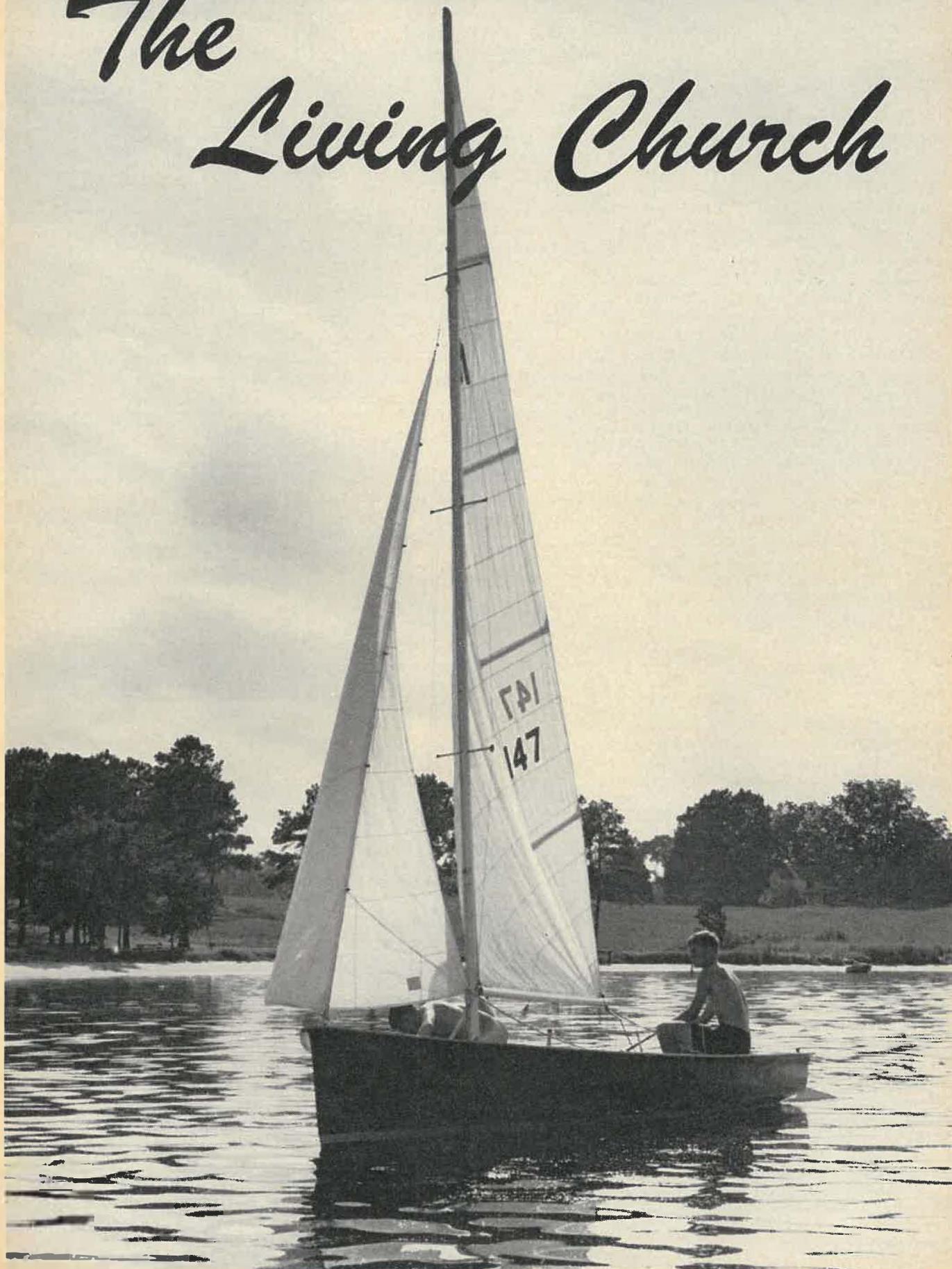
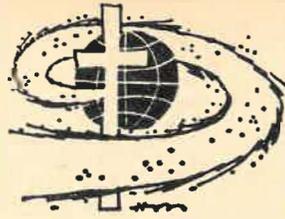


The Living Church





— With the Editor —

Notes to the Overworld

TO Dom Lambert Beauduin: A student of your life and work, Sonya A. Quitslund, has written a biography of you which is appropriately sub-titled, "a prophet vindicated." Her fine book is not needed to vindicate you; the Second Vatican Council was one of the fruits of your labors, and Blessed Pope John XXIII said that he owed his ecumenical vocation largely to you: vindication enough, surely. But this biography introduces you to many who didn't know you before. Having just read it I am reflecting upon somebody's remark that reading church history can be "a cordial for drooping spirits." Well—some church history is, e.g., the story of your life. One thing that Miss Quitslund says about you is true of many great Christians: "It was one of his weaknesses to trust people, even if he had doubts of their sincerity" (*Beauduin—A Prophet Vindicated*, 92. Newman Press). There is a widespread notion among Christians that if you love somebody you have got to trust him. I agree with your biographer: It is a mistake to trust people about whose sincerity one has doubts. Love—yes; trust—no. If we have the mind of Christ in us nobody has to earn our love—we give it freely and unconditionally. But if anybody has violated our trust he has to earn it back. Jesus loved Judas, and Caiaphas, and Herod Antipas ("that fox") no less than his dearest friends; but he knew what was in them and he didn't trust them. He didn't even trust Simon Peter to stay with him. Was this a weakness in his love? I'm sure you would never have thought so. Why, then, do so many of his truest disciples stumble into this sentimental trap? To trust untrustworthy people is not a triumph of the soul; it is a failure of the mind, and I cannot believe that it is precious in the sight of the Lord.

To Robert Browning:

Your perceptive biographer Maisie Ward refers to a victory which you and Elizabeth achieved in your married life. She says that the profound difference between the sexes makes a man and woman normally incompatible; but if a man and wife are both geniuses, as you two were, this disunity is overcome by the fact that most such women have more of the male in them than their sisters and most such men have more of the woman in them than their fellows. I wonder if you

ever came across this item in the Jewish Zohar, that weird medieval cabalistic encyclopedia? "When a soul is sent down from heaven, it contains both male and female characteristics; the male elements enter the boy baby, the female the girl baby; and if they be worthy, God reunites them, in marriage." I have a feeling that you understood intuitively the mystery and truth that is here. The Bible and the Prayer Book marriage service rightly speak of man and wife being made one flesh, but the Zohar also, in its fantastic way, testifies to an essential truth, namely, that a true marriage is some kind of restoration of unity to the soul. And now I think I understand why you chose the words that you did for those last lines of *Prospice*:

*... first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee
again,
And with God be the rest!*

Here are some prayers from *The Journalist's Prayer Book* (edited by Alfred P. Klausler and John DeMott; Augsburg Press) that might be usable for non-journalists as well.

1. *I pray God to make
me wise.
I'll take care
of the rest.*

Clifton Daniels, associate editor,
TNYTimes.

2. *Today I ask, O Father, that I may be
an encourager,
that I may find some glimmer of
promise
which I may encourage to grow;
Grant me the strength to be generous
in my words of commendation;
Give me the perceptiveness and the
insight
to respond to thoughts that may touch
the heart,
as well as the mind.*

Walter MacPeck, author.

3. *Dear God:
help me to remember
and my fellow man understand
that the truth knows neither friend nor
enemy,
nor can those who pursue it.
Amen.*

Walter Cronkite, newscaster, CBS.

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April

- 8. Lent V
- 9. William Law, P.
- 11. George Augustus Selwyn, B.
- 15. Lent VI—Palm Sunday

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Letters to the Editor

Cranmer's Fist

In respect to the letter, "Cranmer's Fist," [TLC, Feb. 25], the Rev. Winston F. Jensen states that he is a former Lutheran. As yet I am still a Lutheran (English District, Lutheran Church-Missouri Synod) and a seminarian-intern (LC-MS calls us vicars).

Yes, hurrah for so much good in the liturgies for trial use. But . . . "that this liturgy is too catholic for any Lutheran" I must disagree. That this liturgy is too catholic for many Lutherans I do agree.

I also agree that some Lutherans on this western side of the Atlantic would be more honest if they left the Lutheran Church for some body more fully protestant (in a derogatory sense). The understanding which I have received in my classes and reading has a very high view of the Eucharist. Honestly, we would profit from using our Lutheran confessions more fully and more carefully. As witnessed by the Lutheran-Roman Catholic dialogue, provided that certain misunderstandings of *ex opere operato* are clarified, much progress can be made even in terms of the sacrificial aspect of the Holy Eucharist.

Perhaps I need to reread the trial liturgies or the confessions or the New Testament but I like the trial liturgies! And I think there are other Lutherans of like mind.

Best regards to Fr. Jensen. If LC-MS continues its bickering I may some day follow him into PECUSA.

(Vicar) BARRY J. BRANDT, FSA
Immanuel Lutheran Church
San Antonio, Texas

Cremation

In response to the letter of the Rev. David W. Simons [TLC, Feb. 25] regarding his anti-cremation stand, may I suggest that he seems to be limiting God's ability to raise us from the dead if a complete body, "uncontaminated" by someone else's ashes, is not neatly preserved in a sealed casket under a concrete vault. We do show great reverence for the body, for as Paul suggests to the church at Corinth, it has been the temple of the soul. It was the vehicle given to us by God for our journey through this life, and was the medium through which we have recognized and come to love a particular person.

Cremation does not lessen this reverence. We reverently burn sacred things such as old Bibles, Prayer Books, vestments, linens, blessed palms, etc., and feel that this is most proper and fitting. The early church, to be sure, did not practice cremation simply because that was a sign of paganism in their particular time and location. And so we have inherited the idea of embalming in-

The Cover

A beautiful summer day provides the novice sailor a perfect chance to practice boat handling in the "Broad Reach" at Christchurch School, Christchurch, Va.

stead. I wonder what would have happened if the early church was still located in Egypt where embalming and impressive tombs were highly developed?

It reminds me of certain North American Indian tribes where a severed arm or leg would be rescued from the battlefield and saved for many years so that when the amputee warrior finally died, all his bodily parts would be available for his burial. If almighty God is still creating from the dust, as in the second chapter of Genesis, then we had better start saving our hair and finger-nail clippings. But if he can create *ex nihilo* as in the first chapter of Genesis merely by his word, then all this seems to be much ado about nothing. I'll go along with Paul once again in the belief that we are buried a perishable body, but will be raised an imperishable one. Meanwhile, cremation is merely speeding up what the worms will eventually do anyway!

(The Very Rev.) ECKFORD J. DEKAY
Dean of St. Paul's Cathedral
Springfield, Ill.

Jour-Nal-Retiree sans Expiree Dum Spiro Spero

It used to be that I could read
"Of People and of Places"
And recognize a host of names—
Recall familiar faces.
But now, to tread familiar ground
With face and name that fits,
I scan the changing scene and turn
Me quickly to Obits.

It used to be that I could follow
Gospel and Epistle;
Could say the Lord's Prayer and the Creed
Without the aid of missal.
But now I raise my aging voice
In hope that the illusion
Is true that great good will emerge
From day to day confusion.

(The Rt. Rev.) R. A. KIRCHHOFFER, DD.,
Sonoma, Calif.

Testing Trial Use

We have had it dinned into our ears that Prayer Book revision a *là* "Green Book" is only a repeat of a process gone through before in the Episcopal Church, first in 1892, then in 1928. We have been forcefully invited to trial use of the proposed liturgies. Unfortunately the "control" side of the experiment has been left out—trial use of the services of the 1789 and 1892 Prayer Books. Only in such a way can we have a sufficient basis of comparison in order to answer the question: Is what we are offered in the Green Book even comparable to earlier revisions?

During this past month at St. Mark's we have gone back to the older Prayer Books and worshipped, using each Sunday a Morning Prayer or Holy Communion service from one of them. I suggest this procedure as a powerful way of showing in four weeks that indeed the Green Book is "replacement, not revision." The only possible exceptions are the First Service Eucharist and First Order

of Morning and Evening Prayer (although the *single* office itself raises another nest of questions). Even here, however, the proposed changes are of a far different order than those accepted in 1892 and 1928.

If we want the Green Book, all well and good, but we ought to be well aware of what we are doing—and not be conned into thinking it has been done twice before in the history of our church.

(The Rev.) ARMAND A. LAVALLEE
Rector of St. Mark's Church

Riverside, R.I.

Ordination of Women

Bp. Krumm's letter on the ordination of women was the most sensible statement I've seen [TLC, Feb. 18]. Following the same line, so well articulated by John Macquarrie, a resolution I offered at the diocesan convention here (asking for delay and study) passed, to my surprise. I concur that the arguments are not fundamentally scriptural and theological, but practical and a matter of wise discipline.

