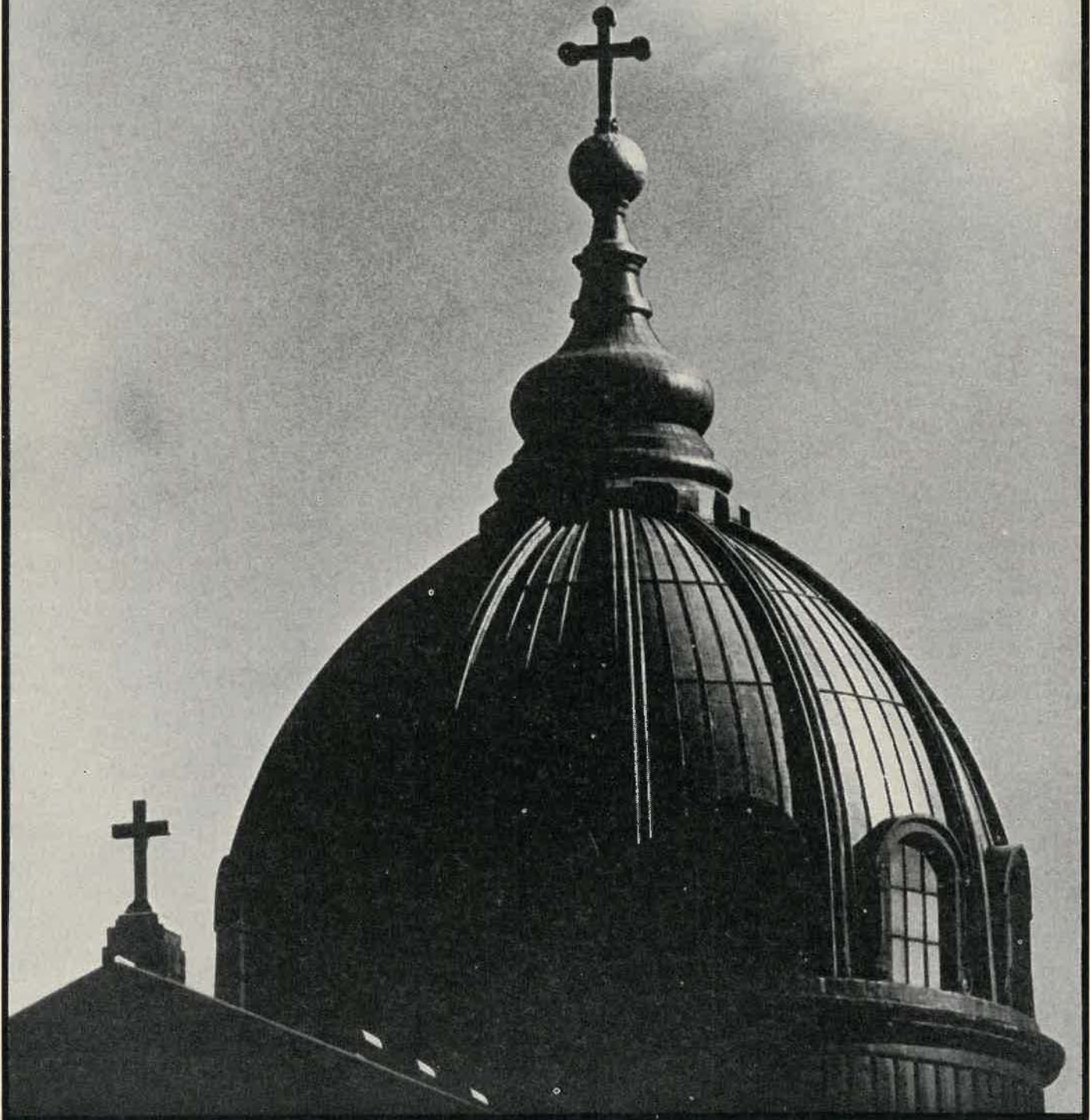


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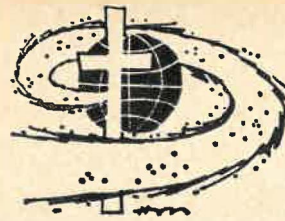
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Around



& About

With the Editor

I just knew it—all during the 60s! If we could hold on long and stubbornly enough to our primitive conviction that the transcendent deity (commonly known as God) is very hard to get rid of permanently, even for avant garde theologians, we should find ourselves one day back in theological style again. And sure enough it has happened. At the National Conference of Trinity Institute recently held (see next week's issue), **Harvey Cox's** "Secular City" and **Dietrich Bonhoeffer's** "Religionless Christianity" were tarred and feathered by eminent theologians. Anathemas were pronounced upon **Bishop Robinson**, **Bishop Pike**, **Professor Cox**, and other luminaries of only yesterday for their novel views of the divine transcendence and of the nature of Christianity. With the snows of yesteryear these heresies now take their places, and the God of Abraham is theologically respectable again.

