John's, Lafayette Sq., Washington, D.C., with responsibility for community work on behalf of the parish, and has the working title of community minister.

The Rev. F. C. Tatem, Jr., is rector of St. James, Lake Delaware, N.Y.

Retirement

The Rev. John L. Knapp, rector of Redeemer, Avon Park, Fla., retired Jan. 1, and is assisting at St. Mary's, Tampa, Fla. Address: Apt. 315, 2302 S. Manhattan (33609).

The Rev. Canon John P. Moulton, on the staff of the Cathedral of St. John the Evangelist, Spokane, Wash., retired Oct. 25, and was named canon-emeritus.

The Rev. Samuel W. Vose, rector of Trinity Church, Aurora, Ill., retired Sept. 30. Address: 9 Circle Ct., Aurora (60538).

Deaths

Brother Aidan (Ray Randall Howland), 92, Life Companion of the Order of the Holy Cross, West Park, N.Y., died Jan. 6, in Kingston Nursing Home. He was received as a companion in 1927 and became a Life Companion in 1944.

The Rev. Robert C. Kilbourn, 59, rector of the Church of the Nativity, Maysville, Ky., since 1965, died Jan. 3, following a heart attack. He is survived by his widow, Elizabeth, two daughters, two sons, four grandchildren, his mother, one sister, and one brother. Services were held in his parish church and burial was in the church cemetery.

Mary Louise Hudson Bugbee, 85, communicant of St. Stephen's Church, Paynesville, Minn., died Dec. 25, in her home. A graduate of Deaconess House, Philadelphia, she worked on the Rosebud Reservation, S.D., under Bps. Burleson and Roberts. She served as president of Province VI W.A., and was a member of the national board of W.A. (ECW) at one time. She was still active in deanery work at the time of her death. She is survived by one son, Jack, five grandchildren, and two brothers. Services were held in St. Stephen's and burial was in Paynesville.

Laitry

Michigan — Mrs. Creighton S. Smith, managing editor of the diocesan paper, *The Record*, and mainstay of information from that area for THE LIVING CHURCH, resigned from her newspaper responsibilities, Dec. 31. We shall continue to miss your work, Dorothy, and thank you for all you have done.

Schools

J. Currie Carter is Episcopal college worker, Virginia Polytechnic Institute and State University. Address: c/o Christ Church, Jackson & Church Sts., Blacksburg, Va. 24060.



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February 6, 1972

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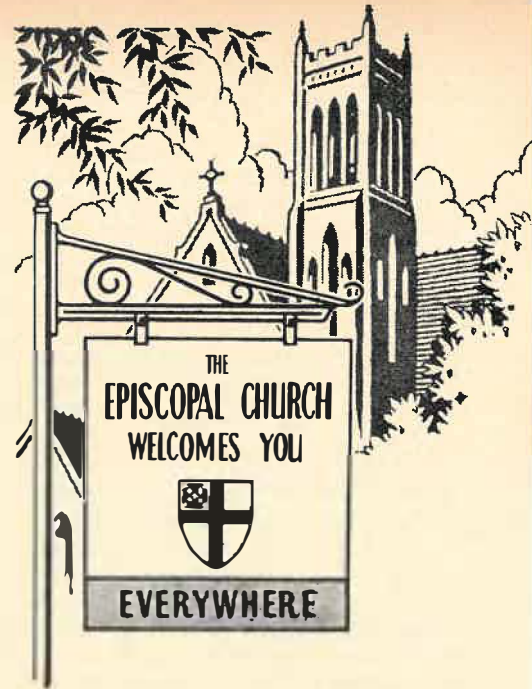
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11); Daily 10

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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

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lord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 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, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Karl G. Layer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

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

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.