My feeling is that the catholic aspect of our ministry, including the office of celebrating the Communion, is basically *impersonal*. I don't care a whit whether it is Father Clancy or Father Smith reading the Communion service; if he is in orders, I can be assured of validity, and data about him are not relevant. The protestant aspect of our ministry, on the other hand, is profoundly *personal*. We regard the preacher as a person; we care deeply about the personality of our pastors.

So I think that having a woman exercise the *personal* ministries of preaching and pastoring is a good thing. I rejoice they can be deacons, having a full ministry which recognizes and utilizes their many gifts. But it may be the better part of wisdom to recognize that when a woman is regarded *impersonally*, by men, she inevitably becomes (in one degree or another) an object of desire. I know that men can be attractive to women too, of course, but there is a significant difference both in the degree and in the focus of the feeling.

It is a clumsy point to try to make, but I suspect there is a validity in it, and that it is more "real" than the arguments from scripture and theology. It makes the fact that protestant churches have ordained women irrelevant, since their ministries are not inclusive of the priesthood in this impersonal sense anyway.

Perhaps someone can straighten me out on this point. Anyway, I hope there will be more and more conversation on the matter, and that meantime the restraint and wise patience of such as Macquarrie and Krumm will be emulated by many.

(The Rev.) TIMOTHY PICKERING
Rector of the Church of the Redeemer
Bryn Mawr, Pa.

I share the concern of correspondent June Rutherford of Fincastle, Va., [TLC, Mar. 4] about the priesting of women, but I fear she used a wrong example in Sir Thomas More. In his *Utopia*, Sir Thomas provides for women priests, though they had to be old widows and with honor but no power.

WILLIAM F. FREEHOFF, JR.
Kingsport, Tenn.

We are now being told that the issue of admission of women to the priesthood and

the episcopate cannot be settled on the basis of holy scripture or early tradition, since both are silent on the subject. The good bishop, John Krumm, suggests that some discussion of the subject on this basis is greatly exaggerated. He rather puts forth the question raised by the Rev. John Macquarrie, of whether the time is appropriate or not.

If appropriateness means expediency, or in accordance with popular demand, St. John 6:66-69 reminds us that the truths of the Gospel do not depend upon these.

If appropriateness has to do with the results of such action, it might be worth considering. The cost should be counted. Can our church afford a schism? For if this action passes the General Convention, I fear we will face one. A number of bishops, priests, deacons, and laity will refuse to be a part of a church departing from its apostolic roots. How important is apostolicity? Doesn't it include the apostles' teaching, and fellowship (Acts 2:42)?

I feel that the silence of scripture and early tradition on the matter of admitting women to the priesthood and the episcopate is not a disqualification of these grounds of reasoning, but a testimony in and of itself of their value. The scripture is silent on the matter of female elders (presbyters) and bishops because the early church didn't have any, since it was not God's will. The silence of early tradition on the matter is simply because females were not allowed admission into these orders.

The earliest example I have found that could have included the practice of the priesthood by women is that the Montanists of about 155 A.D. Priscilla and Maxmilla, prophetesses of this movement, may have practiced sacerdotal ministries, since the Montanists interpreted the priesthood of all believers to mean that any believer could do anything that was to be done in the life of the church. The first synods of the church condemned the movement as heretical, because of their strange views on the Holy Spirit, and their other excesses.

One wonders if we aren't dealing with some "modern day Montanists," when advocates of ordination of women claim it to be the "Holy Spirit's leading." They seem to have a "better" understanding of the Spirit than the church of the past centuries.

I feel the Episcopal Church must not depart from its scriptural and apostolic roots. If some want to make this break, they may, but let them not claim to be part of the Episcopal Church.

(The Rev.) G. WAYNE CRAIG
Rector of St. Paul's Church
Columbus, Ohio

I have recently spent a day as a delegate to a diocesan convention. This convention, in spite of efforts to the contrary, passed a resolution favoring priestesses.

After listening to the speeches and reading all I can on the topic, I have decided that arguments based on scripture, tradition, and theology are ineffective. No one is listening to reason. Those favoring priestesses are arguing emotionally and are not interested in theology. We too must adopt emotion, with an argument that cannot be answered or ignored, to wit:

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founded by Jesus Christ. I believe the doctrine taught me. I believe I have a vocation from God to be a member of this church. You cannot make what I believe into a lie. You cannot deny my vocation by voting to change the doctrine of my church and force me out of it. You cannot expect me to make a home amid the alien cultural surroundings of another church. I have a right to remain an Episcopalian and you must not force me out of this church.

Sounds silly, doesn't it? The opposite is essentially what is being argued by those favoring priestesses. They say "no theological reasons against it" and never listen to those which are presented. I assume they believe that if they make this statement often enough, it will be accepted as a fact instead of a point of argument.

DOROTHY W. SPAULDING

McLean, Va.

If God wants to call women to be his priests, why don't we let him?

(The Rev.) ROBERT M. G. LIBBY
Jacksonville Episcopal High School
Jacksonville, Fla.

Wrong Target

Alas, I have been doused by a bucket of confetti by a dear lady from California who, in a letter to the editor [TLC, Feb. 25], has miscredited me with the authorship of the article on sermons next preceding my own [TLC, Jan. 14]. I do hope that she read my article on planning too, for I am sure that in her 40 years of teaching church school she must have been using very similar techniques.

(The Rev.) W. DAVID CROCKETT
Canon to the Ordinary of
Western Massachusetts

Springfield, Mass.

Who's Ravaging the Church?

It certainly seems to be very upsetting to Dr. Baiz [TLC, Feb. 25] that there are independent publications, such as TLC, *The Anglican Digest*, and others, which speak for that very large body of Episcopalians who feel with great and genuine sorrow that we are watching, helplessly, the total destruction of the Episcopal Church, and probably, the Anglican Communion.

TLC and *The Anglican Digest* are in no way responsible for "destroying confidence in priests and bishops, the General Convention, the Executive Council," etc. Many individual priests and bishops, as well as the above-named organizations, have done a very thorough job of this without any help from TLC.

He is so concerned that certain priests have not used the "trial-use services" and thereby denied their parishioners an opportunity to participate in the "decision-making process." I have been told over and over that the staff at our cathedral, and many others in the "right places," consider that the Green Book is a shoo-in. Under present conditions (the loaded, high-pressure General Conventions, the unbridled power of "815," the sizeable group of bishops who would gladly hand us over to the Protestants, etc.), I have every reason to believe that this will happen regardless of whatever "decision-making process" I participate in.

As a sincere convert to the Episcopal Church, I cannot join or support any other,

but since the Hines revolution, I cannot even legally be counted as a "communicant-in-good-standing."

In the meantime, I will continue to welcome TLC and *The Anglican Digest* into our home.

W. ROSS JONES

Verona, Pa.

Church Pension Fund

In TLC for Mar. 4 the president of the Church Pension Fund replied to Fr. Goodrow's points about the Pension Fund. I believe that Mr. Robinson has missed the point. Trustees of the Pension Fund are elected by the General Convention. However, I very much doubt if rank-and-file working parish priests have a chance of open election as trustees. Indeed, only rarely do many of them get to General Convention, especially from the more urban dioceses.

Should not working clergy have some voice in their financial destiny? I for one resent highly paid laymen, and more affluent clergymen making decisions based on "the vast pool of investment and executive talent available" to the fund. Are there no investment brokers west of the Alleghenies? Has the Church Pension Fund not heard of other great cities of financial power?

Seriously, I think Mr. Robinson is sincerely trying to do a good job on our behalf. But the time has come for shared decision-making to replace paternalism. Regionally elected trustees would help; more parish clergy would help. Widows would have much to contribute from their experience. And while mentioning widows, why not correct the injustice done widows who lose their pension if they remarry? If a pension is deferred income, then it is due the widow, even if she remarries. I would encourage the clergy and Pension Fund to have public dialogue on these several topics, so that those served by the fund may help chart the course of such service.

(The Very Rev.) EDWARD J. CAMPBELL
Rector of Holy Trinity Church
Manistee, Mich.

This "public dialogue" should really be between the General Convention and the church membership, since the CPF is the creature and servant of GC. Dean Campbell's questions have been pretty well covered in earlier letters. The present discussion of the subject in these columns is closed. Ed.

Episcopalians and Key 73

Perhaps the leaders of the Episcopal Church do not want to tell America about Christ, as Key 73 is supposed to do, because Jesus "charged them that they should tell no man of him" (Mk. 8:30).

M. B. ABRAHAMS

Trumansburg, N.Y.

Activity and Activism

I wish to comment on the editorial [TLC, Feb. 11], not merely as a priest who has read *The Wall Street Journal* article, but also as one who spent some of his childhood years (the 1920s and '30s) in the Wellesley, Mass., Congregational Church which is the reference of the article and is mentioned in the editorial.

I remember happy years in that church—junior choir, boy rangers, the young people

when we ran about and disturbed the authorities, who believed us undisciplined. When my father died in 1941 friends gave a cross for the holy table in his memory. In those days when the town was small compared to now, the church was packed each Sunday to hear the long, but exciting, sermons of the Welsh preacher who was pastor.

But to the point of my concern regarding the editorial: Many of us, priests in the Church of God, have stood publicly for social justice and peace, feeling deeply the obligation of Christian social responsibility. But many of us, too, have felt deeply the spiritual need of our people. When Dr. Margaret Mead comments that the world has changed more during her lifetime than in recorded history, in terms of media and technology, I think that she is giving us information on which we must act. Times have changed, and both our mentality and style of life have changed, and I think that we must deeply rethink our church's role in teaching spirituality for today. As a parson, I long for help to pass on to the people of my congregation. I give thanks for our theologians who are concerned about contemporary spirituality, but feel that we need to dig more deeply into the problems of the human spirit.

I am troubled by the words of the editorial, "charity begins at home." The call for charity is everywhere. Every man, every woman, is my brother and sister. When the parish is not meeting local needs, it defies all criteria of a religious community. Yet this cathedral parish with four priests expends 80% of its energy on life within the congregation and those related to it.

But our blessed Lord told a story about a man from Samaria which has become a favorite parable. One cannot know the concerns—personal, local, institutional, or otherwise—of the priest and the Levite. But it was the outsider—the loving, trusting, giving man from Samaria who knew what it was all about in terms of the "new life" to be found in Christ.

The personal needs of Episcopalians are real and when the church does not seek to meet them with the Gospel, it fails. This includes things mentioned in the article such as "drugs" and "venereal disease." But when the social problems we pray about every Sunday are ignored because they are uncomfortable and, for some, unpopular, the Gospel of Jesus Christ is denied. I am a firm supporter of the authorized trial liturgies, but admit to missing the Summary of the Law in the second eucharistic service. It gives balance to the belief in the need for both the personal and the social responsibility of a Christian.

The concluding editorial comment is that, "Christians will not support programs in which they are not personally and directly involved, for they do not believe that such programs are God's will." I agree in part, but am uncomfortable with this statement. We are all sinners, or so we profess, and we all miss the mark of the holiness of God. We may be involved, but this is not an assurance of conformity to God's will. The measure of the prophets and our Lord must ever be before us.

I give thanks for the ministry of Bp. Hines and his leadership in this our time. He has been an inspiration to me for his social concern and to many others I know. I close remembering the words of Michael

Ramsey, the Archbishop of Canterbury, who said, "The church which lives to itself, dies to itself!"

(The Very Rev.) DAVID B. WE DEN
Dean of St. Paul's Cathedral

Peoria, Ill.

The Bishops' "Purses"

As a subscriber to TLC, I generally agree with the positions expressed on church policies and procedures. I must however disagree with the editorial entitled "Are the Purses Justified?" [TLC, Jan. 7].

In my opinion, bishops as well as almost all the clergy of our church are grossly underpaid. When one considers the educational requirements of a clergyman as well as the extremely severe standards of personality and dedication, the financial rewards seem ridiculously small.

Graduates of business school and law school, for example, can expect far better treatment financially at the inception of their careers, to say nothing of their future expectations. Starting salaries are generally well over double those of a young vicar. Opportunities in terms of emolument and perquisites, to say nothing of retirement pay, far outrun any priestly financial future.

It is quite true that "money isn't everything" and that dedication to parish, diocese, and service to the Lord is reward in itself. However, in this day and age the clergy has a right to expect and the laity a duty to provide, adequate salaries at all levels of activity. Along with these should be generous perquisites and certainly retirement provisions which permit a comfortable and respectable old age for a clergyman and his

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widow if he should predecease her. Such is certainly not the case at present.

Insofar as a bishop is concerned, aside from his activities as a churchman, which are taken for granted, he is expected to act the part of a respected leader in his community and to support a life style consistent with his position. His compensation and perquisites are hopelessly small when compared to those of even a junior corporation executive, to say nothing of the senior corporate man.

I would guess that our bishops in order to sustain the position contemplated and desired by their communicants have little or no opportunity to "put by" very much during their active years. Unless a bishop has inherited or married money, the size of his pension does not permit a standard of living upon retirement in any way comparable to that which he has a right to expect. Pensions to a widow are even smaller. I can imagine the concern of a man for the living standard of a devoted spouse should the Lord remove him first.