Early in this century, at another time when God was dead, **Gamaliel Bradford** wrote a mournful tribute to the Dear Departed which closed with these lines:

*I sometimes wish that God were back
In this dark world and wide;
For though some virtues He might lack,
He had His pleasant side.*

Now God is back again, pleasant as ever, Up There as well as Down Yonder, All-mighty as well as All-loving; and a good deal more exciting than were those dull ersatz replacements so recently nominated to succeed him.

"I believe it is my duty to spread the gospel at every opportunity," says Church of England cleric **Ronald Stephens**, explaining why he is doing margarine commercials on TV. The Reverend Father writes his own script and displays professional ingenuity with such bits as this: "Margarine has goodness in it. And the body needs the fats in margarine as the soul needs God." Ah, relevance!

A useful semantics note by **Dana Robbins** in *The Wall Street Journal*: "The over-thirty generation had their demonstrations, too, but they were called temper tantrums."

Jean Mayer is a nutritionist at Harvard. The other day he said that migrant workers are "honorable fools" who choose honest work rather than welfare and who get very little sympathy or help from their government, their employers,

or the general public of consumers. He called it a national scandal. Migrant workers are "people who somehow fall between the cracks of existing programs." They are killing their wives and children by living in poor housing, receiving poor medical service, and existing on malnourishing diets. Despite their plight they are not eligible for food stamps, cannot collect unemployment compensation when out of work, are not eligible for Medicare or Medicaid, and are often refused entrance to private hospitals unless they can make deposits.

"They are fools—honorable fools, but fools," Mr. Mayer said. "Their wives and their children could receive better care, better housing, and better education if they moved north and went on welfare." I take Mr. Mayer's word for it, and agree that it is a national shame. But I'm not so sure that they are fools; that depends on your definition of folly; and it rejoices the heart to see their honor. God bless and help these honorable fools, if fools they be.

By contrast, here in Milwaukee we recently went through an epidemic of "blue flu"—policemen on strike, staying home from work and calling in "sick." The Milwaukee police force has long been praised as one of the very finest in the land. They are not fools, but they have dishonored themselves. Massachusetts Governor **Calvin Coolidge** put it right, back in 1919, with his famous telegram to **Samuel Gompers** concerning the Boston police strike: "There is no right to strike against the public safety by anybody, anywhere, any time."

To add to the rout of honor in Milwaukee, some members of the medical profession provided sick certificates for some of the blue flu victims. I don't know how many thus dishonored their noble profession, but reportedly there were some.

"Honor" seems an archaic word, and it would be easy to say that as a value which people cherish it is obsolete. But I doubt this. I know that many plain ordinary people in Milwaukee were very distressed by the murder of honor by the police with blue flu and by the doctors who certified their "sickness." Conclusion: People still believe in honor, because they mourn at its death.

"When faith is lost, when honor dies, the man is dead!" (**John Greenleaf Whittier.**)

The Living Church

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THE KALENDAR

February

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8. Thomas Aquinas, Friar
9. Gregory, B.
12. Gregory the Great, B.
14. Lent III

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

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March 7, 1971

Letters to the Editor

SPBCP

Please sign me up as a charter member of "The Society for the Perpetuation of the Book of Common Prayer" [TLC, Feb. 7]. Of course, some changes in the BCP are desirable. But if the Liturgical Commission would inspire us to study (in depth!) the Book of Common Prayer for the next three years, there would be no need for this liturgical mishmash that we are being forced to struggle through.

(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

Yes, I am for the Society for the Perpetuation of the Book of Common Prayer, and in the form as proposed for trial use by the Standing Liturgical Commission!

(The Rev.) HARRY W. SHIPPS
*Rector of St. Alban's Church
Augusta, Ga.*

Concerning the SPBCP, I am most anxious to become a charter member of this underground movement. What do I do?

VIRGINIA BARRANGER
Whitefish, Mont.

Allow me to become a charter member of SPBCP before "815" does something else.

JAMES BAGLEY
Jackson, Tenn.

May I congratulate your correspondent for feeling that we need a Society for the Perpetuation of the Book of Common Prayer. Our Prayer Book is far more than just an old-fashioned liturgy that needs to be brought up to date. It is a masterpiece of spiritual devotion, a literary art treasure comparable to the writings of Shakespeare or the King James version of the Bible. Its phrases are familiar to anyone who reads the English language, and its prayers are borrowed and used by countless other Christian churches, because they express so perfectly the love of God and the beauty of his service.

