

The Living CHURCH

Christian
Ghettos

A Day
to Remember

Fr. Wendt and Peggy
Williams: The theme was
"happiness and hope," [p. 5].



RNS

AROUND & ABOUT

— With the Editor —

But if we believe in the resurrection of the body and the life everlasting, can't we — or shouldn't we — just relax about death: our own, or anybody's?

Quite evidently the question will not down, and it will in fact up, because Christians go on (a) believing in the resurrection and (b) being very tense and troubled about death.

There's an old story about an evangelist who asked for a show of hands of those who wanted to go to heaven. One old man abstained. The evangelist questioned him: "Do you mean to tell us that you don't want to go to heaven?" "Sure I want to go to heaven," the nonconformist replied. "But the way you put the question, I figured you was gettin' up a bus-load for tonight!"

That's where most of us are. We hope our bus doesn't go tonight.

Christ in St. John's Gospel says that those who keep his saying will never taste of death. I have read commentaries on this which note the obvious fact that Jesus is not saying that his faithful followers and true believers will never experience bodily death. Rather, the commentators explain, when they die they will notice the experience as lightly as a tree might notice the dropping of a leaf. I have actually seen that weird simile in print. At least, I think it's weird. It is

meant to convey the idea that to the extent that one's life is in living union with the God of Life one has divine assurance that death is only an episode in life, like the worm emerging from its chrysalis to become a butterfly. As a Christian I cannot quarrel with that premise; in fact I positively and heartily embrace it. But it seems to me that all these smiling encouragements to casualness and lightness in the act of shuffling off this mortal coil do not square at all well with what I have seen in faithful Christians facing death, or felt in my own self.

Whether the death of a human being is really like a worm becoming a butterfly is itself a highly conjectural question. Moreover, the poor worm seems to go through quite an agonizing struggle. The emergence of a fetus from a human womb is such a travail. If the death of the body is a transitional event in that order, as I believe it is, it seems that those other events in its category are very little like the dropping of a leaf from a tree; there's a lot more sweat in them.

But this above all: If for one who truly lives with God death is simply nothing at all, why did the Son of God so agonize as he faced it in Gethsemane?

I suggest that there are two distinct, indeed unrelated, factors contributing to our dread of death. One of these was not

operative in the experience of Jesus. It is the sinful egotism, the self-centeredness that characterizes fallen man. I don't want to die because my death is the death of *me*. (And how will the world get along without *me*?) Call that a carnal (in the Pauline sense of Adamic and sinful) dread of death. Along with it is the other, and unrelated, dread which we may call natural. Its purpose is to make us literally careful of our lives. They are a gift from God, placed within our own power in such a way that we can waste or destroy them if we are careless. God wills that we shall freely put them at his disposal so that he can use them for the continuing creation of his universe, and such is our natural carelessness that if he did not endow us with a healthy fear of death we should blithely disregard the laws of life and health.

Nobody loved this mortal life more than did Jesus while he was in the flesh. He dreaded saying farewell to it, despite all its woes and hardships for him. And to the extent that we share his love of



this life and gratitude for it we share his dread of leaving it—no matter how beautiful and joyful the life to come may be.

Like the old gentleman, I hope my bus doesn't leave tonight. He, and I, and most of us, are like Jesus in that we like it here, as God intends that we shall.

But some good things must come to an end in order that some better things can come to a beginning; and as Christian believers contemplating death, our own or some loved one's, we may with quiet joy recall the promise of our risen Lord: "Because I live, you shall live also." It will not make our death any less of a travail, but it will enable us to realize that it is a beginning as well as an end. A mother's pain would be no less, as pain, if she didn't know what was happening to her in childbirth; but it would certainly be different.

Such is my rationale for this two-sided phenomenon of believing in the resurrection and also dreading death. If you say that my rationale is in fact a rationalization you are probably right; perhaps no rationale can be anything else. My only defense is that at this season (Eastertide) especially I can't help thinking about it, as I'm sure many others do.

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BCP Anniversary

In January 1549, Parliament promulgated the First Book of Edward VI as the official form of worship in the Church of England, and prescribed that on and after Whitsunday, which fell on June 9th that year, it must be used in all services of the church.

On Whitsunday in 1949 we had a nationwide celebration of the 400th anniversary of this momentous event in the life of the church.

Ought we not, this spring, to observe in some appropriate fashion the 425th birthday of the Book of Common Prayer?

RALPH CHAPMAN

Brattleboro, Vt.

GCSP

Thank you for printing the letter of the Rev. Gordon E. Gillett [TLC, Apr. 7]. He expressed far better than I can what I have been feeling about the criticism which Mr. Leon Modeste and the General Convention's Special Program have received.

In 1967 I rejoiced and gave thanks that the Episcopal Church under the inspired leadership of Presiding Bishop John Hines had embarked upon an area of Christian mission where the American Friends Service Committee has been working for many years.

Even if the General Convention's Special Program is no longer with us, perhaps the efforts made in 1967-73 have opened our hearts and minds to a wider dimension of Christian mission.

ANNE BROOKE SMITH

Warrenton, Va.

Unique?

In this my 35th year as a priest in the Episcopal Church, may I test a claim to uniqueness which is really of little consequence except to me?

I was baptized, confirmed and ordained deacon and priest in the Cathedral Church of St. John the Divine, New York. Of course, the cathedral is not a parish church, and it is my having been confirmed there for no other congregation that is peculiar.

Is there a priest among your readers who also received those four sacraments there?

(The Rev.) VINCENT H. STROHSAHL
Canon Missioner for
Allegany County

Cuba, N.Y.

Ministry to Migrants

Since I have been the Field Director of the Migrant Program of the Diocese of New Jersey for the past fifteen years, I have answered the letter printed in TLC of Feb. 24, written by the Rev. Canon Edmund W. Olifiers, Jr., and the Rev. Luis Quiroga. In

my letter to these priests I mentioned that over a fifteen year period we have accumulated a vast storehouse of sources of Spanish material; and, more importantly where we can get what we need.

As far as the eucharist is concerned, there is apparently a shortage of the Book of Common Prayer in Spanish, although they may still be obtained. The Liturgical Commission has a Spanish edition of the Holy Eucharist which evidently may still be obtained from the Diocese of El Salvadore.

Perhaps the most serious problem confronting us is that of suitable music for the Spanish people. Our Spanish edition of *The Hymnal 1940* is very inadequate. A priest working with the Spanish, of course, must be fluent in Spanish, but then he learns that the most important barrier is cultural; therefore, we do need music which is acceptable

to the Episcopal Church, even though it may not be in the Hymnal or any supplement, and yet is very acceptable to the Spanish. The Spanish people do prefer the guitar, the tambourine, etc., rather than the organ or piano; and, they like their own music.

Fortunately we were able to get a copy of "Canciones de la Iglesia-Joven," which is a Roman Catholic hymnal or song book from Ecuador. Within this fine hymnal there are very few hymns devoted to the Virgin Mary or the other saints, and their theological position follows very much the first prayer for "A Saint's Day," found on page 258 of our Prayer Book.

Clergy from other dioceses have phoned or written me from time to time about how to get free newspaper and radio time in Spanish sponsored by our church. All this is easy to accomplish if one knows whom to

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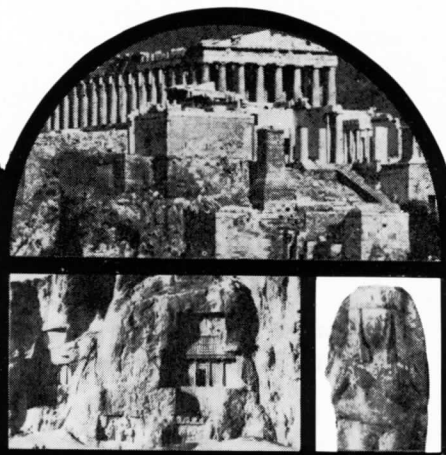
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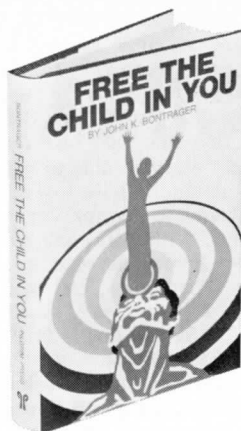
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see and where to go, especially with free radio time.