The answer, of course, lies in substantial improvement of the financial rewards of all clergy during their active lives and much improved pensions upon retirement.

Until that millennium arrives, I think it is not alone the duty, but I venture the pleasure, of grateful laity, many of whom have had greater financial opportunity because of the nature of their endeavors, to raise a substantial purse for a beloved retiring bishop or clergyman. Not alone should this be done, but the diocese or parish which has been served should substantially implement, at its own expense and on an annual basis, until the decease of the clergyman and his widow, the pension received from the church's general pension fund.

Therefore, may I say it will be a sorry time for us all, bishops, clergy, and laity, when the only expectation for a job well done is a substantially reduced standard of living and a continual financial struggle upon retirement.

MARC HAAS

*Warden of St. Bartholomew's Church
New York City*

"Non-Stop" Priests

The Rev. Gerald L. Claudius's essay on *Non-Stipendiary Priesthood* [TLC, Mar. 4] leaves me with the desire to ask a few pointed questions.

How threatened can a parish priest get? Why does change of location vitiate "vocation"? Is vocation confined to a "God-box" ministry? Does the author "write off" segments of his own congregation with as great facility as he does the non-stipendiary priest segment of the church at large?

I trust that the church as a whole will use us "non-stops" rather than abuse us. We, too, share the priestly vocation with our brothers.

(The Rev.) ROBERT L. SEEKINS, JR.
Middletown, N.Y.

TLC, Mar. 4

The comment on deaconesses, etc., [TLC, Mar. 4] wins the St. John of San Fagondez

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memorial award for March. You will be remembered at our altar, at each service during the month, for being an active upholder of the 11th Commandment. We extend our heartfelt thanks!

Also, apropos of the first item on page 2, same issue, the last line, concerning the law and the prophets, should be the motto of the "modern" theologians.

I have never been able to figure how A. M. Schlesinger, Jr., ever qualified as an "eminent historian." His book, *Crisis of the Old Order*, billed as history, might better have been entitled, *FDR, Wasn't He Wonderful!* It is about the only Book-of-the-Month Club selection I ever felt cheated on. One of the endorsements was from his neighbor, to the effect that he was a fine fellow.

On the other hand, his father, Prof. Arthur M. Schlesinger, was a real historian and a good writer. His *Political and Social History of the U.S.* was enjoyed by many midshipmen at the U.S. Naval Academy during the 30s.

(The Rev.) JOHN S. HORNER

*Rector of the Church of the Transfiguration
Ironwood, Mich.*

Rich Prophets, Maybe?

While there is much I agree with in the Rev. James Trippensee's article, *A Tie That Binds* [TLC, Mar. 4], I regret that his thesis to some significant extent rests on what I feel are two faulty premises. This serves to grossly weaken what might have been an impressive argument.

One basis he uses, however intended, comes across as this old business about how the rich are out to destroy us "pulpit prophets." The premise seems to say that no rich man can be anything but wrong, therefore a "non-Christian." Careful study of Christ's words cannot support such a narrow premise. Nor at the same time is it absolutely clear that being a priest means that one is thereby also a prophet. Wouldn't it be a shocker to discover that some prophets are also rich men?

The second premise is one which I suspect is inadvertent. Nevertheless, I feel it requires argument. To complain of a "tie that binds" the priest to his people by virtue of "parish-people-pay-priest" thinking implies that the priest is not required to be responsible in Christ to the people of the parish in any way. Is it not just possible that that "tying bond" forces us to think at least once and maybe even twice before we go about telling fallible laymen what miserable no-good sinners they are?

Having preached my share of rich-condemning prophecies from my unassailable pulpit perch, I have learned there's about as good a chance to discover faithful Christians among rich sinners as among poor sinners. Somehow I always thought the priestly vocation was to help us all find a closer bond to tie us all to and in Christ. When I stopped the "poor me" business and started priestly viewing, I found out to my amazement that an awful lot of people loved me—so I just had to start loving them and we really aren't all that much worried over my salary anymore. Funny thing, how Christ changes so many things!

(The Rev.) ROBERT A. SHACKLES
Rector of St. Paul's Church

Muskegon, Mich.

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PERSONALITIES

An Archbishop Views the WCC

The former executive officer of the Anglican Communion said recently that unless the World Council of Churches moves away from policies which, he claimed, equate salvation with social justice it will lose the backing of "conservative" churches.

The Most Rev. Ralph Dean, Archbishop of British Columbia, issued his warning in a report to the National Executive Council of the Anglican Church of Canada on the WCC-sponsored "Salvation Today" conference in Bangkok, which he attended.

The prelate was critical of both the "Salvation Today" meeting and the WCC general secretary, Dr. Philip Potter.

The archbishop was quoted by *The Canadian Churchman* as saying: "The WCC stance disturbs me. Philip Potter, who was one of the speakers at the conference, equates salvation and social justice. When he talks of salvation, he leaves the Bible behind after 10 minutes. . . . A lot of conservative churches will withdraw their money (from the WCC) if this sort of thing goes through."

Abp. Dean said he found the Bangkok conference "frustrating."

"When I received the advance material and saw 'Salvation Today,'" he said, "I wondered what it meant. Is it the biblical doctrine of salvation, or does it mean, 'Salvation: I want it today.' At the conference, 50% of the delegates, who were from the Third World, said: 'I want it today.'"

He added that one startling idea that emerged from Bangkok was that when foreign support is not sent into certain lands, the church there begins to grow. As an example, he cited the church in Burma which is unable to receive outside missionary aid but is reportedly strong and healthy.

Situations such as that in Burma, the archbishop stated, make him think "may-



An American Indian Interim Program at Kemper Hall, Kenosha, Wis.

NEWS OF CHURCH SCHOOLS

■ A blend of the old traditional college-prep education with the freedom and innovations of the new—a two-week interim period to study the American Indian—has helped make this an exciting and eventful year at **Kemper Hall, Kenosha, Wis.** The students and faculty voted to concentrate on the legends, beliefs, history, contemporary problems, arts, and crafts of the American Indian. Mr. and Mrs. Clifford Duncan, communicants of St. Elizabeth's, whose daughter, Marie, is an eighth-grade student at Kemper Hall, came from the Ute Reservation, Whiterocks, Utah, to help in all phases of the program. The two-week study culminated in a Great Pow-Wow or Festival. Sixty students participated in short skits based on Indian legends, while others presented Indian songs and dances. There were exhibits of crafts and art objects. The refreshments were Indian foods prepared from authentic Indian recipes by Kemper students. The objective of the program was maximum student participation during the semester break, and Kemper Hall succeeded. The result was great fun and an eager anticipation for next year's interim period.

■ With 100% of the school community involved, **Christchurch School, Christchurch, Va.**, embarked on its first "Modular Marathon" during the week of Feb.

12-16. Creative learning activities in the setting of a flexible modular schedule characterized the 42 individual workshops, "mini-courses," and dramatic and musical productions, in which the students and faculty participated. Looking forward to summer, Christchurch is planning six weeks involving sailing and living off the sea.

■ In their version of the "open-classroom" concept, students and faculty at **Seabury Hall, Makawao, Hawaii**, participated in off-campus learning experiences the week of Feb. 11-16. On-the-spot learning about ranching, home economics, marine biology, theater, languages, and the arts took place throughout the several islands of Hawaii as well as Tahiti.

■ Increased enrollment, additions to the faculty, and graduates in 35 dioceses in the U.S., are indications of the growth that has taken place at the **Episcopal Theological Seminary in Kentucky, Lexington**, recently. Chartered in 1832 and reactivated under the original charter in 1951, the school is described by the Rt. Rev. William R. Moody, third Bishop of the Diocese of Lexington and rector of the seminary, as endeavoring "to provide the highest spiritual and intellectual preparation for carefully selected men who seem

Continued on page 20

THINGS TO COME

May

6-8: Annual conference of the Anglican Fellowship of Prayer, in Orlando, Fla.; headline speakers will be the Rt. Rev. C. Kilmer Myers of California and Catherine Marshall. Information available from Mrs. Jeanne Glanton, registrar, 1608 S. Hackney Ave., Orlando, Fla. 32806.

be we've not been giving money and men in the right way."

Among his impressions from Bangkok were that a church seems to grow best in an unstructured situation and that growth is related to study of scripture.

He reflected on a discussion at Bangkok on whether western mission agencies should declare a moratorium on money and personnel sent to developing countries, at the request of Christians in those countries, so indigenous churches could find their own identity.

"The Anglican reaction to that was not very good," he said. "In fact, they were horrified, bless their hearts. They don't want independence; they want our men and money."

Abp. Dean did not share that horror, given the growth of some Third World churches which do not have foreign assistance. He said that should a moratorium come about, the churches in England and Canada would find themselves with unallotted funds and could turn to "mission on our door step."

MICHIGAN

Bishop Retires

The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan since 1948, retired Mar. 11, on his 63rd birthday. He was consecrated suffragan bishop of the diocese in 1946.

Born in Turkey of missionary parents, he was rector of St. Gabriel's Church, Marion, Mass., at the time of his election to the episcopate.

A few days before his retirement, 1,500 people from all walks of life paid tribute to "Joe" Emrich, friend and bishop. Among the testimonials was one from John Cardinal Dearden of Detroit.

When the merriment and the praise had ended, Bp. Emrich responded in his characteristic way. "Thank you," he said, and started a song, "So now we say our fond farewell, and bid dear friends goodbye. . . ." Then he gave the benediction: "May He who holds us in His Love, and joins us, though apart, abide with you and go with us, and keep us one in heart."

Bp. Emrich is known for his ecumenical and humanitarian leadership, and was an early champion of Dr. Martin Luther King, Jr.

Succeeding Bp. Emrich is the coadjutor, the Rt. Rev. H. Coleman McGehee.

CHURCH PRESS

Crockford's Defends Elderly Bishops' Appointments

Elderly bishops still holding appointments were defended and state appointment of bishops was attacked in the latest edition of *Crockford's Clerical Directory*, the massive volume which periodically records the background of every Church of England priest and parish in the British Commonwealth.

As usual, the volume contains its famous preface, written anonymously by a person of distinction and covering the gamut of major Anglican affairs. Among other matters, the preface states that ordination of women would constitute a "provocative act."

Episcopal retirement is also covered. The mysterious writer states: "We cannot see that there is now or in the immediate future such a large supply of really good candidates for the episcopate that the church can afford to lose able leadership at an unnecessarily early age.

"Of course, there will always be those whose retirement can never be too soon, but they are mercifully few and should not be allowed to establish the general rule. What is important is that there should be such an amount of diocesan reorganization as will allow a bishop more time for reading and prayer, and more opportunity for leadership and pastoral care. We see no signs of either of these things being taken seriously by the church at present, or indeed by the episcopate collectively themselves."

On episcopal appointments, at present made by the Monarch on the recommendation of the Prime Minister, the preface reads: "One only of recent appointments was clearly made without respect to the needs of the particular diocese, and that quite blatantly from motives of ecclesiastical politics. It hardly provides evidence of a search for men of independent mind and of independent imagination.

"The disadvantages of the Crown-appointment process are manifest—the secrecy which attaches to it, the uncertainty of the influences brought to bear, the extent to which it depends upon particular Prime Ministers and particularly Patronage Secretaries, the fear of involving the Sovereign in controversy. . . . All this will have to be taken into account when the General Synod comes to consider that part of the report on Church and State (published several months ago) which deals with the appointment of bishops."

On the subject of women priests, the preface says: "The ordination of women to the priesthood could not but be a provocative act. It is an undeniable fact that the movement for this has been provocative act. It is an undeniable fact that the movement for this has been powerfully influenced by feminism, which is now taking extreme forms in the Women's Liberation Movement. An atmosphere has been created in which theologians who have a taste for rhetoric can whip up applause in church synods whose members by and large fear most of all to be thought conservative.

"For us it is the theological problem which is crucial. We are disturbed by the fact that so many whom we know to have doubts on that score are reluctant to voice them in the present irrational

climate of discussion. The Anglican Communion is a very small part of Christendom, and we repeat the hope expressed in a former provocative action until that overwhelming majority of Christendom which is represented by the Church of Rome has come to a clearer mind on the matter."

On yet another topic, the preface says newspaper proprietors and editors and broadcasting executives must bear a great responsibility for the present "moral chaos" in Britain.

The anonymous writer accuses the controllers of press and broadcasting of sensationalism, misrepresentation, of trivializing life in all aspects, and of giving the impression that Christian sexual morality has been abandoned by all thinking people.

The writer concedes that a heavy responsibility lies on the church for its failure in the past 50 years to use rightly its great resources in education. But newspaper proprietors have had the greatest potential influence of any group of people in the whole community. The writer adds:

"It is highly improbable that, as some of them assert, they give no directions to the papers which they own. If, indeed, they do not do so, they are guilty of the most appalling misuse of power. Responsibility must also rest heavily on those who have laid down the principles of modern journalism."