We live in a revolutionary-minded age, which is obsessed with instant change, and many of our church leaders, like everybody else, are affected by this cultural restlessness and contempt for anything that has gone before. This phase will pass; it always does, as the "now" generation will soon find out. But God is eternal, and so is the church, and we are still instructed to "hold fast to that which is good."

The art world and the world of religion are both expressions of the human spirit. Our contemporary music represents a new trend; but our symphony orchestras still continue to play Beethoven and Mozart, along with the modern composers. They are wise enough not to "throw out the baby with the bath." Nor would our modern painters, Jackson Pollock, for instance, advocate the removal of the frescoes in the Sistine Chapel, because they were painted by Michelangelo some time ago.

The genius of our Anglican Communion has always been that it knew when to change

and when to let well enough alone. I hope, in the case of the Book of Common Prayer, that we will ultimately have the sense to appreciate what we've got—and that we will forget those mediocre "trial liturgies" and gratefully retain our very best.

MARY M. ALDRICH
Evanston, Ill.

Stringfellow on Cover

Thank you for the wonderful article by Frederick M. Morris and for your fine commentary in your editorial [TLC, Feb. 14]. It was one of the best issues I have read in a long time.

What a shame it was that you had to spoil it by giving William Stringfellow such a high place of honor by putting his picture on the front cover. Certainly there must be men of the faith who would be better examples of your editorial than this gentleman.

(The Rev.) WILLIAM P. DODD JR.
*Rector of St. Paul's Church
Montour Falls, N.Y.*

EPF Demonstration

Whatever else it was, the behavior of the Episcopal Peace Fellowship at the consecration of Bp. Hobgood in Washington recently was no more sensitive to what was going on than a demonstration for family planning or abortion would be at a wedding [TLC, Feb. 28].

What a pity that self-righteous protest must replace the hard work of removing the causes of war and poverty, and that our armed forces chaplains need to add that kind of naivete to their burdens! It was a regrettable display which was happily matched by the Christian statesmanship of the Presiding Bishop and by the congregation's sense of ministry to those who serve in the armed forces by choice or otherwise.

(The Rev.) PETER CHASE
*Canon of the Cathedral of St. John
New York City*

Help Needed

Dr. Arturo Guerrero, president of our missionary educational establishment in the Philippines—Trinity College of Quezon City outside Manila—is badly in need of periodicals and journals. If any TLC reader wants to help him, please do the following:

1. Write him and say you are willing to subscribe to an American magazine for him;
2. He will send you the name of a journal he is not now receiving and the subscription price based on Manila delivery;
3. Send his letter with the proper amount to the circulation department of the magazine.

Because of monetary exchange it is cheaper to pay for the magazine here in the United States. He and his 3,000 students will be grateful.

ARTHUR BEN CHITTY, LL.D.
*Secretary
The Association of Episcopal Colleges
Sewanee, Tenn.*

The Living Church

March 7, 1971
Lent II

For 92 Years,
Its Worship, Witness, and Welfare

ECUMENICAL RELATIONS

Presbyterians May Seek Intercommunion with Episcopalians

The legislating assembly of the Presbyterian Church, U.S. (Southern) will be asked to favor intercommunion with the Episcopal Church. The term "intercommunion" in this specific context refers particularly to the receiving and transfer of members. A Committee on Inter-Church Relations is proposing that the 1971 General Assembly of the Southern Presbyterian Church express "willingness now" to enter into intercommunion with the Episcopal Church.

Religious News Service learned in New York that the question is not currently under "policy consideration" by the Episcopal Church.

The Presbyterian Inter-Church Committee was asked last year to study relations with the Episcopal Church. The request arose from a situation in which a Presbyterian clergyman was working in an Episcopal parish. According to an early February announcement, the committee has concluded, in effect, that there are no barriers on the Presbyterian side to intercommunion with Episcopalians. The 1971 assembly, set to meet in June, will be asked to adopt a 1964 theological statement as the basis for the intercommunion. That statement says that one expression of Christian unity is mutual recognition or acknowledgement of the validity of "ministry, membership, and sacraments" between churches.

Officials of the Episcopal Church expressed keen interest in the proposal.

Anglican-RC "Working Papers" Published

The major obstacles standing in the way of Anglican-Roman Catholic unity and also methods to counteract them were detailed in working papers prepared for last September's meeting of the permanent Anglican-Roman Catholic international commission at Venice. The documents have recently been published, for the first time, in London.

A communique after that meeting reported "startling convergence and frequent identity on doctrine" regarding eucharistic faith and practice but did not give full details on the nature of discussions.

The publication of working papers re-

veals the subjects which the theologians of both churches had before them. It emphasizes that these are working papers, not joint statements or statements on doctrinal consensus but designed to focus more precisely on where collaboration and discussion might continue.