Another problem that occurs quite frequently is that what starts out as a summer program for the workers from Puerto Rico invariably turns into a 12 month program simply because each year more and more Puerto Ricans decide to remain in this country rather than go home. In addition to this every locality has its own particular problems. For example, here at St. Andrew's in Bridgeton, N.J., the local industries have decided to bring in people from Colombia to fill jobs in the plants and in the offices, since people from Colombia are very highly educated and extremely industrious. Therefore, at one time it was quite easy to work from May through Labor Day on the migrant program and still be a reasonably good pastor for a fair size parish, but when one has to do the work throughout the year, it does become a problem.

My only reason for writing this letter to you is to enlarge on the problem for emphasis; and, perhaps there could be regional meetings of clergy who are actively engaged in working with the Spanish-speaking people. The meetings would have to be regional since from telephone calls and correspondence that have come to me, the work reaches from New England down the Eastern Coast, across the lower states of our country, and up through California; and, of course, all our major cities have Spanish-speaking people from one country or another.

(The Rev. Canon) E. THOMAS HIGGONS
St. Andrew's Church

Bridgeton, N.J.

It's All So Simple

It has only required the following to get ready for Sunday:

- Mark the Collect for the Day in the Green Book;
- Mark the Old Testament Lesson in two Bibles, one for the altar and one for the lectern;
- Mark the Epistle and Gospel in three Bibles, one for the altar, one for the lectern, one for the organ;
- Mark the psalm in the Green Book (when available);
- Find and mark the appropriate portions in the loose-leaf altar book.

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The altar is beginning to look like the reserve section in the public library. We are considering taking out the pew racks and installing book shelves instead. Would one of our seminaries please consider awarding a Masters in Library Science?

What ever happened to the good old days when all we had to do was place three ribbons at page 67, page 71 and the propers for the day?

(The Rev.) GEORGE E. JOHNSON
Rector of St. James' Church
Columbus, Ohio

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May

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8. Dame Julian of Norwich
9. Gregory of Nazianzus, B.
12. Easter IV / Easter V
19. Easter V (Rogation Sunday) / Easter VI
20. Rogation Day / Alcuin, D.
21. Rogation Day
22. Rogation Day

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The Living Church

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May 5, 1974
Easter III / Easter IV

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HOUSE OF BISHOPS

Resolution on Lent to Be Introduced

The Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast, has prepared a resolution favoring a change in the season of Lent that will be presented to the bishops of the church for consideration at their meeting this fall.

The resolution states:

"WHEREAS, the season of Lent is increasingly ignored by the majority of church people because its length is excessive for the pattern of modern living, and

"WHEREAS, there seems to be no likelihood of a return to the living patterns which prevailed when the present length of the season was established, and

"WHEREAS, even in the early history of the church a much shorter period was observed, and the length of Lent has varied at different times in church history, and

"WHEREAS, the present process of Prayer Book revision gives us an opportunity to change this situation and such opportunity may not be repeated for a long time, therefore be it

"RESOLVED that the House of Bishops urges the Standing Liturgical Commission to include in its proposals for Prayer Book revision a proposal to shorten significantly the season of Lent, and suggests a Lenten season of two weeks duration."

Writing before Easter, Bishop Murray said, "As we move through one more Lent, which is so spottily observed as to be unknown to many churchmen, I have a deepening conviction that the designation of 40 days of fasting and penitence

in our present age is a farce. Furthermore, I see no possibility that we will return to a pattern of life in the future in which it is any more real or practical than it is today."

In suggesting that the period of Lent be shortened to the two weeks before Easter, he states that the two weeks should be taken "very seriously."

The bishop said he recognizes the value and importance of trying to develop a calendar which is uniform with the calendar of the Roman Catholic and Lutheran Churches.

"I believe," he continued, "they will all move in this direction, and that we have the opportunity to take the lead and be realistic about it now."

TAXATION

Churches Should Pay Taxes "on All Other Property"

Houses of worship should remain tax exempt but churches should pay taxes on all other properties, the Rev. Elmer S. West, Jr., told a Southern Baptist national seminar in Houston.

Mr. West also took a dim view of the "tax loophole" afforded ministers on housing expenses.

"I believe that when the founding fathers wrote the laws which exempted the churches from taxation," he said, "they had in mind only the place of worship."

The seminar on Christian confrontation with the economic crisis was sponsored by the Southern Baptist Christian Life Commission.

Mr. West, then director of the commission, is now pastor of the Ginter Park Baptist Church, Richmond, Va. He has not accepted a tax-free housing allowance.

"Five years ago I started weaning myself of the dependency on such a tax deduction," he said.

"Why should a minister be favored with a tax loophole on his housing expenses?" he asked.

"Many ministers fought the depletion tax write-off for big oil companies, and rightly so, but what about their own tax write-off?" he added.

In most parish situations, housing is provided in the form of non-taxable living quarters. In cases where homes are not church-owned or the clergyman selects his own housing, tax exempt allowances are paid. Sometimes, especially when the individual is employed by a

church agency, the amount of rent or mortgage payment is designated from salary as housing.

"The ministerial housing allowance has always troubled me," Mr. West stated.

On the issue of salaries for church employees, Mr. West said that someone should make a study of budgets and determine "what causes the finance committee to withhold specific information on staff salaries from members. . . .

"What does it say about our concept of church when a citizen may be able to find out the salary of any public official in his city or state with relative ease but finds it difficult or impossible to obtain similar information concerning one of his own denominational leaders?" he questioned.

Mr. West said that withholding such data is a fairly recent development. He could think of no "good reason" for keeping members from knowing what church employees earn.

TORONTO

Irish Bishop Gives Views on Country's Woes

While there is a sectarian factor in the Irish troubles, "the real enemy is a kind of tribalism," the Rt. Rev. H. R. McAdoo, Bishop of Ossory, Ferns, and Leighlin, said in a talk given in Toronto.

The bishop, whose diocese is in the southeast corner of the Republic of Ireland, described it as "a family folklore handed down to babies with their baby bottles."

Bishop McAdoo, co-chairman of the Anglican-Roman Catholic International Commission, was in Toronto to give the Gallagher Memorial Lectures, named for the late Rev. W. J. Gallagher, first general secretary of the Canadian Council of Churches.

Warning that those who see the Irish tragedy as "a straight Protestant-Roman Catholic confrontation" are guilty of a great over-simplification, the bishop gave examples of cooperation and ecumenicity on both sides of the border.

Bishop McAdoo also said that less than 1% (of the people) are involved in the violence, yet, "in a complex urban situation, this small group can hold the whole country to ransom." He added that only one in ten of the violent people would have any real connection with the churches.

Few people, he said, realize that while the president of the predominantly Ro-

The Cover

Peggy Williams helps the Rev. William Wendt, rector at the Church of St. Stephen and the Incarnation, Washington, D.C., don a clown costume for a special service at which Miss Williams preached. One of Ringling Bros. and Barnum and Bailey Circus "ladies of laughter," Miss Williams is serious about clowning around. As a speech pathology major at the University of Wisconsin, she learned to use her hands and face to communicate with deaf children. "Their natural language is pantomime," she said, and she has carried this into the circus ring where she communicates with children of all ages. The theme of her sermon was happiness and hope.

man Catholic republic is an Anglican, the head of the Royal Ulster Constabulary in predominantly Protestant Northern Ireland is a Roman Catholic.

He said that Christianity "has never been so active" in Ireland, "but those involved have been much too busy to publicize what they have done."

The bishop is heartened by recent developments that promise a change in Eire's adoption laws plus the recent statement by its president recognizing Ulster's legal independence. But "honesty" compelled him to cite the "negative factors" in the religious field, he said. The Roman Catholic attitude toward mixed marriages was "wholly unsatisfactory," he said, and "a real practical difficulty on both sides of the border."

"Particularly in our situation it is obvious that no genuine inter-church pastoral care of couples, where one is not a Roman Catholic, is possible unless there is recognition of the equality of both churches," he declared.