ETHICS AND MORAL THEOLOGY

Priest Sees Sex Freedom Stemming from Civil Rights

Sexual freedom may be developing into a mass movement in the tradition of the civil rights and peace movements, the Rev. Malcolm Boyd, Episcopal priest, suggested. "I think it has been very necessary for the 'gay' movement to develop since both it and the women's liberation movement stem from the civil rights movement," he said.

He defended the right of such groups "to present alternatives" to conventional sexual practices, but cautioned that "avant-garde movements make a great mistake when they lose all perspective and become a disgusting affront."

He maintained that the church "has been far too cruel" in matters of sexual behavior, and cited cases in which homosexuals and lesbians have been refused permission to worship in church buildings. "I wish that the church would take a serious look at the phenomenon and what it means," he said.

The priest scored the censorship of pornographic books and movies, including church-sponsored censorship.

He said he has seen a number of current "porno" films and declared, "For myself, to be very honest about it, I find that virtually nothing of a sexual nature shocks me."

Hard-core "porno" films have value,

Fr. Boyd said, but at the same time he questioned the artistic value of some of these movies. The films are rather boring generally. I think we need more humor with sex."

The film, "Deep Throat," which was recently declared obscene in New York City, has "some value," he said, because "oral sex is practiced by a large number of people in this country."

Summing up his views on pornography and "deviant" sexual behavior, he said: "No one has a right to seek conformity here. . . . This is an area in which we have a right to be free."

VIRGINIA

Diocese to Have Two, Not Three Bishops

After February 1974, the Diocese of Virginia will have two rather than three bishops, reverting to the practice prior to 1966.

The Rt. Rev. Robert F. Gibson, diocesan, plans to retire next February and will be succeeded by the coadjutor, the Rt. Rev. Robert B. Hall. An election for a suffragan will be held this spring. The third bishop in the diocese, the Rt. Rev. Philip A. Smith, is now Bishop Coadjutor of New Hampshire.

According to a report from Bps. Gibson and Hall to the 15 regional deans in the diocese, a decision "to elect a third bishop upon Bp. Gibson's retirement would be costly and irrevocable. Such a decision should not be reached in haste, nor should the new diocesan be faced with pressure to ask for a second suffragan until we have had an opportunity to discover how well we can work with only two bishops and our new regional structure."

The third bishop was added six years ago because of Bp. Gibson's "heavy load of national responsibilities." The bishop is the former chairman of the Consultation on Church Union (COCU), and remains active in ecumenical work.

RELIGIOUS ORDERS

Lay Order Formed

A lay order for Episcopal nuns is being established through St. Mary's Church, Kansas City, Mo., with the hopes the order will become nationwide.

The community, called the Worker Sisters for the Holy Spirit, was founded by Sr. Angela Blackburn, a nun for ten years. She said that an order strictly for lay people is a new concept in the Episcopal Church, although lay people may be associates of existing religious orders.

The Worker Sisters have two divisions: lay workers and lay sisters. Both are required to follow rules for daily living. The women may be married or single.

The rules are simple and flexible, for

Continued on page 22

CONVENTIONS

Minnesota

The first part of the 116th annual convention of the Diocese of Minnesota was held at Gethsemane Church, Minneapolis, with the Rt. Rev. Philip McNairy presiding. The order of business was budget.

The 1973 budget includes \$211,758 for the episcopate, and \$432,846 for program. However, delegates accepted a unified budget for 1974 along with its mandatory assessment provisions.

In September, delegates will meet in Rochester to make final decisions regarding the budget for next year. They will also study the issues to be brought before General Convention.

In speaking to delegates and visitors, Bp. McNairy told them that churchmen "must not depend upon gifts of a former generation" for the support of church work today. "But the reminder of the deep commitment of those who preceded us does encourage and assist us in our present efforts," he said.

He then spoke of the \$1 million legacy from Harriet C. Weed, the income from it to be used to strengthen Minnesota Indian congregations; and the \$104,000 gift from the Katherine Yardley estate which is to be used for educating men for the ministry and for missionary work among the Indians in the diocese.

Guest speaker at the convention was the Rev. W. Norman Pittenger, lecturer at King's College, Cambridge, England.

Ohio

At the 156th annual convention of the Diocese of Ohio, the Rt. Rev. John Burt expressed his concern over the serious financial condition of the diocese faces as of Jan. 1, 1974, when the Sesquicentennial Thanksgiving Appeal (SCTA) program monies run out. The bishop made it clear that he does not intend to let Ohio drift into a parochial preoccupation and asked the convention to take steps to raise \$180,000 to fund programs which depend on the expiring SCTA fund.

In actions, delegates approved:

(✓) A budget of \$1,189,854;

(✓) A more positive approach on the part of clergy in seeking consideration for employment in existing vacancies, and asking that all vacancies be listed in the bishop's monthly letter to clergy.

Delegates also:

(✓) Requested General Convention to

give high priority to assisting the Episcopal Commission on the Deaf in its efforts to provide a national basis for a ministry to the deaf;

(✓) Supported and voted affirmatively to work for the next three years to combat racism within the life of the diocese.

A proposed canonical change which would have assured black representation on the diocesan council and in the General Convention delegation was withdrawn by the Union of Black Episcopalians.

Guest speaker at the convention dinner was the Bishop of Zanzibar and Tanga. Ohio recently entered into a companion relationship with that diocese.

Kentucky

The 145th annual convention of the Diocese of Kentucky was held at Christ Church Cathedral, Louisville. During the evening service, the Rt. Rev. C. Gresham Marmion announced his intention of presenting his resignation as diocesan to the 1974 convention.

Because the diocese will be the scene of General Convention, a committee was set up to help churchmen take advantage of convention sessions. Each congregation is being asked to contribute 40 cents per communicant for the expenses of this committee.

In light of the recent U.S. Supreme Court ruling on abortion, the bishop was asked to issue pastorally some guidelines for churchmen on the issue.

Three resolutions concerning mission clergy and mission salaries were approved:

(✓) That there be no discrimination in the salary paid a married clergyman and an unmarried clergyman;

(✓) That the minimum starting salary be \$6,500. It was recommended that this minimum also be the salary standard for parishes;

(✓) That the bishop be given authority to negotiate certain conditions when engaging a clergyman for a particular field.

An assessment budget of \$95,906.76 was adopted. This covers the salaries of the bishops, the expense of the diocesan office, and certain other diocesan expenses.

Delegates also adopted a budget of \$201,100 to underwrite the program of the church. This provides for accepting a few dollars more than the diocese was assessed for the support of the national church; assistance for 17 diocesan missions; work at three universities, and one college. This sum also provides for a small apportionment for Sewanee and the Kentucky Council of Churches.

The Coadjutor of Kentucky, the Rt. Rev. David B. Reed, addressed convention, as did Bp. Marmion.





A chapel service at the Episcopal Theological Seminary in Kentucky

THE CHURCH SCHOOL ESSAY CONTEST: 1973

CONTEST WINNERS:

- 1: Myong Shin Kim
*Saint Andrew's Priory
Honolulu, Hawaii*
 - 2: Frank Lassiter
*Saint Timothy's School
Raleigh, N.C.*
 - 3: Kathy Hammar
*Saint Andrew's Priory
Honolulu, Hawaii*
-

PARTICIPANTS in this year's Church School Essay Contest were assigned the topic, "My Favorite Christian." Of the entries received, three were selected as prize-winners.

Myong Shin Kim, who was awarded first prize (a gold medal and \$100), is a student at Saint Andrew's Priory in Honolulu, where she is in the eleventh grade. She is 16 years of age.

Frank Lassiter, who has been awarded second place by our judges (a silver medal and \$50), is in the eighth grade at Saint Timothy's School, Raleigh, N.C. He is 13 years of age.

And this year's third-place winner (a silver medal and \$25) is Kathy Hammar, also of Saint Andrew's Priory School in Honolulu. Miss Hammar is in the tenth grade at Saint Andrew's, and is 15 years of age.

FIRST PLACE

My Favorite Christian

By MYONG SHIN KIM

LIVING CHURCH . . .

The first glance at this title brought back to me thoughts of my godmother, Miss Kim. Now aged and frail, yet she never seems to become aged in her heart and her eyes, but is always warm and comforting. Always smiling, she melts any hard feelings or depression of anyone. She is ready at any time to be sacrificed with all her heart for the needs of the poor. She is always humble, never proud of herself. She is loved by everyone except those who feel that sacrificing oneself to "those odious animals," as they described the poor, is a waste of her time and money. She never frowns at any wrong of a man but refers to it as her own fault and suffers the same.

I want to explain to you a little about her background so that you might share the love I feel for her. She was born in Korea 65 years ago. Once she was married as a result of her parents' persuasion as was usual in Korean tradition. Unfortunately, her husband died in the Korean War. She then moved

from Seoul to Pusan to teach at an intermediate school while mothering some orphans. When the school closed out, she fed the orphans by selling candles and matches, and by sewing at night. She cared for the sick people in her block since there weren't enough doctors who were willing to look over the patient without receiving "a reasonable" amount of money during the desperate war time. She of course couldn't cause a miracle to happen, such as healing lepers, the deaf, and the blind, but she did a great job of helping people to find healing for spiritual sicknesses caused by the desperateness to survive. She encouraged the small frightened children to believe in Jesus, who will always watch over them. She was a mother to them when theirs didn't have time to listen to their "naggings." Thus she always left a living trace of humanity in the hearts of everyone she met.

When the war was over, she devoted some of her life to the incurable sickness of her brother, a well-known ex-general, a father of four children, and the husband of a sickly wife. Although he later died, she made his short remaining life meaningful by baptizing him, a step leading to a new life. She also encouraged her sister-in-law to get a job to support their children (in Korea, it was very unusual for a woman to have a job at that time). She was a helping hand rather than a dictator in that family.

For four-and-a-half years she took care of her brother, walking five miles to buy medicine, rising at dawn to prepare boiled herbs and snake meat, feeding and bathing him, and tending to all his needs. Yet never did she frown at the strong smell of the medicine nor did she speak ill or complain of the ever-growing hysteria of her brother.

After her brother's death, Miss Kim devoted her life to public service and other self-sacrificing efforts, such as caring for old ladies, going around to sick people's houses to comfort them in heart, and giving small Christmas or birthday parties for lonely people, melting their cold hearts once more. She was a middle-woman between the educated priests and the ignorant farmers, who went to her for advice because they knew she understood and truly cared for them whereas they felt the priest didn't. Even though she was far more educated than the farmers, she never boasted of her education nor tried to dictate their way of living as others often do. Instead, she would quietly listen to the farmers' problems brought to her and give advice when they asked for it. Everyone was welcomed so very heartily in open arms that often they would be in tears because someone cared for them.

Once a magazine man visited her, asking her permission to put an article about her in the magazine. She refused saying that "I have done nothing commendable other than what every man as a child of Jesus should do in his life. In fact, I did much less. There are so many people who have done holy deeds. It will be better to ask them than me."

Another time, our money was stolen on the bus and we were making a big fuss over it when Miss Kim whispered, "Forgive him God and watch over him!" When we asked why the pick-pocket should be forgiven while stealing others' property, she quietly said, "Don't you believe he had a desperate need for the money to feed his large starving family? The money perhaps will be

spent more meaningfully by him than us." We were all speechless and ashamed at our own fussing. Then she smiled and said, "Let us pray for his forgiveness and that he won't have to take away others' property again." Such is an example of her open-mindedness. I never saw her passing hurriedly by the hungry hands of beggars as others always do lest their dress might get dirty, but she always stopped and gave all she had and encouraged them to look for a decent available job.

About two years ago, she moved to the countryside where she has her old house. And now, at the age of 65, she is building an orphanage which she plans to operate the rest of her life.

I wrote mainly on what she did because it seems to me that there are so many so-called Christians these days who claim to be true Christians but don't act as a Christian should except to go to church regularly and to contribute stingily some money out of their fat purses. Furthermore, going into the ministry has become a necessary job for some men, not only for survival but also for the materialistic wealth and the prestige. I believe that a true Christian wouldn't try to prove to others that he is a true Christian through words. Miss Kim never said, "I am a true Christian." Instead, she carried out what she believed, yet always admitted that she lacked "the true Christian's" virtues and characteristics. However, all those who are acquainted with her know that if she isn't a true Christian, there are very few Christians on this earth.

She never has had anything in abundance in her life because she has always been too busy giving to others. Yet she is very wealthy in her faith in Jesus, in friends, and in families. All lonely ones are her families! Her grown students and orphans, being unable to forget her love, still visit her and bring her their problems. In the hearts of all who felt her love, she will live as a close image of "the Christian."

SECOND PLACE

My Favorite Christian

By FRANK LASSITER

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Galatians 6:22,23

The Apostle Paul is my favorite Christian. Both his epistles and his life serve as models for each and every Christian that lives today. I believe that Paul conforms with the above guidelines for an abundant life.