The republic's adoption laws are a further source of apprehension and friction. As the law stands now, he said, no mixed marriage couple in the republic "can legally adopt a child."

These items, plus the law prohibiting the importation and sale of contraceptives, make it difficult for the Protestants of the north not to feel that they are being asked to join a country where the Roman Catholic Church is unduly influencing government.

Bishop McAdoo added that the law on contraceptives was recently rescinded but is still a subject of hot controversy.

ALCOHOLISM

Alcoholics "Deny Themselves to Death"

Denial of alcoholism as a problem causes thousands of deaths every year, according to Dr. Gary Forrest, psychologist in charge of alcoholic rehabilitation at Fort Carson, Colo.

He said that cultural denial of the existence of the problem "make us oblivious to the fact that there is a problem and that something needs to be done."

The denial is partially responsible for the deaths of the 25,000-28,000 persons killed each year in alcohol-related accidents, as well as innumerable deaths following accidents. It is also a factor in child beating and divorce.

"Even the medical attitude has been poor," he said, "with doctors getting disgusted with the habitual recidivist who keeps falling off the wagon and coming back for treatment. Too often the doctor feels he has more important things to do than help this hopeless case."

The very admission of the problem, is sometimes the biggest breakthrough, Dr. Forrest contended. "It's very simplistic, but also very important" to break out of

the current system of denial—cultural, individual, family.

And curing one's alcohol problem can literally be a matter of life and death. "Drinking becomes a very sado-masochistic thing. It comes from a desire to punish oneself and doing things to hurt others, yet is mostly directed inward. No one enjoys being sick."

ENGLAND

Dioceses to Study Initiation Practices

All 43 dioceses of the Church of England will be asked to consider, by April 1975, the case for changing the church's traditional practice of Christian initiation—on which Anglicans hold sharply divergent views—as the result of proposals overwhelmingly accepted by the Church's General Synod.

Opposition to "indiscriminate infant baptism," and strong feelings about a child having to wait for confirmation before being admitted to Holy Communion contributed toward the formulation of the proposals.

During the debate the Most Rev. Donald Coggan, Archbishop of York, cited his difficulties with deciding at what age children should be admitted to Holy Communion. He confessed to feeling a greater confidence when confirming older people and to a "trembling" when confirming the very young.

The author of the Synod's proposals, the Rt. Rev. John Habgood, Bishop of Durham, invited the Synod to recognize divergent theological understandings of Christian initiation within the church and to accept the principle that full sacramental participation within the church may precede a person's mature profession of faith.

He then encouraged the standing committee to ask the dioceses to support a reordering of initiation practice according to this principle by one or more of the following means within a continuing framework of training for the Christian life:

—Admission of baptized persons to Holy Communion at the discretion of the parish priest in consultation with the bishop, followed by confirmation at the hands of the bishop;

—Uniting the laying on of hands and/or anointing with oil to baptism followed, after due preparation, by admission to the Holy Communion at the discretion of the parish priest, and subsequently providing an opportunity, where appropriate, for a solemn affirmation of baptismal promises accompanied by a further laying on of hands;

—Associating the laying on of hands with the first communion and postponing, if appropriate, a formal decision and profession of faith until a later stage.

BRIEFLY...

■ The Federation of Evangelical Lutheran Churches in Southern Africa (FELCSA) has urged that efforts toward Lutheran unity in South Africa should override all other divisive factors in the country. The 13 member churches in FELCSA speak for 850,000 people, of whom 728,000 are Africans, 83,000 colored (mixed), and 39,000 whites. The white German Evangelical Church in Namibia has 13,500 members and has discussed the possibility of merger with the black United Evangelical Lutheran Church in South-West Africa, but the constituency is split and no action has been taken on the issue.

■ On Holy Thursday, the Rt. Rev. Robert Stopford, vicar general of the Archbishopric in Jerusalem, accepted an invitation from His Beatitude Elisha II, Armenian Patriarch of Jerusalem, to participate in a solemn foot-washing ceremony at the Armenian Cathedral of St. James. He read from the 13th chapter of St. John's Gospel—the passage that recounts Christ's washing of the apostles' feet on the eve of the crucifixion. The Anglican prelate is also the retired Bishop of London, a post he left a year ago. He will be in Jerusalem for two years.

■ The Rt. Rev. Hugh Stiff, former Bishop of Keewatin, is the new dean of the Diocese of Toronto and rector of St. James Cathedral. He has no official episcopal duties or responsibilities in Toronto. In his former Diocese of Keewatin, he covered much of his 255,000 square mile territory by air.

■ Religious faith is behind Japan's economic success, according to a study compiled by Giorgio Carducci and Tommaso Paoda-Schioppa for the Bank of Italy. The study of the Japanese economy was based on the situation through 1971. The authors said that the historical religions of Japan had prompted a work ethic that was the only possible explanation of why Japan seemed relatively untouched by various economic crises during the 1960s and the early 1970s. They admitted this was unscientific but said that religion "is a living secret of the economy."

■ Adrian Wijemanne, 48, an Anglican layman from Ceylon, has been appointed director of the Ecumenical Church Loan Fund, according to the World Council of Churches office in Geneva. Another new appointee is Methodist layman J. Victor Koipillai, 53, who is the editorial secretary of the WCC's publication office located in Geneva. He has been publisher and general manager of the Lucknow Publishing House of the Methodist Church of Southern Asia (India) since 1969.

ABORTION

New State Law Requires Attempts to Deliver Live Fetus

Gov. Wendell Anderson of Minnesota has signed a bill prohibiting abortion beyond the 20th week of pregnancy, except to preserve the life of the mother.

In an informal opinion, Attorney General Warren Spannaus told the governor that the new law "may not be constitutional." He said the U.S. Supreme Court's 1973 ruling held that the state does not acquire the "compelling interest" required to prohibit abortions until the fetus is "viable."

"Viability" is generally set at 28 weeks, occasionally 24 weeks, according to the court. Under the new Minnesota law, it would be a felony for any physician to perform an abortion past the 20th week of pregnancy except to preserve the life or health of the mother.

The law requires the physician to try to deliver a live fetus—a provision, some critics say will prohibit some abortions.

The Supreme Court ruling struck down a Texas law, similar to Minnesota's which prohibited abortions except to save the life of the mother.

A similar law in Rhode Island was declared unconstitutional last May.

However, similar legislations in other states have not been challenged.

ECUMENISM

Coptic Orthodox and Vatican Confer

Relations between the Roman Catholic and the Coptic Orthodox Churches grew closer during the first meeting of a joint theological commission representing the two bodies.

The meeting, which took place at the headquarters of the Coptic Orthodox Patriarchate in Cairo, resulted from a decision made by His Holiness Amba Shenouda III and Pope Paul VI last May.

At that time, the patriarch of 22 million Coptic Christians, whose leaders for centuries have been locked in bitter dispute with the Church of Rome, made a six day visit to the Vatican.

At the close of the visit, the pope and the patriarch, who is also known as Pope of Alexandria, Pentapolis, and Ethiopia, disclosed in a joint statement that a commission would be set up to study ways of establishing closer ties between the Roman Church and the Coptic Orthodox.

The Coptic Church broke off communion with Rome after the Council of Chalcedon in 451, the fourth ecumenical council, refusing to accept the council's teaching on the two natures (divine and human) of Jesus Christ.

A communique issued at the end of the Cairo meeting said that members of the

commission had "considered the progress made to date in theological studies, with the two-fold end of seeing if further steps could be taken towards the understanding of Christology and determining the points which need further clarification and further study."

Those attending the commission sessions included Cardinal Stephanos I Sidarouss, Patriarch of Alexandria of the Copts; Archbishop Achille Glorieux, Apostolic Pro-Nuncio to the United Arab Republic (Egypt); and the Rev. Charles Moeller, secretary of the Vatican Secretariat for Christian Unity.

NCC

Agencies Unite to Fight World Hunger

The formation of a powerful coalition of church and secular groups with a long history of action in the area of world hunger has been announced. It will try to gain greater access to and disseminate information about the forthcoming 1974 World Food Conference.