Love was Paul's middle name. He loved his God more than anything or anyone. Paul's sufferings show that prison, flogging, and public disgrace are just a few of the things he went through to serve, honor, and glorify his God. Paul also loved the people with whom he worked. He put his whole being

into helping these new Christians. Paul warned them against false prophets and doctrines. He taught them also to avoid worldly desires. The kind of love and devotion he portrayed to his God and friends serves as a very high goal in the lives of all Christians.

Paul was filled with joy throughout his Christian life. While in prison, shipwrecked, or being whipped he considered himself lucky to be able to suffer for his God. Through these sufferings he was filled with joy, which today, would be considered unnatural behavior. It is simply hard to conceive that a person would be happy and singing songs while being taken to jail, showing that people today know not true service to their God.

Paul acquired an inner peace from God. Not a peace from war but a peace that is needed for one to live with himself. When Paul was in jail or being stoned, he did not really worry. Paul left it up to God to do what was best. He portrayed Christian maturity. We could all learn a lesson from Paul that would enrich our daily lives. If all people would let God take care of the important problems, the world as a whole would be a lot better off.

Paul could have been named "longsuffering." While he was a child of God he suffered more than any of the early Christians who were recorded. Paul was labeled as a radical or an outlaw to the Romans and Jewish priests. The Romans told him he was to be punished severely if he preached in the name of Jesus Christ again after being released from prison. Paul went straight and started telling the Gospel. His only aim was to serve God.

Paul exercised gentleness with the close helpers and churches he had started. He was firm enough to show leadership but was gentle with new Christians. Paul told them what they should do and should not do, but was gentle in helping them to live better lives.

Paul had goodness in his spirit. After he had won a soul for Christ, Paul did not leave this person. He or one of his close helpers would help the person and teach him the right kind of life to live. Paul was good to all people. He showed us that we should try to help our enemies as we help our friends.

Faith is one of the most important words in a Christian's vocabulary. Paul had great faith. He and Silas sang hymns throughout one night while in stocks. By God's great power the chains were broken. If these two men had not faith in God they might have died in jail. With this faith a Christian is armed with the greatest power ever known to this earth. As the lyrics of one song states, "Prayer is the key to Heaven but faith unlocks the door." If Paul had had little faith in God, no one would know who he was today. With his faith Paul was used as an instrument, and was able to affect people all over the world.

Paul was also meek. He was not a person to take all the credit for something. Paul put others before himself and would give another person the better of two things.

Paul had temperance with all people. Some of his churches would respond to a false doctrine, and Paul would have to be calm and show the stray sheep the way back into the fold.

Although Paul's record looks good, he was not perfect.

Paul states in the third chapter of Romans that all men have sinned and come short of the glory of God. He tells us in this verse that it does not matter who we are or how good a life we lead. Paul tells us straight out that all have sinned. In the sixth chapter of Romans Paul says that the price we have to pay for sin is death. He also says in the same passage that God is offering us the gift of eternal life through the Gospel. The Gospel showed Paul how to love everyone, to have joy all the time, and that taught him how to have peace. The gospel which taught Paul longsuffering, gentleness, goodness, faith, meekness, and temperance is the Gospel which Paul defended, suffered for, and lived by. Therefore, Paul in his effort to serve God has given us some very good goals and guidelines to live by. This is why Paul of Tarsus is my favorite Christian.

THIRD PLACE

My Favorite Christian

By KATHY HAMMAR

A true Christian is a very special kind of person. He has a heart stuffed full of love and kindness. He will not hesitate to help anyone in need, even when he would rather be home in bed, or watching the Super Bowl on T.V. He has the strength and wisdom to show others which way to turn when they are in trouble or sorrow. Most of all, he is not afraid to speak out and to do what he thinks is right. The true Christian must be a warm, personable human being who has his shares of joys and disappointments, not one of those characters who hide their "human-ness" behind a mask of pious aloofness.

Jesus taught men on earth to love their neighbors, and unselfishly to give to them. He showed men that helping those in need, even if it required a personal sacrifice, was the right thing to do. By Jesus's example, men have learned that loving fellow men and helping them is what God wants, and what they should try to do at all times. Jesus said that the people who carried out his teachings would be rewarded with eternal life. They were the true Christians.

There don't seem to be too many people left with the qualities of a true Christian, but I'm proud to say that I know one. This man is the rector of St. Christopher's Church in Kailua, and his name is Dr. Claude Du Teil. Through his behavior and actions toward his fellow men, he has continued the work of Christ. He has unselfishly aided those in need, and shown love to everyone he has come in contact with. Dr. Du Teil is indeed a true Christian.

Of all the places I've travelled, and all the people I've met, I don't think I've ever found anyone with a heart quite as big as Dr. Du Teil's. He is practically bursting with generosity and love.

Every Sunday when I go to church, I don't just hear an hour's worth of "hellfire and brimstone" sermon from the man in the pulpit. I listen to an hour's worth of person-to-person

communication of feelings and ideas in a friendly, personal atmosphere. I come away feeling that Dr. Du Teil has given every one of us there a little bit of his love and wisdom to carry around in our back pockets for a while and to pass on to someone else who needs it more than we do.

No one should be so wrapped in religion that he is unable to sit back and laugh at things once in a while. The more we let our individuality show, the better, and that's how it seems to be with Dr. Du Teil. The Sunday morning sermons he delivers reflect his marvelous sense of humor. For example, who else but Dr. Du Teil would deliver a Pentecost sermon on chocolate bishop's hats and red candy flames, or one on oatmeal and raisins? Even though his sermons are humorous, a lot of wisdom can be found in them, buried underneath the chocolate bishop's hats and oatmeal with raisins.

Dr. Du Teil never hesitates to welcome visitors from other parishes to our church, and to talk to everyone over a cup of coffee. He has a smile and a sincere greeting for everyone he meets. Dr. Du Teil will joke around with them and make silly remarks about the beer boxes in the corner, or the roof, or anything else that catches his interest.

Dr. Du Teil may constantly show his sense of humor to us, but just as frequently his wisdom and leadership will surface. He seems to know almost instinctively what to do in a given circumstance, even though others may not agree with his judgment. One incident I recall deals with a certain family of two parents and ten offspring. They had a notorious reputation for being trouble-makers and no-good bums. In fact, they had been shipped off to Australia in the hope that they would stay there for good. Well, they didn't. They returned to Honolulu after a while, with nowhere to go, no money, no food, no clothes, no friends and a huge parking charge on the car they had left at the airport for over a year. No one would even get near this family...no one but Dr. Du Teil. He refused to judge the family by their reputation. Dr. Du Teil went down, bought them all breakfast, got their car for them, and fixed them up with a place to stay at our church. Paying no attention to the shocked protests people were directing at him, he got the family a house, the older kids jobs, and the younger kids in to school. This incident is just one of many in which Dr. Du Teil has done something no one else will do, and it's turned out a shining success.

Dr. Du Teil devotes a lot of his time to bailing people out of tight spots, and he gives his time cheerfully. He doesn't grumble about getting hauled out of bed at two in the morning to help someone out; or going to scores of coffee hours to chat with neighbors and friends when he intended to stay home and watch T.V.

These are just a few of the qualities that make Dr. Du Teil my favorite Christian. The list is practically endless. Dr. Du Teil's friendliness to everyone, his wisdom, the leadership he provides for St. Christopher's Church and the community, and his devotion to helping anyone who is in need earns him a special place in my heart, because Dr. Du Teil is a very special person. It's people like Dr. Du Teil who keep the world turning, and without them, our society would degenerate into chaos and upheaval.

EDITORIALS

Episcopalians and "Empowerment"

INTERVIEWED recently by the press in Denver, the Presiding Bishop spoke his mind candidly on some of the major issues confronting the Episcopal Church today. *The Rocky Mountain News* of Mar. 3 reports:

"Touching on the controversial General Convention Special Program (GCSP), the social action program for which he was the major architect, Bp. Hines reported that the reading received during church visitations 'indicates that the general empowerment (self-determination) principle of minorities as it was approved at Seattle (during the 62nd General Convention in 1967) ought to be sustained and re-affirmed.'"

This reading is surely debatable. The people who spoke for the dioceses in the course of the visitation program last fall gave GCSP a low priority rating, indicating that they, and the rank-and-file members for whom they spoke, do *not* consider "the general empowerment principle of minorities as it was approved at Seattle" something that Episcopalians should put at or near the top of their corporate church agenda; for what they have had since 1967 is what was approved at Seattle, and the rejection of that program by Episcopalians is quite general and quite emphatic.

When people are asked if they approve of some "general principle" such as that of minority empowerment they have a strong tendency to answer affirmatively. But questions about general principles are, as a general principle, quite meaningless, and we wish that all to whom such questions are put would show themselves good Aristotelians rather than Platonists and would ask in reply: Will you kindly restate your question in particulars rather than universals? Only questions about specific proposals for action can have much rational weight. Who doesn't want poor and disadvantaged minorities to cease to be poor and disadvantaged—as a desideratum?

So, if you ask Episcopalians generally about the general principle they will be generally for it, like being generally against sin. But the right question to put to them would be something like this: Do you believe that the Episcopal Church should help to finance political action groups and movements whose aim is the empowerment of minorities? If that question were put to all communicant members of the church in good standing, the response would be an overwhelming Nay; and we all know this perfectly well.

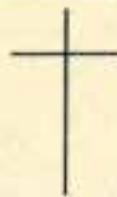
To be sure, the majority may be wrong in its view of the matter, but that is another question. Bp. Hines believes that the Episcopal Church generally approves of GCSP as it has been and is. We think otherwise.

In the same interview the Presiding Bishop stated his view that if the Nixon Administration's proposed cuts in federal welfare programs "mean what they seem to mean, there will be more need for empowerment programs like the GCSP of the Episcopal Church. I hope the Episcopal Church will take cognizance of this. If we don't, then what results in the streets could be worse than it was in 1967."

Here again we have to disagree with Bp. Hines's "readings" both of the federal government's actions and the potentialities for civil disorder in American society. Like most other liberal commentators on the subject, he overlooks the fact that the Nixon budget provides increases, not decreases, in areas of social concern. But the axe is being applied to many "Great Society" programs, which, it is contended, actually consist of "throwing money at problems." If there is any validity in this (and even as doughty a liberal Democrat as Governor Pat Lucey of Wisconsin admits that there is), it may be that a federal government that quits trying to solve social problems by throwing money at them will get farther in its quest for formulas that actually work. It is further possible that if all Americans depend less upon Big Daddy in Washington to solve their problems by checkbook magic there will be more initiative and effort on the local level by people to tackle their problems in their own way.

Bp. Hines's view that the only way to keep the poverty ghettos from exploding in violence is by spending money on empowerment programs seems to us needlessly exclusive. There may be other, and better, ways of helping the poor to help themselves.

We urge members of the forthcoming 64th General Convention to consider that the time has come for it to re-examine GCSP as radically as the federal government is re-examining its welfare program, and to ask this question above all: Is this financial grant-making approach to the problems of the poor the appropriate one for this church, or any other church? Should "815" be a substation for HEW?



Games Christians Play

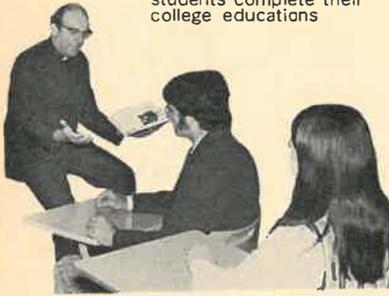
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Until last became first:
And we sit the elite in the same stadia,
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News of the Schools

Continued from page 9

both to themselves and to the church to have been . . . called to the exacting duties of this sacred vocation."

■ The Very Rev. Frederick H. Borsch was inaugurated as fifth Dean of the **Church Divinity School of the Pacific, Berkeley, Calif.**, on Feb. 14. Celebrant of the Holy Eucharist was the Presiding Bishop of the Episcopal Church. The Church Divinity School of the Pacific, founded in 1893, is the only fully accredited seminary of the Episcopal Church in the far west.

■ At **Hoosac School, Hoosick, N.Y.**, a dormitory has been renovated to house the school's library facilities. Living quarters for ten boys have been retained on the upper floor of the former Wood Hall, but the rest of the building has been remodeled to provide a place for 10,000 books, a language laboratory, and music rooms.

■ Gillette Hall, a dormitory housing 28 girls and three faculty families at **Saint Stephen's Episcopal School, Austin, Texas**, was completely destroyed by fire during the Christmas holidays. Although no damage was done to surrounding buildings and there were no injuries, the resident faculty families lost all their personal possessions. Dr. A. W. Becker, headmaster, set the loss at \$325,000 which is an estimate of the cost of replacing the building. While plans for rebuilding are being drawn up the girls are being housed in another dormitory.

■ Enhancing the campus of **Saint Paul's College, Lawrenceville, Va.**, for the 1973-74 session will be a new \$1.2-million

building. The fully air-conditioned structure, which will house the departments of humanities, business, education, and social science, will include classrooms, faculty offices, conference rooms, and other facilities. Funds for construction of the building, which is located on the site of the razed "Long Island Building," came from HEW's Title III and from a capital-funds drive initiated by the college.