The National Council of Churches' Church World Service (CWS) and Crusade Against Hunger are two of the founding groups. Among the other agencies concerned with the new coalition are Lutheran World Relief, Catholic Relief Services, and Church Women United.

The conference will be held Nov. 5-16, in Rome and will be attended by ministerial level delegates from many nations.

According to the NCC, there has been strong world support for such a conference since it was first proposed at a meeting of Non-Aligned Nations at Algiers last September and later that same month by U.S. Secretary of State Henry Kissinger in his initial message to the United Nations. Dr. Kissinger will head the U.S. delegation to the Rome meeting.

The entirely non-governmental World Hunger Action Coalition, as the new group is called, hopes to broaden its list of participants to get the issue of world hunger on the agenda of various national groups. Several of the coalition delegates are from agencies which themselves purchase and distribute U.S. surplus food.

World Hunger Action Coalition will provide information, packets of materials on hunger, and hold workshops to stimulate American consciousness of the immediate food crisis in many nations.

Through these methods, it hopes to influence the position of the American delegation to the World Food Conference.

In a statement of principles, the coalition has agreed that (1) the right to eat is fundamental to human life; (2) our own (U.S.) hungry people are an integral part of the world problem; and (3) any program designed to relieve world hunger must protect the farmer's right to a fair return on his investment and labor as well as the rights of consumer.

NEWS FEATURE

Visitors See "American Type Piety"

"Cold War" stereotypes about church life in Socialist countries by Americans and an "American type piety" were the chief impressions of two of a six-man East European delegation at the close of a five week visit in the U.S.

"Almost everywhere we went," said the Rev. Johannes Althausen, "we were asked, 'Are you really not persecuted?'"

Mr. Althausen, director of the Ecumenical Institute in East Berlin, said, "We had to underscore again and again that this is not the case. It is a stereotype which is hard to dislodge."

However, his colleague, the Rev. Christian Bunnens of Neubrandenburg, also representing the Federation of Protestant Churches in the German Democratic Republic, added: "We also saw a great openness to hear our report on the situation of church life in our country."

The churchmen were "amazed" to find in every church they visited on their coast to coast visit an American flag in a prominent spot, the sanctuary.

Also, Dr. Althausen said, "there is a certain American type piety which is a part of what we see as 'civic religion,' for example, the choirs. In every denomination, choirs sing the same type of music, in the same style, wearing the same kind of robes."

He also noted that dollar bills carry the phrase, "In God We Trust," and that the Pledge of Allegiance to the flag is recited daily in schools.

This "civic religion," Dr. Althausen said, has a strong appeal for many Americans, "even for those who don't attend church and are not committed Christians."

People from East European countries are very struck by this, he added, "because we feel this is not the way to be authentic Christians."

In contrast to this, he observed that church leaders are "in many respects quite critical of the government here, and both of these aspects have to be considered more seriously by churches in Europe."

But it would be good, if this "involvement" of the American church leadership in this area could be "much more supported by the local parishes than I could see," the visitor stated.

Of the higher percentage of church attendance here than in Europe generally, he said he wasn't sure whether this "is really because of a Christian commitment. It can also have a cultural motive, and this is what I would like merely to raise as a question—because obviously, after only five weeks, it is impossible for me to make a final judgment."

The six churchmen coming from four countries traveled in two groups of three, one visiting southern and southwestern

Continued on page 15

The Need For Christian Ghettos

Each moment of history makes

its special demands upon the church.

By JOHN H. HEIDT

Inclusiveness! This is the motto which might well be inscribed upon most of the church's life during the past several years. The desire to bring all men under its influence and to embrace every cultural development and every contemporary style of thought has been driving the church forward into self renewal, into new statements of belief, into liturgical reform and social action. This is the desire which has caused bishops to descend from their thrones that they might walk among the poor and destitute and take up the pleas of victimized minorities. This search for an all inclusive Christianity is what led theologians to develop a "secular Christianity." This same search has simplified our liturgy that it might appeal to a busy and harassed people. It has made parishes across the country more conscious of their surrounding neighborhoods, and has led to parish life conferences in which bishops and lay people alike have been trained to be more sensitive to the feelings of other men.

The quest after inclusiveness has created a revolution within the church, though not without serious objection and criticism from several quarters. Some have said the church was losing its interest in truth and the mystery of its worship; it was kowtowing to radicals and

non-believers; it was turning the Christian life into a series of group therapy sessions. Usually, however, the criticisms have sounded more like the neurotic rantings of reactionaries than the wise concern of men motivated by Christian love. For how can the Christian conscience condemn that broad and liberal desire which seeks to include all types of men, all sorts and conditions of life, within its embrace? How can a church which calls itself Catholic not be motivated by the hope of including within itself every attitude and life style, be it secular or religious?

Inclusiveness, catholicity, comprehensiveness! What a grand vision these words stir up in our imaginations! It is the image of the incarnate Christ Child coming into the midst of the world and of the ascended Christ with arms outstretched seeking to include all the world in his loving care. It is a vision inspired by our Lord's words beseeching all those who travail and are heavy laden to come unto him. It is Jesus speaking to the crowds and feeding the five thousand. In the church it is the image of the priest standing at the communion rail distributing the body and blood to all sorts and conditions of men. It is mankind united in the general confession through an acknowledgment of their common sin. It is the thrill of a great mission series in which the church, like her Lord, seems ready to ride forth conquering and to conquer. And for those who would hesitate before this vision there is the reproach of the angels of the ascension: "Why stand ye gazing up into heaven?" Those who hesitate are to

be driven out of their sanctuaries by the Holy Spirit, as were the apostles at the first Pentecost, that they may go into the world teaching all nations and baptizing them in the name of the Father and of the Son and of the Holy Ghost.

The evidence seems clear. If God has left his heavenly throne to become man for our salvation, then surely the church must leave its sequestered sanctuary to become secular man for the world's salvation.

Inclusiveness! Here is a principle not limited to movements of reform within the church. The Holy Spirit, it seems, has been working within the hearts of all conscientious men — secular as well as Christian. The principle of inclusion, comprehension, and liberality is the guiding spirit of our whole contemporary culture, holding sway over all political and social reform. The petty provincialisms of a former era are gradually giving way to a broader and more humane internationalism. Reformers work towards the day when every citizen whatever his class, race or social background will be included in all the economic and cultural benefits of modern society. Through racial integration, women's lib, and a plethora of similar movements the walls of separation between sexes and races and cultures are being broken down that distinctions may disappear and all things may be shared by all.

What an exciting moment for Christians who believe in the comprehensiveness of the Gospel! Hand in hand, Christian and secularist may march together striving to break down nationalism on the one hand and denominationalism on the other, working together for greater understanding in society and greater breadth of doctrine in religion. In this movement of reform, fighting against all that excludes, all that separates, all that alienates, the Gospel moves forward — whether advanced consciously by the Christian believer or unconsciously by the so-called anonymous Christian; whether working towards the reformation of the church or the reformation of society.

Inclusiveness is a principle which seems to have gained almost universal acceptance among progressive and reforming

The Rev. Canon John H. Heidt, a priest of the Diocese of Milwaukee, is presently doing graduate work at Keble College, Oxford.

men. However, in the last few years, the reforming movement itself seems to be losing much of its steam. Old causes are beginning to sound old hat; church renewal and liturgical reform are appearing commonplace, and talk of ecumenism sounds a bit hackneyed. The once revolutionary demands for social reform seem to have turned into platitudes, and a secular Christianity has lost not only its youthful vigor but appears to be passing into its dotage. What, then, has happened that the liberal spirit appears to be waning even at the moment of its greatest victories? Why is the movement towards greater comprehensiveness unable to sustain its momentum?