■ During the month of July young women, 18 and over, will be given an opportunity to become temporary members of the community at the Mother House of the **Order of Saint Helena, Vails Gate, N.Y.** The special study, worship and work program is designed for women who are interested in exploring the possibility of commitment through a religious community.

■ After a test period to assess public demand, the Board of Trustees of **Saint Mary's School, Peekskill, N.Y.**, approved the admission of boys as day students in grades 8-12. Now any qualified student may apply for admission to the school, which will be known as St. Mary's and St. John's. The Rev. Julien Gunn, headmaster, states that the school is fortunate in having "an endowment which will help defray the expenses of the changeover." Tuition for both boys and girls will be \$1,700 a year.

■ A Musical Tea and Art Show, sponsored by the AAUW, was held at **Voorhees College, Denmark, S.C.** The show featured a variety of arts and crafts and was attended by members of the community, alumni, students, faculty and staff. . . . The 45-member College Concert Choir, under the direction of Miss



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CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

Paulette Butler, has traveled to neighboring states on a spring concert tour, presenting a program of sacred music.

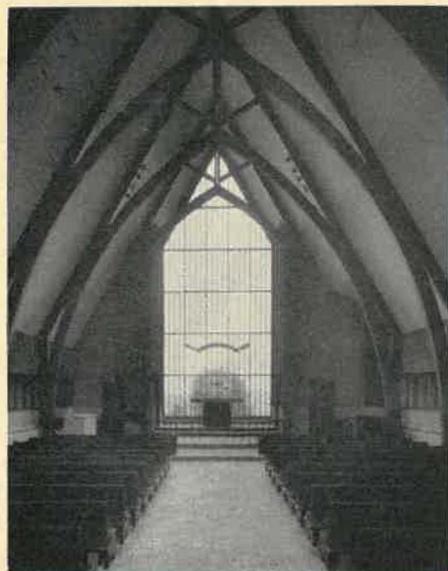
■ George L. Potter, a 1909 **Howe Military School** graduate, has donated a \$1.8-million oil painting collection to the school. The seventeen paintings, by the German artist A. F. Gerstmayr, are historical and religious in theme. A public showing is planned.

■ "Workshop for Parish Clergy: Renewal in the Small Parish" is the theme of the five-day workshop-lecture program being offered at **Nashotah House, Nashotah, Wis.**, July 16-20. Lecturers will be the Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rev. Reginald Fuller, professor at Virginia Seminary; and the Rev. Louis Weil, associate professor at Nashotah House.

■ "Give in a gang" is the new slogan of the freshman student nurses at **Saint Luke's Hospital School of Nursing, San Francisco**. They, along with groups from several community organizations, are actively campaigning to attract new blood donors throughout Northern California. More than 80 pints of blood were donated by Saint Luke's students, thus providing a vital service to hospitals in the area.

■ "The Saints Rejoice! Again" is the recently released follow-up to the first record, "The Saints Rejoice!" which students at **Saint Andrew's School, Saint Andrews, Tenn.**, cut in 1968. The Rejoice! singers and band will also perform their Rejoice Mass while on tour during April in Georgia and Florida.

■ Faculty members at Kansas City's **Saint Luke's Hospital School of Nursing** are using team teaching to integrate concepts from all areas of nursing. This new method has reduced the curriculum from 33 to 27 months and has proved effective in equipping students to deal with a variety of problems.



The chapel at St. John Baptist School

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News of the Church

Continued from page 11

example, daily Bible reading is required, but the amount is not specified. "The idea is to help, not burden," the members, Sr. Angela explained.

She, herself, does pastoral care at St. Luke's Hospital for open-heart surgery patients and their families and is also administrative assistant to the associate director of a business college.

The Rev. Philip Brinkman, rector of St. Mary's Church, is chaplain of the order which is under the auspices of the parish.

Changing Family Life Affects Postulants

Changing conditions in U.S. family life are making it harder for young women to accept the life of a religious order, according to members of the Community of the Transfiguration in Glendale, Ohio.

But the 44 sisters of the order feel their group is holding its own, given the social situation. They are concerned more with renewal than survival as they mark the diamond jubilee of their order throughout 1973. Last month, the sisters observed the anniversary of the founding of the community with a service of Solemn Evensong in the convent chapel at Glendale.

Many women inquiring about the convent do so in spite of their families rather than with family support. Some have trouble with the vow of obedience; some leave because they find the life of poverty and chastity impossible to affirm.

Today, there are six young women in the order's novitiate.

The Community of the Transfiguration was founded in 1898 by a Presbyterian convert to the Episcopal Church. In addition to the mother house in Glendale, there are branches in Texas, California, Hawaii, Puerto Rico, Japan, and the Cleveland area.

Holy Communion and five prayer periods are part of the daily convent life, as are private meditations.

Silence is observed from 9 P.M. until after breakfast is completed, except when duty calls. And duty does call since the sisters maintain a residential school and a nursing home on the convent grounds.

PUERTO RICO

WCC-Chosen Delegates Criticized

The Evangelical Council of Puerto Rico is displeased over what it considers an arbitrary manner in which island delegates were chosen for a World Council of Churches' meeting on development held recently in San Juan.

The Rev. Antonio Rivera Rodriguez, executive secretary of the evangelical group, complained that 10 local delegates chosen by the Puerto Rico Industrial Mission were "leftists" and not representative of the churches in his organization.

He also criticized a resolution approved by a majority of the conference participants supporting Puerto Rican independence. If the conference saw the Puerto Rican commonwealth arrangement with the U.S. as "political imperialism" then the WCC meeting represented "religious imperialism," he said.

Sr. Rodriguez said he protested the selection of the 10 Puerto Rican delegates to WCC headquarters in Geneva. The reply from Dr. Philip Potter, WCC general secretary, arrived as the conference ended and was "not satisfactory," he said.

The Puerto Rico Industrial Mission, headed by the Rev. Richard W. Gillett, Episcopal priest, helped to plan the meeting, the theme of which was "Power and Development."

ECUMENICAL RELATIONS

Anglicans Fill Key Roles

Call to the North, the all-church evangelistic campaign throughout the North of England launched last year as a special project, will continue as an ecumenical movement.

The decision was taken at a meeting held under the joint leadership of the Most Rev. Donald Coggan, Archbishop of York, the Most Rev. Andrew Beck, Roman Catholic Archbishop of Liverpool, and Dr. John Marsh, former moderator of the Free Church Federal Council.

According to the Rt. Rev. John Denis Wakeling of Southwell in the north-central county of Nottingham, the Call to the North is "not an exercise in Christian unity but in evangelism. We must get on with the work and if others can join us or we can support them, all the better, but let us never be deflected from the job. Unity has never been an end in itself."

SPIRITUALISM

Medium Accused of Some Cheating

Associates of the late Arthur Ford say they have found evidence that the "spiritual medium" cheated in a widely publicized 1967 seance in which the former Bishop of California believed he communicated with his son.

Allen Spraggett, a Toronto journalist, and the Rev. William V. Rauscher, of Woodbury, N.J., report in a book that Mr. Ford had done research on deceased friends who allegedly sent messages to the late Rt. Rev. James A. Pike from the spirit world. Their book is entitled *Arthur Ford: The Man Who Talked With the Dead*.



One of the paintings in Howe Military School's new collection

Mr. Spraggett arranged the 1967 seance which was shown on Toronto TV. Canon Rauscher is rector of Christ Church, Woodbury, and Mr. Ford's literary legatee. Mr. Ford died in 1971.

In the Toronto session, Mr. Ford allegedly "reached" James Pike, Jr., who committed suicide in 1966, through a spirit named "Fletcher."

Dr. Pike later affirmed that he believed contact had been made with his son but he was less impressed with the messages from the boy than with obscure details said to have come from two former colleagues, the Rt. Rev. Karl Morgan Block, and the Rev. Louis W. Pitts. Details on those men, Dr. Pike said, convinced him the seance experience was valid.

And it is exactly on the details involving Bp. Block and Mr. Pitts that the Spraggett-Rauscher research suggests that Mr. Ford had prior knowledge. They claim that the information in question was contained in *The New York Times* obituaries found among Mr. Ford's papers.

Mr. Spraggett wrote in the book that Mr. Ford "was a genuinely gifted psychic who, for various reasons, scrutable and inscrutable, fell back on trickery when he felt he had to."

The two authors said that Mr. Ford was an avid collector of obituaries, had a keen memory, and reportedly admitted to fakery during a period of alcoholism.

The Canadian insists that a second and private seance in which contact was made with Dr. Pike's son remains convincing.

Mr. Spraggett told *The New York Times* that Mr. Ford was a "deeper enigma" after he wrote the book than before. He described the medium as a "wizard" and a "bit of a saint" as well as "a manic-depressive" and a "driven denizen of his own heart of darkness."

COCU

UCC Council Backs Continued Membership

A recommendation for endorsing continued membership of the United Church

of Christ in the Consultation on Church Union (COCU) will be offered to the UCC general synod in June.

If adopted, the policy would require the two-million-member church "to mobilize full support for the COCU process, particularly as it seeks new directions in experimental processes of growing together."

Dr. Paul Crow of the UCC is the top-ranking officer in the COCU organization.

WASHINGTON

Senator Urges Resisters to Surrender

U.S. Sen. Charles Percy of Illinois has proposed that draft resisters in self-exile or in hiding might consider surrendering instead of waiting for the uncertain possibility of amnesty.

He said surrender is a possibility for readmission into American society because those who have voluntarily turned themselves in have usually received light sentences and been placed on probation.

An Associated Press survey of Selective Service statistics indicates that instances of probation are on record. Only one-third of the accused draft evaders prosecuted in federal courts are convicted, and nearly three-fourths of those convicted are being placed on probation, AP said.

However, Walter H. Morse, general counsel for Selective Service, said, "It is anybody's guess what penalty will be imposed by an individual judge in an individual case."

The AP said that in January 1973, 337 draft cases were handled, with 225 being dismissed upon induction; 25 men were acquitted, and 87 convicted.

Draft statistics show 292 Selective Service violators currently in prison, 5,656 under indictment (including 4,600 listed as fugitives), 6,969 under FBI investigation, and 2,513 under review before reference to a U.S. attorney.

The senator said he does not see any

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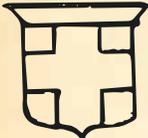
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amnesty in the near future and could not himself vote for even conditional amnesty with some POWs still not returned and other military personnel unaccounted for in Indo-China.

ORGANIZATIONS

Homosexual Congregations Seen as Problem

The National Council of Churches and Reform Judaism may be faced with similar problems next year, stemming from the organization of homosexuals into religious groups in Los Angeles.

Both the NCC and the Union of American Hebrew Congregations very likely will be asked to admit homosexual movements into membership in 1974.

The four-year-old Universal Fellowship of Metropolitan Community Churches, launched in Los Angeles, says it asked about NCC affiliation in 1970 and was told a church must have 50 congregations and a constituency of 20,000. The Rev. Troy Brown, founder, says the movement now has 40 congregations and 15,000 members.

A Jewish congregation of homosexuals reportedly has been forming since last year with the help of the Pacific Southwest office of the Union of American Hebrew Congregations.

Rabbi Erwin Herman, regional director of the Reform organization, said the agency's bylaws and constitution indicate that there is nothing to prohibit an otherwise qualified synagogue in the liberal Jewish tradition from affiliating.

Reaching 50 congregations with 20,000 members would not automatically qualify the Metropolitan Community Churches for membership in the NCC. In fact, these figures do not represent a formal

requirement, although they are among 10 guidelines used by a committee that recommends new member churches to the NCC's governing board.

Formal stipulations are that an applicant group subscribe to the preamble of the NCC's constitution; receive two-thirds affirmative vote of the delegates of member communions voting separately at a governing board session; and accept responsibility for the work and purpose of the NCC.

While the "gay" church would meet some of the 10 guidelines of the NCC in terms of church organization, it probably would not fulfill others. And there is speculation that the council's governing board would not provide the two-thirds vote needed for approval if all the guidelines were met.