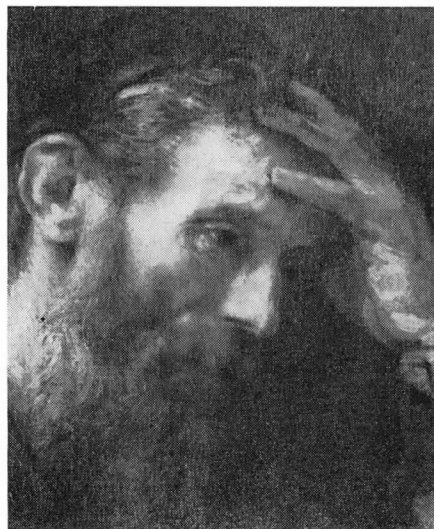
Is it perhaps because the advocates of an all inclusive Gospel have forgotten that inclusion involves exclusion as its necessary prerequisite? An all inclusive Christianity originates in the desire to contain all things within the experience of the Christian community — but this requires a distinctive Christian community within which all may be contained. Inclusiveness necessarily involves not only the desire to contain but to enclose and, therefore, to shut out or exclude all that does not yet belong.

Exclusiveness also has many biblical images. It is the loneliness of the Christmas stable and the image of Christ hanging on the cross, alone, abandoned, isolated, without society, without friends, and even, it appeared, without God. It is Christ saying, "I came not to bring peace but a sword." It is Jesus leaving the crowds to instruct his immediate disciples in truths not given to other men to understand, and the apostles waiting alone in one accord for the descent of the Holy Ghost. Exclusiveness is seen in the priest standing alone at the altar consecrating the bread and the wine, the penitent in the confessional acknowledging his particular sins, the hermit in the desert, the mystic in rapt adoration, and the lover with his beloved. It is the silent retreat in which men are alone together.

Exclusiveness in the secular realm is seen in men who insist on the value of their cultural uniqueness. It is black separatism insisting that black is beautiful, Indians at Wounded Knee refusing to be included in the "blessings" of the white man's culture, and the third world demanding its political autonomy. From movements such as these the church has much to relearn. It must rediscover the value of exclusiveness if it is to preach effectively the Gospel of inclusiveness. It must recall that if God is to enter the world he must first transcend the world, and if bishops are to descend from their thrones they must first have a throne from which to descend. Those who would sustain the movement of reform within the church must remember that there can be no communion without consecration, no universal appeal in the liturgy without liturgical mystery, no general confession

without the acknowledgement of particular sins, no equality without hierarchy, and no mission without retreat and withdrawal.

In the life of the church, as in every vital society, there must always be the two movements of withdrawal and return. Just as there can be no resurrection without the isolation of the crucifixion, so also the church must at times withdraw and allow itself to be crucified in order to return into the world with renewed energy. Both movements are correlative; each must be maintained for the perfect-



St. Paul: To be of one mind.

tion of the other. Retreat only has meaning when it is motivated by a sense of mission. But also, social action is only effective when it is the fruit of contemplation. The church must constantly embroil itself in contemporary culture, but it must also constantly maintain its own unique character.

Each moment of history makes its special demands upon the church. At times the uppermost need is for retreat; at other times for involvement. Every moment has its dangers. Retreat by itself can lead the church into self-satisfaction and insignificance. Involvement can lead to action without principles, and to such an identification with the world that the church forgets its unique message. It would seem that the time is now upon us when a long period of intense involvement in the secular world is giving way to a demand for retreat. This will be a critical time. The champions of inclusiveness will be tempted to become dismayed over the apparent lethargy of the church. The advocates of a greater exclusiveness may encourage a return to more "orthodox" days — but to no avail, for we shall no longer find the old citadels of exclusiveness, whether we look to the church of Rome, the religious orders or the Elizabethan language of the prayer book.

What is needed is a ghetto mentality which rises above an exclusive separatism

on the one hand and an indiscriminate comprehensiveness on the other. It must be a mentality which glories both in the uniqueness of the Christian community and in the desire to include all men within its life. There is, of course, a defensive kind of ghetto mentality which sustains itself only by an awareness of all it excludes. This is the mentality of men united only by a common enemy, men held together in the belief that no matter how bad they may be they are at least better than their persecutors, no matter how confused, at least they are not as confused as those around them. This is a mentality which makes the satanic enemy of the Gospel rather than God the source of the common life.

There is, however, another kind of ghetto mentality based not on an exclusion of those without but on a cohesion of those within, and it is this which must typify the Christian ghetto. It is the mentality of men who share a common faith, a common life, and a common love. It is the mentality urged on the church by St. Paul — to be of one mind one with another. Such a ghetto mentality will maintain the interest of the church in all mankind. It will attempt to do good unto all men. But especially it will attempt to do good unto those of the household of faith. No one will be excluded by the church, but men who find the full Christian life of faith and love and forgiveness unpalatable will be able to exclude themselves if they so desire. It will not cajole men to stay within the ranks who refuse to give up the ways of greed and backbiting and slander against other members of the community, nor will it compromise its own communal allegiance to Christian faith and virtue to the point of making the church practically indistinguishable from any secular organization.

It will be difficult to encourage a sense of this common life within our pluralistic society. Yet this is what the alienated members of our society are seeking so desperately, and it is the common life which the church must offer if it is to present the Gospel of salvation in the present day. There can be no blueprint or easy do-it-yourself guide book for the development of the common life. Rather, it will have to be discovered in our local parishes as a by-product of a common commitment to Christ and his church. It will have to come from a greater understanding of the social implications of the liturgy as well as liturgical reform, a deeper apprehension of Christian doctrine as well as social ethics, a grass-roots involvement of the laity in such things as informal pastoral counseling as well as a re-organization of the church's hierarchy. It will come about when we are no longer afraid to present to the world about us a unique way of life — a way which arouses the curiosity of the world when they see the mystery of "how those Christians love one another."



A Day I Won't Forget

By LAWRENCE MILLS

My name is Reuben Bar Jonas. I was a Jewish urchin like many you see, just outside Jerusalem, on a day I won't forget.

It was a dirty, smelly place, a hilltop, where I was. My parents had strictly forbidden me ever to go there. But—the way I was then—something drew me all the same. I was there, just off the left flank of the hill. My parents had called it a place of dreadfulness. Of a curse. The Place of a Skull. But there I was.

A man was walking slowly up the hill before me. It was as if his back was a straight line under his cloak. I knew him for a Roman officer, even before, in the dimming light, the outline of the crest on his helmet caught my eye.

He was a stocky, powerful man. But he was walking alone. It was one of the few times I had ever seen a Roman officer alone. Always they are with their squads of around a hundred men—Centuries, I think they call them. Always they are

walking at least two by two. But this man was alone. A man is more vulnerable when you see him alone—in a place where he doesn't usually go.

I found myself edging toward him. I hid over to his left, behind a rock. But my foot hit a little gravel when I went behind the rock. He had stopped and had heard, though he gave no sign. He wasn't even looking toward me, but out, back toward Jerusalem.

Then he turned slowly and faced in my direction. Slowly, deliberately, the way these Romans so often move. They madden me by their steadiness.

I stepped out. And a rock dropped out of my right hand. I hadn't really known it was there.

He motioned me over. He was standing right behind a hole in the ground. And talking softly, mostly to himself, and looking down at the hole. It looked somehow like an eye-socket in a skull. There were a few stains around it, and a rain storm we'd had lately made the sides fall in a little. Just a hole in the ground.

"A cross was here," the officer said. "I have seen many crosses," he added. "And

so, I guess, have you," he said, looking me in the eye.

He told me one thing more, that I can't, for some reason, forget. "You are the People of the Book," he said. "And I happen to respect you for it. We are the People of the Purple. Of the Imperium Romanum. My life is, it has been, to follow Rome's eagles."

He talked, a little, to himself. Not in Greek. I knew the Greek. But in his own Roman tongue. I couldn't make much of it. He claimed, I gathered, to have seen something—a world power—greater than the Roman power, in that Place of a Skull.

Finally I saw his face clearly. His cloak was drawn back under his chin. You would not believe. There was a light on his face. All *through* his face, you would have to say—even like the light on the face of Ben Eleazar, an old man I've seen

in the Temple, when he walks back from being near the Holy of Holies.

The officer's face changed things in some way. All around was just as ugly as it had just been. Even uglier, it may be. But somehow I sensed the ugliness was not the last word. A chip of green glass near the hole took a light from the dimming sky. Over back toward the city a piece of a bronze armlet, I think, glittered, and seemed to give back more light than the light that had shone on it.