CANADA

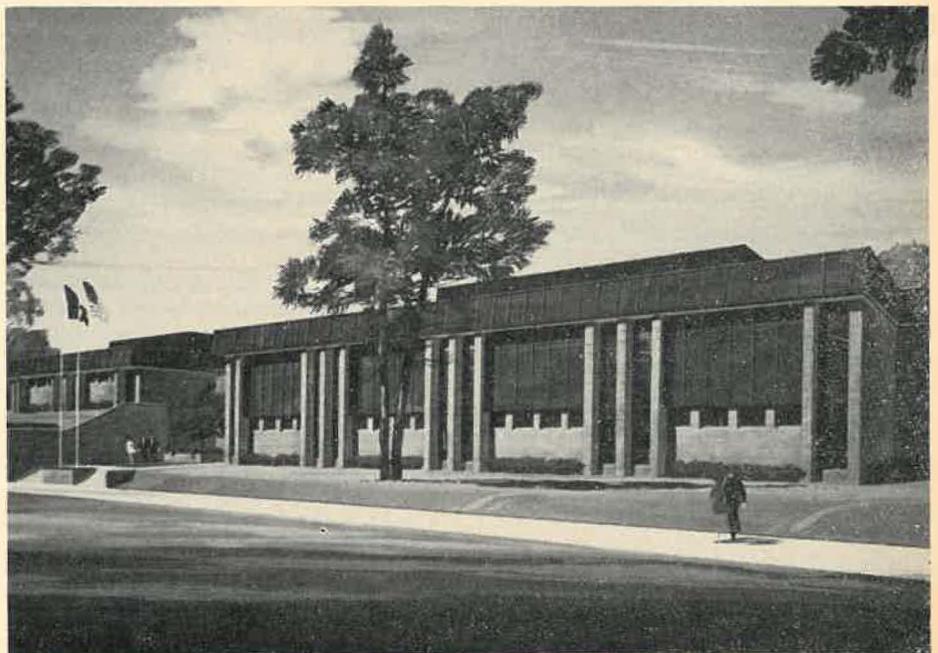
Sensationalism Over Cannibalism Deplored

The Primate of Canada has deplored what he called the sensationalism of some media reports about the cannibalism of a pilot of a plane that crashed in the wilds of the Canadian Northwest Territories.

In a letter to *The Toronto Star*, the Most Rev. E. W. Scott said many of the media were guilty of a sensationalism "that adds nothing to our knowledge," and "played up the negative side of human curiosity."

A Royal Canadian Mounted Police inspector testified at an inquest that the pilot, who broke both ankles and a kneecap in the crash, revealed that he had eaten the flesh of a nurse who died in the crash.

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the "morality" of the act of eating human flesh, Abp. Scott said: "It is the norm of our society that humans do not eat human flesh, but it is equally the case that other options are also available.

"The canon against the eating of human flesh would be a useful guide in 99 cases out of a 100. But in the hundredth, it may well be that there are necessities in the situation that know no law."

Earlier, other Canadian churchmen expressed conflicting views on the subject.

The Rev. Andre Naud, a Roman Catholic professor of theology at the University of Montreal, described the eating of flesh from a dead person, in an emergency to preserve one's own life, as a matter of "common sense." A similar opinion was expressed by the Rev. Wilford C. Picketts, president of the Maritime Conference of the United Church.

On the other hand, Kenneth Little, presiding overseer of Jehovah's Witnesses in Canada, and Chief Rabbi Pinchas Hirsprung of Montreal, agreed by condemning the eating of human flesh under any circumstances.

SWITZERLAND

Fight Annulment of Ban on Jesuits

More than 3,000 Swiss citizens demonstrated in Berne against a government-sponsored bill to lift a 125-year-old ban on Jesuits. The protest was organized by a group calling itself the Action Committee for Maintenance of Confessional Peace.

The group wants the country to retain its 1848 constitutional ban on Jesuit educational activities and on the setting up of new Roman Catholic monasteries and convents.

Both houses of the Swiss Parliament have approved the annulment bill which the government introduced in January 1972, on the grounds that the constitutional ban is "unjustified and contrary to fundamental liberty and to the principle of equality before the law."

Since abrogation of the ban involves a constitutional amendment, it will be submitted to a national referendum May 20.

The interdictions were written into the 1848 constitution following an 1847 "Sonderbund" insurrection of Roman Catholic cantons in Switzerland's brief secessionist war. The provisions were even more sharply drawn in 1874 as a reaction to the part the Jesuits were then popularly supposed to have played in provoking the 1847 insurrection. Specifically, the 1848 ban forbade the Society of Jesus to own land, to conduct schools, or to officiate in churches.

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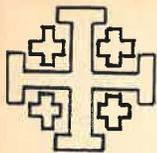
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Book Reviews

COME AND FOLLOW. By F. Washington Jarvis. Seabury Press. Pp. 252. \$3.95.

Come and Follow is a book on Christian discipleship which many people will find very helpful. It arises out of sympathy and understanding toward the confusion and meaninglessness which so many of us find too often. It sees Christianity as God's best revelation to men concerning the purpose of creation and the meaning of human life within it.

The main portion of the book is given over to an account of Jesus's teaching and his challenge to men to be his followers. There are many generous quotations from the gospels. The setting of these quotations within the author's brief commentary may well be the book's chief value. The final chapters deal with the history of the church and its sacramental and creedal faith as the Anglican Communion has received the same.

Some may be unhappy with Washington Jarvis's rather loose stance on a few dogmatic issues. But all in all, the book should prove a useful tool for anyone who wishes to be a better disciple of his Lord and Savior.

(The Rev.) M. FRED HIMMERICH
St. Paul's, Watertown, Wis.

THE POLITICS OF JESUS. By John Howard Yoder. Eerdmans. Pp. 260. \$3.45 paper.

John Howard Yoder brings a wide range of scholarship to bear upon the claim "that Jesus is, according to biblical witness, a model of radical political actions." He takes us through the Gospel

of St. Luke to prove this and shows that Jesus, having at Nazareth proclaimed the prophetic terms of Jubilee, ushered in a concept of non-violent social and political action valid for this or any other era.

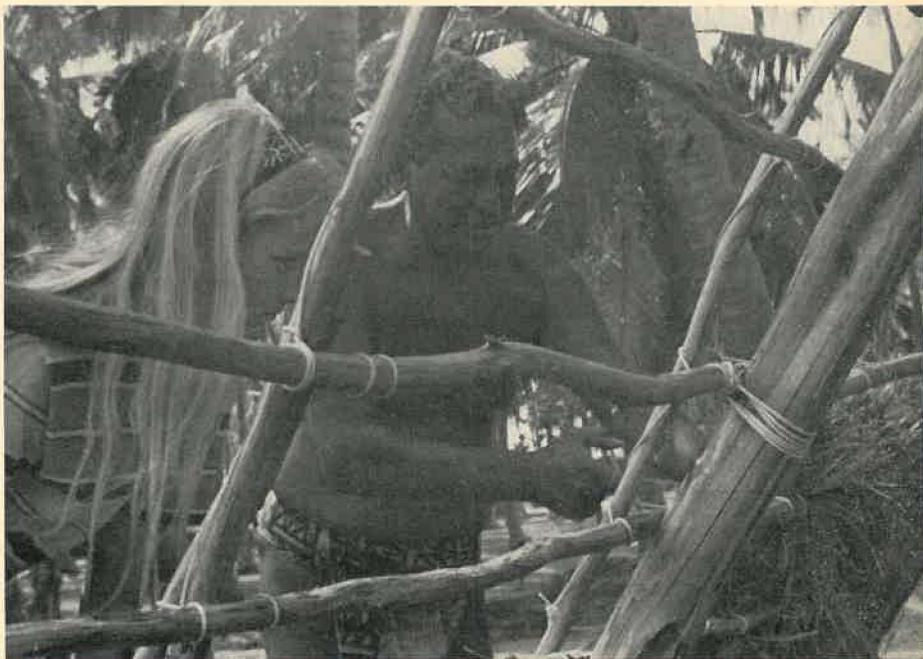
Unfortunately there emerges from the author's treatment of scripture a diminution of both Jesus and his mission. No matter what the context, it is misleading to describe Jesus as "a reforming rabbi" and his death as "the very political death upon the Cross."

To the reader it appears that the author's arguments frequently fail to bear the weight of his conclusions and that his recourse to scripture is, at times unduly selective. But this conclusion does not excuse any of us from the responsibility which is the concern of *The Politics of Jesus*—namely social justice.

(The Rev.) RODNEY N. USHER-WILSON
Contributor to *The Living Church*

A COLLOQUY ON CHRISTIAN EDUCATION. Edit. by John H. Westerhoff, III. United Church Press. Pp. 254. \$5.95.

There are probably no words that carry more innuendoes of frustration and guilt for the parish priest and active layman than the words, "Christian education"! No matter how they are interpreted—as embracing the whole thrust and purpose of a parish in its community or as restricted to an hour or so of classroom activity among children on a Sunday morning—no one can hear these words without feeling that almost everything is going wrong. Despite the fact that a really intense effort involving some very earnest



Learning to thatch at Seabury Hall, Makawao, Maui, Hawaii

and creative people has been made, all the insights and techniques of the social sciences have been brought to bear upon the problem, and the impact and urgency of the radical theologians united with the current rediscovery of the Bible as alive and compelling—despite all this, we are still unhappy and we are not doing a good job.

I wish that I could say that *Colloquy on Christian Education* is a statement that shines like a great light and that after reading it we will find all our fears and fumbblings resolved in one new and mighty program. It is not, and the authors of the essays (a brilliant assemblage, ecumenical and intelligent) would be the last to expect it to be.

However, this book is exciting reading. A few of the essays in particular struck me. In "A Pedagogy for Christians," Joseph Williamson has some particularly pungent comments on our whole idea of the educational process in general. He faults the hierarchy of authority and the anti-communal and competitive values that are so deeply rooted in our educational institutions. Although he doesn't say so, I am sure he would feel that "Sesame Street" is an infinitely better model for our Sunday schools than the public-school classroom.

Robert W. Lynn, in a remarkable essay entitled, "A Little More 'Know-Why,' Please," traces the development and history of the goals of Protestant Christian education in the United States and finds that even the most liberal and "relevant" of Christian educators today are trembling before the bankruptcy of their convictions.

I have not mentioned the "practical" section of the book with its various models and examples of successful programs and curricula. Although they are interesting and will be helpful to some, the real meat of the book lies in the questioning and examination of the goals and history of Christian education. The title and theme of Rachel Henderlite's essay, "Asking the Right Questions," might well characterize the book as a whole. It does ask the right questions.

(*The Rev.*) GEORGE C. L. ROSS
St. Mark's, Milwaukee

◆
THE RISE OF RADICALISM. By Eugene H. Methvin. Arlington House. Pp. 584. \$9.95.

In this book, Eugene Methvin—a senior editor of the *Reader's Digest*—attempts to explain the contemporary phenomena of New Left radicalism in terms of the messianic and Edenic movements of the past. Offering his own "apostolic succession," Methvin draws a line from Plato and Rousseau to Mark Rudd and Angela Davis, stopping along the way to examine such figures as Maximilian Robespierre, Gracchus Babeuf, Marx, Lenin, and the Russian rebels Chernyshevsky, Nechayev, and Tkachev. All such agitators, according to the author, were products

of "political pathology," reacting in juvenile and hysterical fashion against a world they never made.

There is a real need for a historically-grounded critique of much New Left ideology, particularly as concerns its anti-intellectualism, "revolutionary" cant, and latent totalitarianism. *The Rise of Radicalism*, however, possesses neither balance nor depth. Basically a-historical, it takes figures out of their historical context in order to drive home the author's point that revolution arises from mental aberration. Using logic that even Ann Landers would find questionable, Methvin succeeds in misunderstanding ideas and movements with consistency, even with vigor.

It is in the author's treatment of Marx and Hitler that Methvin reveals himself most hopelessly out of his depth. To comment that "Marx's writings are the worst place . . . to understand him" is both silly and arrogant, for even as Christian a scholar as Herbert Butterfield finds Marx (for all his faults and pitfalls) offering valid historical insights. Hitler—as is noted in Walter Laqueur's excellent *Russia and Germany* (1965)—saw Marxism and Russian power rooted in a Jewish world-conspiracy, yet Methvin attempts to interpret him as "The Electronic Leninoid." While an indulgent reader can tolerate a grating style (Hitler, like St. Paul, is a "movement-monger"), even freshman textbooks might show the author that great revolutions are not made by professional revolutionaries nor are they manifestations of abnormal psychology. Rather they break out when otherwise moderate people see no alternative just course.

JUSTUS D. DOENECKE
New College, Sarasota, Fla.

◆
CHRISTIAN SYMBOLS ANCIENT AND MODERN: A Handbook for Students. By Heather Child and Dorothy Colles. Charles Scribner's Sons. Pp. 270. \$17.50.

For anyone who enjoys the simple aesthetic experience of picking up a well-made book and savoring the binding, the type design and format, the paper, and the tight "feel" of a new book before reading it, this example of the publisher's work will be a disappointment. In spite of its high price, *Christian Symbols Ancient and Modern* is physically a dreary piece of work. The paper is that dusty stuff which is being used more and more these days in England. This is not the American recycled paper for which one might find good excuse. The line drawings and halftones are fuzzy with a dismal gray on gray effect. The frontispiece, where the publisher could have used a color plate to great advantage, is the glorious Christ in Majesty from the Codex Aureus of St. Emmeram (one of the artistic triumphs of the Carolingian Renaissance). It is reproduced in bleak black-and-white as a line drawing. Any "majest-

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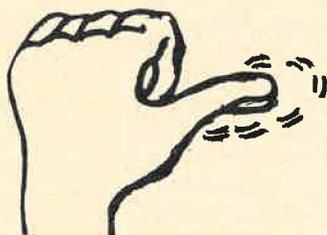
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ty" goes quite unnoticed. One would think that for over \$17 an occasional bit of color might have been included even in an American publisher's release from English union printers. The best features of the book visually are a gold and puce (!) dust jacket and strong green endpapers.