The officer looked at me gravely. There was this light about his expression. But his face was grave, all the same. Then a twinkle came into his eyes. He was a Roman. My people are no friends of Rome. But I *liked* him. And somehow I didn't hate myself for doing so!

He motioned with a wide sweep of his arm. Like the slow, wide sweep of their Roman salute. He was motioning toward the desert, over to the East, I thought.

He asked, Had I ever been among the Desert People?—They are not so far from the Holy City as you might think. I told him I had. He tapped his right wrist and lifted it a little. He asked me, "Have you ever seen them let a falcon off the wrist, when they sight a small antelope?" Yes, I had. So, it appears, had he.

"There's a falcon let loose in the air lately," he said. "The whole world will never be safe from it," he said. "For it is the Falcon of Love—from the heavens."

"No one will ever hold him now," he murmured. And he began to tell me a marvel that I will tell you now—about the man he had seen, who had been on the cross. The cross had been lifted, lately, from that hole in the ground. . . .

The Rev. Lawrence Mills is a priest of the Diocese of Pennsylvania who lives in Baltimore, Md.

EDITORIALS

We Inaugurate a New Feature

With this issue we happily present a new department, FEASTS, FASTS, AND FERIAS, which will appear normally in the first issue of each month. Its writer is one of the eminent liturgical scholars of the Episcopal Church, the Rev. Dr. H. Boone Porter, Jr. As the title of the column suggests, it will contain discussion and commentary upon the "feasts, fasts, and ferias" of the Christian Year which will fall during the ensuing month.

It is our hope, and Dr. Porter's, that it will be helpful not only to clergy planning worship programs but to laypeople who try to order their Christian worship and living by the church calendar.

Dr. Porter's unusual qualifications for being a guide to the rest of us in this field are indeed plural rather than singular. He is eminent not only in liturgical science, but he happens to be a leader in the church's mission and ministry to people in small communities. Because of this, he thinks constantly in terms of the needs and possibilities for worship as they are in remote areas, special mission fields, and small parishes and missions. It is inconceivable that anybody will have any occasion to say: "What he says is all well and good for some big place with a magnificent sanctuary and all that, but it won't go in our poor little place." For nobody thinks more about the "poor little place" than he.

The agreement between Dr. Porter and the Editor is that this column is to be written with complete detachment from the editorial views of the management. This is how it ought to be. Perhaps we shall agree with everything that our columnist writes; but whether we do or don't, we are delighted to present to our readers his wisdom and counsel. We know that in so doing we are performing a valuable service to hosts of churchmen who want guidance in their effort to worship God more fruitfully in spirit and in truth.

Prayer Book Religion

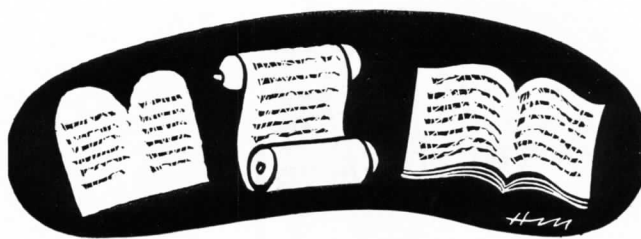
We heartily second the suggestion made by Mr. Ralph Chapman, of Brattleboro, Vt., that Whitsunday 1974 be celebrated as the 425th birthday of the Book of Common Prayer. (His letter is on page 3.)

Many will remember the 400th "birthday party" of the BCP in 1949, throughout the Anglican Communion. At that time all churchmen rejoiced in the Prayer Book as it had been and was. Virtually nobody felt that it needed to be liquidated and then replaced by a whole new book, radically different in both substance and accidents from the venerable liturgy of the past four centuries. The praise of Thomas Cranmer was on all churchmen's lips, but especially those who had a special interest and competence in Christian worship.

Since 1949, in the Episcopal Church USA and in most other Anglican churches, the situation has changed drastically, and as we see it sadly for the worse. Those

who once praised Cranmer now belittle him. Those who once praised the Book of Common Prayer for containing honest and realistic expressions of penitence for sinning saints now deplore its penitential elements as morbid, excessive, and—the last word in currently fashionable invective—"late medieval."

If now in 1974 we take another long look at our Cranmerian heritage and how God has used it for the



Christ-formation of his Anglican faithful through the past four centuries, and another long look at what is being proposed as its replacement, and finally another long look at where God's people now stand under God and face to face with our Ancient Foe, it may be that the Holy Spirit will turn us around and restore us to saving health.

Such restoration can come only through a return to honest-to-God Prayer Book religion.

A Baptist Raises Some Questions

By what right, asks Southern Baptist Elmer S. West, Jr., do some ministers preach against the tax loopholes used by big oil companies with their depletion tax write-offs, when they themselves use their own housing allowances as a tax loophole? (See story under TAXATION on page 5.)

Mr. West argues, rightly we think, that when the founding fathers wrote the laws exempting churches from taxation they had in mind only houses of worship, not houses for the residence of the clergy. The exemption of church-owned clerical residences and of housing allowances paid to the clergy by their churches is a more recent development, and one which can hardly be called an incontrovertible Constitutional privilege.

Something else that troubles Mr. West as a Baptist would trouble him no less as an Episcopalian. That is the difficulty he has in learning what salaries are paid to church officials and employees. He notes that the American citizen has no trouble finding out what is paid by his city, state, or nation to a public official, and he wants to know why the church should be more secretive and less open than the state in such matters.

It's that way all over among the churches, Mr. West. You've raised a good question—two good ones, in fact, and we have the answer to neither.

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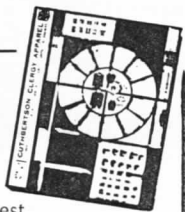
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FEASTS, FASTS, AND FERIAS

Fulfilling the Fifty Days

By H. BOONE PORTER, JR.

The Great Fifty Days are traditionally the most joyous part of the Christian Year. They begin with Easter Day and conclude with Whitsunday or Pentecost. (The word Pentecost is Greek for 50.) This is the oldest section of the Christian Year: the other seasons grew up around it. Lent originated quite specifically as a preparation for this Easter Season. It is a strange irony that many churchpeople try faithfully during Lent to observe forty days of preparation, yet virtually abandon Eastertide after going to church on Easter Day.

But what can be done in a practical way to sustain the spirit of the Resurrection through these seven weeks? Let us consider several specific things.

First of all, good teaching and preaching are needed on the meaning of the Great 50 Days. There is certainly plenty of subject matter. The whole period celebrates the victory of Christ and the communication of that victory to his followers. The Christian Easter takes up and includes the meaning of the Old Testament Passover. The Passover celebrates God's creative and regenerative power manifested in nature in the spring, and also his power in history manifested in the deliverance of the Hebrews from slavery in Egypt. Christ's royal high priesthood and heavenly intercession deserve more attention than they usually receive. The Communion of Saints is also a theme of this season. Finally, one is not simply left with one Sunday to hear about the Holy Spirit. The Gospel readings both in the Prayer Book and in the new lectionary make it clear that the gift of the Spirit to the church is an idea woven through the whole 50 days. This is indeed the time of year for proclaiming Good News!

Secondly, there is the music. Many parishes have several Easter hymns on Easter Day, some the next Sunday, and then quickly taper it off. True, it is difficult to sing "Jesus Christ is risen today" four or five weeks afterwards. On the other hand, some outstanding Easter hymns, such as "At the Lamb's high feast we sing" (*Hymnal* 1940, #89) are very usable throughout the period. With planning, such hymns can be distributed through these Sundays, using the best ones twice at two or three week intervals. In addition, a number of hymns classed in the *Hymnal* as "general hymns" are in

fact especially appropriate to this time of year. "Alleluia! Sing to Jesus!" (#347) and "Ye watchers and ye holy ones" (#599) are obvious winners, being among our most popular and most characteristically Anglican hymns. Numbers 207, 279, 345, 357, 583, and 587 are among other good hymns suitable for these weeks.