Although *The Subject Guide to Books in Print* lists 85 existing titles on the subject at hand (pp. 603-604) two nice English ladies evidently thought the time right for yet another to be brought forth. Unfortunately, the work they have produced adds little to what is already available. Heather Child and Dorothy Colles themselves include a bibliography of four pages for further reference. The book would be, in fairness, a useful compilation of Christian symbolism and iconography for anyone studying the field, *i.e.*, vestment makers, stained-glass window artists, etc., if no other standard work were available.

This reviewer is the director of the collection for a library where he purchases all of the books. He has long felt the need for a two-year moratorium on book publishing. Upward of 240,000 titles were published last year just in the United States and Western Europe alone! There is something very wrong when publishers continue to bring out excessively priced books for a limited trade when good works in the field already exist in abundance. Perhaps the authors are laboring under that quaint English notion that everyone in the United States is subsidized by the federal government!

(The Rev.) CHARLES ELDON DAVIS, D. Phil.
Priest of Northern California

THE BOOK OF PROVERBS (The Cambridge Bible Commentary). By R. N. Whybray. Cambridge. Pp. 197. \$6.95.

R. N. Whybray has succeeded in providing the layman and serious student alike with a scholarly and lucid introduction and commentary to *The Book of Proverbs*. This work, using the text of the New English Bible, introduces the techniques and theology of the Hebrew wisdom tradition while it guides the reader through the diverse components of this collection of proverbs. The commentary gives insight into both major themes and particularly obscure words and phrases. This book recommends itself not only by virtue of its lucid style and simple format, but by its quite valuable set of indices for important themes as well as the usual major words and subject matter.

(The Rev.) ROBERT A. BENNETT
The Episcopal Theological School

INVITATION AND RESPONSE: Essays in Christian Moral Theology. By Enda McDonagh. Sheed & Ward. Pp. 206. \$8.50.

Enda McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland, sees moral theology as the section of catholic theology which is in

Educational institutions listed in this special issue will be glad to send complete information. When writing them, please mention **THE LIVING CHURCH**.

need of the most sweeping reforms in present theological renewal, and his essays are aimed at achieving some of this reform. He sees the task of moral theology to be the study of the divine self-giving we call revelation, with major emphasis on the "principle of love" as a way of life for man rather than to study "the law of God." His approach is refreshing and is developed in reference to several major ethical problems of today: for example, Christian marriage, birth control, abortion. *Invitation and Response* will be of special help to teachers of moral theology, but also to students.

(*The Very Rev.*) MALCOLM W. ECKEL
Christ Church Cathedral, Springfield, Mass.

HEALING IS FOR REAL. By Malcolm H. Miner. Morehouse-Barlow. \$2.95 paper.

Healing Is for Real by Malcolm H. Miner is an excellent, theologically sound, elementary book on Christian healing for both clergymen and laymen. As might be expected, few laymen have great expertise in this field, although some of them, particularly some women like Emily Gardiner Neal, have a grace second to none in this ministry. But why for the clergy? Because few clergy know about this ministry first-hand, few have any training whatsoever in theological seminaries, and if they come to it, they come to it by personal experience, the needs of those to whom they minister, or the guidance of a friend.

Many clergy have problems with such a ministry because it is so intensely personal. It involves touching people, "pressing the flesh," a problem some devout souls have in accepting the Peace. For some clergy it might seem pretentious. There is a real necessity to know that this ministry like that of celebrating the Eucharist is a ministry of God of which the clergyman is not agent but channel.

Coming from a medical family, Fr. Miner like many of us, came to the healing ministry, in spite of himself. His initially skeptical mind fought with his ultimate spiritual destiny.

One of the less sophisticated chapters is that on "Mental and Emotional Illness." Here, he immediately goes into sick marriages, long counseling, and the use of the laying-on-of-hands and prayer; he even treats us to the canard, "Praying together keeps them staying together"! He then narrates a story about an alcoholic who made a remarkable cure, a parishioner thrown drunk into jail, obviously out of his head. It indicates to me that the author was not really talking about "mental and emotional illness."

We are seldom aware of the degree of mental and emotional illness among clergy and parishioners. Personally, I dislike the expression "mental illness," as there really is no objective entity known as "the mind." There is a brain and there can be damage to it that can result in improper perceptions of reality. I believe

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that almost all illness called "mental" is essentially "emotional," which we all understand has no physical organ in the body, and it in essence concerns our "hearts" as when we pray "Almighty God, unto whom all hearts are open."

Here, modern medical knowledge helps us understand man's spirit. Modern man's brain built on the basis of the primitive cerebral cortex is the latest development in his evolution. His emotions are still older and go back to a heritage shared with animals. These forces often overpower the brain and whatever rational powers we have and develop are often used in the service of these emotional needs.

Moral and character disorders, matters often most appropriate to the psychiatrist's couch and the confessional, have many of their origins here. But forces operative must be understood before the laying-on-of-hands, prayer, or confession and absolution should ever be administered by the priest. Without standing side-by-side with the parishioner in facing such problems, the confessor-priest can do great damage.

Thus, the last several chapters, including the chapter on "You Can Heal," are a little too facile. The success stories,

most of them fascinating, are really dealing with illnesses that well up out of the emotions. The healings run the risk of covering over without resolving the fundamental disorder.

With this caution, I highly recommend the book for someone who wants an honest, condensed, and believing presentation of the healing ministry.

(The Rev.) JOHN BAIZ, D.D.
Calvary Church, Pittsburgh

THE ANALOGY OF EXPERIENCE: An Approach to Understanding Religious Truth. By John E. Smith. Harper & Row. Pp. 140. \$6.95.

John E. Smith, Clarke Professor of Philosophy at Yale University, is a specialist in American philosophy and the philosophy of religion. *The Analogy of Experience* shows quite clearly that he thinks within the thought patterns of American pragmatism, although it is difficult to ascertain whether he is more close to James than to Peirce. There are many Jamesian locutions throughout the book, but it is equally evident that Prof. Smith is more of a realist than James. Prof. Smith wrote a book on Royce. It may be that in his retreat from a Jamesian subjectivism he turned toward the objec-

tive idealism of Royce. Prof. Smith is not a subjectivist, but, as he approaches ultimacy, his language, beautiful as it can be, seems, at least to this reviewer, somewhat hazy. Neither Peirce nor James was hazy.

Despite certain quarrels with some aspects of the book, the reviewer is convinced that Prof. Smith's work is far superior to most recent books in the philosophy of religion and Christian apologetics and well worth the time of those who are beginning to move out of classical forms of theological reference. Prof. Smith does not make the great demands on his readers that the existentialists, the linguistic philosophers, and the phenomenologists make on the average American: there is a real world out there; and the analogical method is a necessarily valid way in which we may attain to a knowledge of God. God cannot be a "wholly other," because if God is a "wholly other," there must be a radical discontinuity between God and his world. We find the alternative to be the case: we can proceed confidently from our experiences in the world to a knowledge of God.

As one reads the book, one could wish that Prof. Smith had spent more time in answering the attacks of David Hume and Immanuel Kant on the older meta-

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physical-theological tradition; but, had he done so, he would have written a very different book for a different audience. It is evident that he chose to write a book for a highly literate audience which was not, however, composed of technically trained philosophers. In writing in such a fashion, he was probably wise: most technical philosophers would not have bothered to read the book. As it is, the book provides a transition to the more technical works. Perhaps, however, he may have felt that those strains in contemporary philosophy which are antithetical to religion should be ignored. I believe that James would have been of the same opinion.

Prof. Smith's book is more optimistic than the facts of our experience warrant. In this, he is a true American. He is also very sure of the capacity of the unaided reason to find its way without outside assistance. His optimism mars his treatment of St. Augustine, but it is probably

the case that most Americans would find St. Augustine much too radical. Prof. Smith rightly recognizes Augustine's importance for the thought of the West; in fact, he identifies himself with Augustine, but this reviewer finds him much closer to Thomas Aquinas as he develops his thesis. It may be that at this time in the history of western thought we should be happier with one who stands with Aquinas than one who stands nowhere.

(The Rev.) ROY E. LEMOINE, Ph.D.
Chaplain, USN (ret.)

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Deaths

Nettie M. E. Shoub, mother of the Rev. Donald A. Shoub, rector of Old Trinity Church, Tiffin, Ohio, died Feb. 27, in Mt. Clemens, Mich. She is also survived by one daughter. Services were held in Grace Church, Grosse Pointe, Mich.

Ella Mae White, mother of the Rev. Jonas E. White, Jr., of Montevideo, Uruguay, died Feb. 12, in Montevideo. Services were held there. Following cremation, the ashes will be buried in Lexington, Ky.

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The Rev. Edward E. Murphy III
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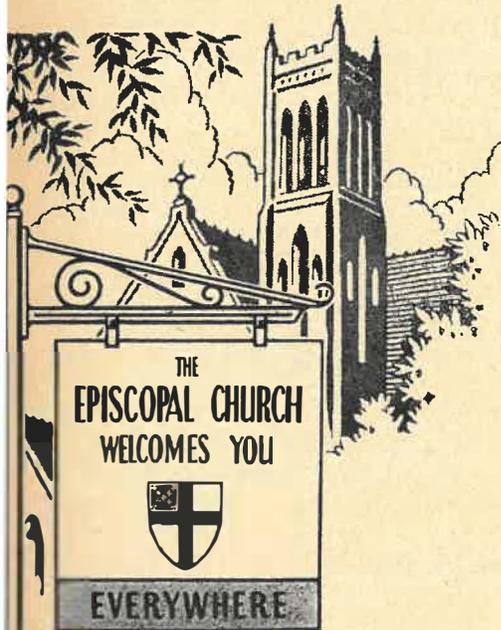
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(Continued from previous page)

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The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; 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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

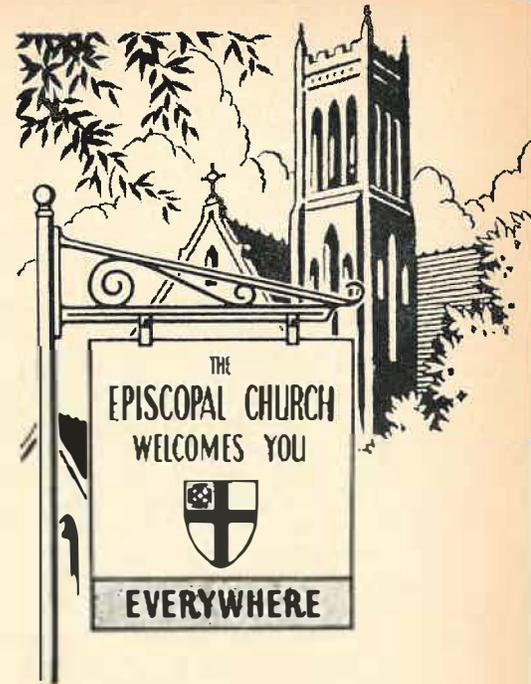
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10. Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION
118th St. and 85th Ave., Kew Gardens
Sun HC 7:30, 10; Tues 10; Wed 10, 6:15

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.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser (2S & 4S); Thurs & HD HC 10:30

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Haney, the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

HOT SPRINGS, VA.

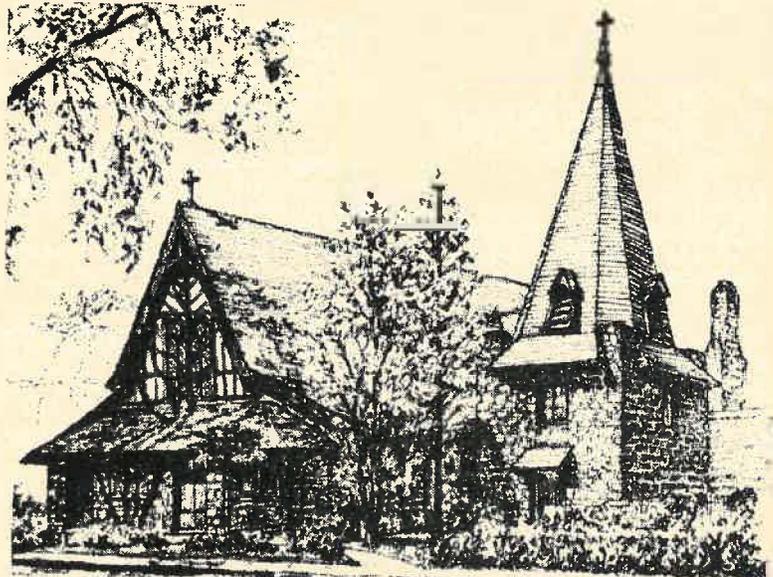
ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

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



CHURCH OF THE RESURRECTION
KEW GARDENS, QUEENS, N.Y.