Thirdly, let the church interior look like the season! Extra flowers, banners, and candles are not just for Easter Day. It is appropriate in Eastertide to put flowers not only at the altar but also around the pulpit, lectern, font, and paschal candle. If your parish spent all its extra flower money for Easter Day, then the altar guild has better grounds for asking parishioners to bring flowers from their own backyards each week. Branches of lilac, dogwood, and other



blooming bushes or trees make outstanding decorations, eloquently testifying to the power of God in the natural world. Many of our parishes have a paschal candle, but most Episcopalians have little idea what it is. Let it be conspicuously placed where the Gospel is proclaimed. Its symbolic meaning is certainly worth at least one sermon for grown-ups and at least one church school lesson for youngsters. In past generations, we always snuffed out the paschal candle on Ascension Day. Current thinking now favors keeping it burning until Whitsunday, which appears to have been the earlier custom. Certainly Ascension Day should not celebrate the extinguishing of the light of Christ, but rather the spreading, the disseminating, the reflecting, and the refracting of that light into all the world and into every aspect of life. The paschal candle is also a symbol of the light of the Holy Spirit and hence has its own tie with Pentecost.

Lastly, but not least, Whitsunday itself should be emphasized, planned for, and observed as one of the major days of the Christian Year. Some parishes quite properly make an effort to encourage every

active communicant to receive the Holy Sacrament on this day. If a public baptism can be arranged (see Acts 2:37-42) or the bishop can administer confirmation in your parish at this time, that is a fortunate bonus. On the lighter side, in some congregations everyone is asked to wear something red. Can't you get a trumpeter or trombonist from the high school band to help the organist on this day? And instead of the doughnuts at the coffee hour, how about strawberries and cake?

One of the most distinctive observances for Whitsunday is easily arranged, namely the reading of the Gospel by several different people in several different languages. Even in small or isolated communities, there are always at least two or three people who know a foreign or ancient language. Some people whose mother tongue is not English will be deeply grateful for the opportunity to use their own language as part of an act of worship. The significance of this practice on Pentecost is so obvious as to require little explanation. In many cases, an interested layperson in the parish can assume the responsibility for identifying readers and securing the necessary Bibles a week or two in advance.

I recommend the following procedure for the actual liturgy. After the collect for the day, the traditional Pentecost story (Acts 2:1-11) is read as usual. Then the priest can briefly announce that as we have heard about the proclamation of the Gospel in different tongues, so we will now enact it as an act of gratitude for the spreading of the Gospel through the world. The deacon or priest can then go to the place where the Gospel is to be read while an appropriate hymn is sung. (Try #255, 256, 261, or 263 at this point.) At the same time the other appointed readers can come forward, with their Bibles, and stand near him. Then the deacon or priest can announce the Holy Gospel as usual and, after the *gloria tibi*, read the appointed passage in English. Next one of the other readers can proceed to read the same passage in another tongue, and then another, and so forth. The congregation will of course remain standing. The priest, or the individual readers, can announce which language it is before each reading. When the last one has finished, the response at the end of the Gospel, *laus tibi*, can be said, and the liturgy proceeds as appointed.

Last Whitsunday, the present writer was supplying in a small congregation in Eastern Kansas. We had three languages used for the Gospel in addition to English. After the service, I asked one of the senior members of the congregation if he objected to the added length of the service. He shook his head, smiled, and said "I wish we had had a dozen others."

It renews our realization of what the Gospel is when we are vividly reminded that it is *Good News* for "every tribe and tongue and people and nation."

Books

THE RELIGIOUS REAWAKENING IN AMERICA. By U.S. News and World Report. Pp. 191. \$2.95.

The research and reporting of the material in this book are at least two years old. This is long enough for some of the emphases to have changed and even for some of the trends to have taken a new direction.

The Religious Reawakening in America is still worth careful reading. In easy journalistic style we get a quick insight into some of the more prominent spiritual movements within and without the church and synagogue—The Jesus People, Pentecostals, the Eastern religions, the Occult, and the Black Experience.

Gerald S. Snyder who put the book together divides the subject of the religious reawakening into challenge and response. The needs of people, particularly youth, have challenged the traditional churches and only time will tell whether the churches can respond in a meaningful way.

The study indicates that institutional religion thus far has been more concerned with the head than the heart. In other words, it has lacked warmth, enthusiasm and relevance. Although there seem to be some challenges beyond the possibility of the traditional churches, the two years since the writing of this book encourage us to believe that there is a growing synthesis of heart and head.

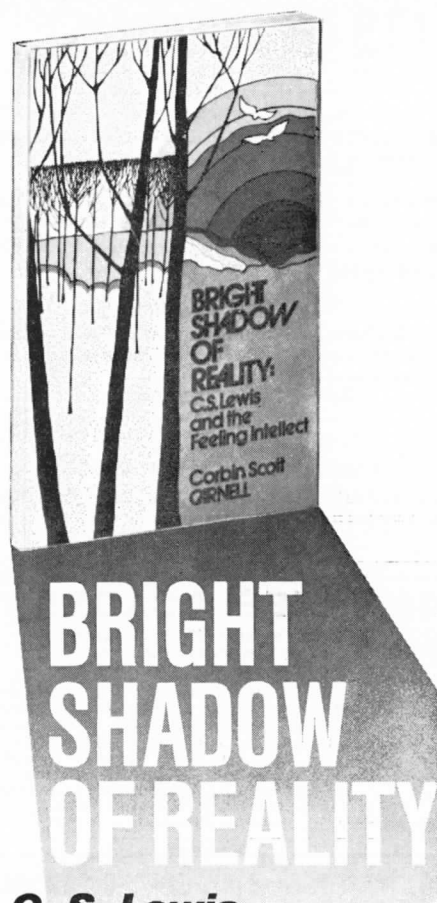
The present trends in the church indicate that renewal is on the way.

(The Rt. Rev.) THOMAS A. FRASER
Bishop of North Carolina

THE WORLD, THE FLESH, AND THE DEVIL. By Harold Lindsell. Canon Press. Pp. 227. \$4.95.

In the baptismal office the new Christian officially renounces the world, the flesh and the devil. In this book Harold Lindsell, who is the editor of *Christianity Today* magazine, presents an exposition of the Ten Commandments as a guide to the committed Christian in his struggle to live up to his baptismal pledge.

On the surface this book is directed towards that element of the church which is particularly influenced by Billy Graham, who wrote the preface. The author is a biblical fundamentalist who is deeply immersed in the content of the scriptures. He fulfills the requirement of a good religious teacher given by Senator Sam Ervin in that "he specifies wherein." It is refreshing, in the midst of moral relativism, to read what the Bible has to say about such subjects as war, divorce, homosexuality, and stealing. Our own Christian subculture has been so successful in mythologizing and de-mythologizing the Bible



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that we have dulled its cutting edge.

Before we put this book aside as one which would not appeal to Episcopalians we would do well to remember the teachings of St. Augustine to the priests in his diocese. In his work *On Christian Doctrine* he wrote that the only things to be taken literally in the Bible are the teachings about God and the moral commandments. Everything else is figurative. "To this warning that we must beware not to take figurative or transferred expressions as though they were literal, a further warning must be added lest we wish to take literal expressions as though they were figurative. Therefore a method of determining whether a locution is literal or figurative must be established. And generally this method consists in this: that whatever appears in the divine Word that does not literally pertain to virtuous behavior or to the truth of faith you must take to be figurative."

If we are going to attempt to fight manfully our Lord's banner it is of utmost importance to know what our marching orders are. Dr. Lindsell spells them out in chapter and verse.

(The Rev.) JEROME E. POLITZER
St. John's Chapel, Del Monte
Monterey, California

DYING IN THE SUN. By **Donn Pearce.** Charterhouse. Pp. 248. \$6.95.

Donn Pearce has written a nasty book that tells us not so much about Florida and the people who live here as about the sickness inside him and his hatred of older people. In 248 pages this talented writer never once has a good thing to say about older people. He constantly speaks of them with cynicism and with ruthless discredit for their feelings, hopes, and accomplishments.

What he sees as a state in which thousands of oldsters are dying in a lonely island of varicose maladjustment is simply not true. I was privileged as vicar of St. Edward's in Mount Dora, Florida, to lead a group of largely retired citizens in building one of the finest contemporary churches on the east coast. They could not have been more helpful and more loyal to a young priest who ran to keep up with their enthusiasm and skill. My mother died in 1972 in Grand Rapids, Michigan, in the only house my parents could afford. It was pitifully small, more limited as housing than any Donn Pearce records. After five years of nursing her through Parkinson's, my father came to Tampa, where he lives in Presbyterian Villas. At the age of 80, he has immaculate quarters in an ample apartment, joyful companionship, and a whole new outlook on life that is radiant.

Certainly there are retired persons in Florida—they are the joy and privilege of our churches. Certainly there are lonely older people here, although not nearly so many as the ones I see on occasional

visits to New York City. Certainly Miami Beach is a reflection of the culture they all knew elsewhere. Mr. Pearce does not like that culture. We love and cherish it. Furthermore, we are grateful for the new life and enthusiasm retired persons bring to our parishes when they move here. We should pray for Mr. Pearce who has had a bitter life, but we should not buy his book.

(The Rev.) JOHN E. MANGRUM
St. Mary's Church
Tampa, Florida

CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology From the Black Perspective. By **Warner R. Traynham.** Parame-ter Press. Pp. 121. \$7.00, \$3.00 paper.

As Judaism is rooted in the Exodus experience, as American civil religion, to use Bellah's phrase, is rooted in the pilgrim/pioneer/promised land experience, so it is with black Americans, whose lives are played out against the background of slavery and deliverance. Thus, liberation is the theme of this book, which is not "just another book about the black experience," and it isn't because of its scholarly, reasoned, almost belletristic style. In truth, if the "black perspective" were excised, the book could stand on its own merits as "a primer in theology."

On the first page of the introduction, Traynham justifies "black theology," and ultimately other cultural, national, and racial theologies, by making the statement that "thinking about God, or any other kind of thought, is done from a perspective—usually that of the thinker. . . . Whatever perspective the original thinker adopts is in large measure shaped by his experience although his gifts and insights enter in." This statement of simple empiricism should be apodictic, yet each of the world's plethora of religious persuasions clings tenaciously to the principle of objective validity.

In the first chapter, and for a time thereafter, Traynham dwells on the matter of structural injustice and corporate guilt vis-a-vis personal injustice and individual guilt, and argues for the former, but in such a way that individuals are not let off the hook.

Chapter 5, "Love and Justice," is, for me, worth the price of the book. It so impressed me that I have quoted from it twice in talks that I have given which have nothing to do with race.

In the appendices are statements from ten groups and individuals about racism in American society, all of which I had read in the original, but which, upon re-reading, I found especially poignant since they speak of goals yet to be achieved.

It is to be expected that the author's position will be unacceptable to many, but few could deny that he has stated his case clearly.

(The Rev.) JAMES H. HALL
St. Andrew's Church
Polsom, Mont.

The Living Church

cities, the other, northern and north-western cities, all of them meeting in San Francisco for continued travel as a group.

Dr. Bunnors, who traveled in the south, said black theologians and other blacks generally told him their lot in life has "become better since the 1960s," although much remains to be done and "Christians in churches must be involved further in the solution of these problems."

Noting that blacks in his group talked with what appeared to be more optimism than many whites they met, Dr. Bunnors observed that those whites who were optimistic were so because of their "special Christian foundation"; that is, their optimism was based on the gospel message of hope.

The group did not meet with any Spanish speaking Americans. It did confer with some Jewish and Roman Catholic leaders and lay people, and on several occasions stayed in monasteries.

Sponsored by Christians Associated for Relations with Eastern Europe (CAREE), the unofficial visit was aimed at strengthening ecumenical relations between churches in the east and the west, according to Dr. Paul Peachey, chairman of CAREE and head of the department of sociology at Catholic University of America, Washington, D.C.

SOUTH AFRICA

Godspell Needs "Rewrite" Before Staging

The musical, *Godspell*, will need a rewrite job to qualify as a play judged suitable for the public in South Africa.

Supreme Court Justice Justin Synman ruled in Capetown that South Africans can see the play on stage—

"If certain script changes were made."

"If a prologue is added to the script and spoken, 'explaining that the action of the play is symbolic.'"

"If the leading character is not referred to as Jesus."

Judge Synman, who had attended a special showing of the play, said that it was his general impression that it did not give offense, and, in fact had much to "eulogize" in it. The judge's decision reversed the government's ban on the stage version of *Godspell*.

The ban followed a 1973 criticism of the musical by a Dutch Reformed commission on morals. The Rev. P. W. Jordaan, director of the commission, had been quoted as saying he would make every effort to prevent South Africans from seeing the play.

The film version of *Godspell* was passed by the Censor Board of South Africa, but only for showing to religious groups in private session. It is banned for people age 14 to 16.

CONFERENCES

Psychic Phenomena Discussed

The current "exorcism epidemic" is both a danger to mental health and a challenge to religious leadership, a parapsychology expert warned.

Martin Ebon was the concluding speaker at a one day conference on exorcism held at the Cathedral of St. John the Divine, New York City. The writer and researcher in parapsychology was critical of the "mythmaking" that, he said, accompanied the film, *The Exorcist*.

Mr. Ebon and other speakers at the conference, expected no immediate "exorcist backlash." But they felt the simplistic thinking accompanying the present "apocalyptic debate" will give way to sharper psychological, religious, and cultural insights on exorcism.

The Rev. William Rauscher and the Rev. Robert Lewis, both students of psychic phenomena, affirmed the reality of "the evil spirit."

Fr. Rauscher also said that some "victims of psychic attack" are willing to ascribe all psychic phenomena to devils and want their counselors to "think them possessed." Such persons, he said, should be introduced to a healthier spiritual atmosphere.

Fr. Lewis drew a distinction between "obsession" and "possession." The first, he said, is a fixation on evil ideas or memories while the second is being under the control of evil.

Another speaker, Rabbi Alvin J. Bobroff, said that the spirit cannot be ignored in treating certain conditions but the medical approach is the beginning.

Psychiatrist Lawrence Lieb of Cornell University also underscored the importance of medical diagnosis and treatment of patients with psychic disturbances.

A former warden of the Anglican Theological College in the Fiji Islands, the Rev. Elijah White, said "there is no rational explanation to account for exorcism." The Christian approach, he said, has been either the fundamentalist one of "seeing devils everywhere" or the Anglican and Roman Catholic one of "admitting rare cases of diabolic possession."

Fr. White, who is writing a book on exorcism, said, "Exorcism is not only the negative process of removing something evil but the positive introduction of faith, hope, and love manifested in loving diagnosis and aftercare."

Mr. Ebon, in his concluding remarks said history shows periods of rising and falling concern with parapsychological phenomena. He described a 5,000 year old Babylonian tablet that tells of a man disturbed by fever and bedeviling thoughts. Attempts to relieve the man included prayers seeking exorcism.

"This ancient tablet seems . . . very contemporary," Mr. Ebon said.

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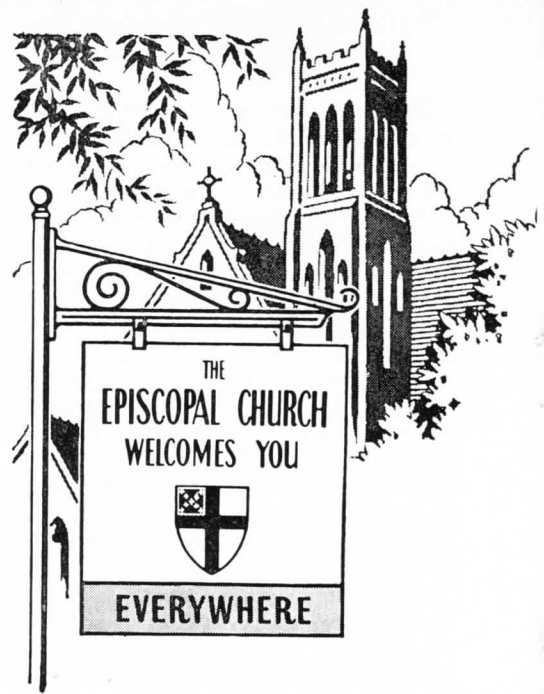
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STAUNTON, VA.

TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

PARIS, FRANCE

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

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r

Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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