One paper made the point that the pope could safeguard religious diversity if the two churches united. Looking far ahead it saw the pope as final authority in a united church, acting as guarantee for different religious opinions to be held within the church. This paper said that if there are substantial Anglican hesitations about the papacy, "It would not be unreasonable to say that these generally have far more to do with actual exercise of papal authority (at various periods in history) than with the papacy itself or the subtleties of definition."

The same paper noted that within Anglicanism complete diversity of opinion is especially cherished, but argued that the papal office could protect this from the tyranny of sectarianism, adding, "It could even be argued (that through) such a safeguard one can take diversity seriously as it must be taken in any church which claims true catholicity."

Another Roman Catholic writer saw Pope Leo's bull of 1896, declaring Anglican holy orders to be invalid, as one of

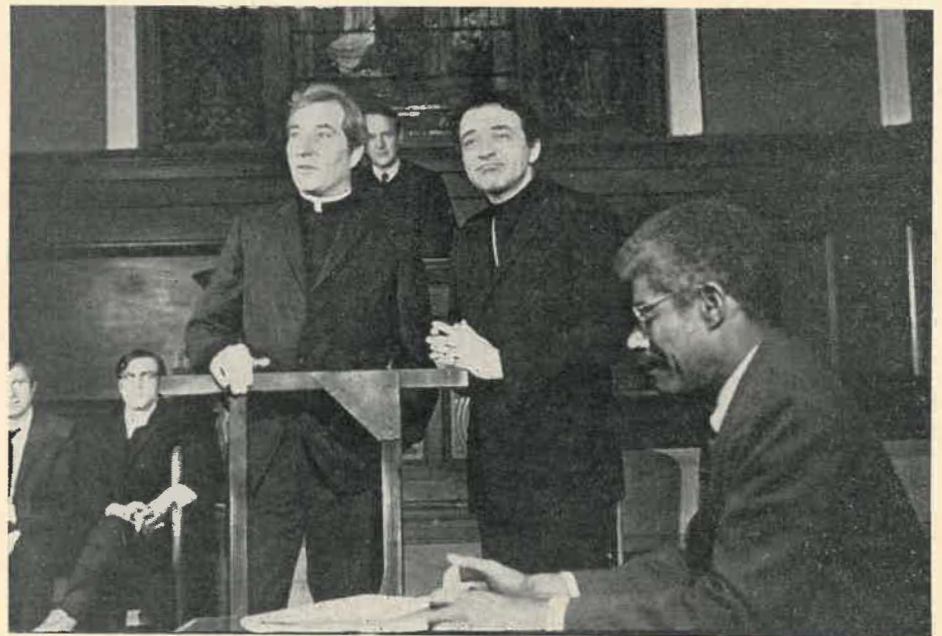
the great barriers to ecumenical advancement between the two churches. This paper urged study of arguments which led Leo to publish this document, and declared that these should be related to "the new pastoral situation facing the church today." It added that possibly this new situation "calls for a new policy in the Roman Church."

NEWS FEATURE

Town & Country Conference Held at Roanridge

Representatives of about 20 groups and movements in the Episcopal Church engaged in various kinds of "town and country" ministry met at Roanridge, near Kansas City, to discuss the future of their church in the non-metropolitan areas of the United States. As a result, a definite coalition of all such agencies and ministries is now in process of developing.

To one attending the conference it was something of a revelation to learn how much the Episcopal Church has done and is doing in distinctly rural and non-urban America, which is little known about by the church at large. The general impression is that the Episcopal Church is an urban and suburban church, and



BERRIGAN PLAY OPENS IN NEW YORK

Actors Michael Kane (l) and Ed Flanders portray the Rev. Philip Berrigan and the Rev. Daniel Berrigan, respectively, in the play, "The Trial of the Catonsville Nine," by Daniel Berrigan. The Phoenix Theatre production is being performed in the converted chancel of the Good Shepherd-Faith Presbyterian Church near Lincoln Center in New York City. (Photo from RNS)

along with this goes another general impression that urbanization is the true wave of the future and that therefore it behooves the church to put all its emphasis, concern, and money into urban mission.

The conferees at Roanridge were mindful of the some 80 million Americans who do not live in Megapolis or Suburbia. They noted pertinent factors in the changing demographic scene, such as the fact that a rapidly increasing number of families maintain two homes: one in the city during the workweek, the other in the country over the weekends. Then there has been the vast and rapid development of recreational and leisure life away from the cities. If the church is to be where the people are, it must move with these major movements of the people themselves.

The Roanridge meeting was the first of any such gathering of representatives of church groups and movements already at work in non-metropolitan areas. Its object was to initiate the getting-together process of people whose work in comparatively remote places has kept them isolated from each other.

Consensus on Needs

There seems to be a consensus which approaches unanimity among all experienced and knowledgeable church workers in this town-and-country field about certain needs for the future.

One of these needs is for a thoroughly indigenous ministry: *e.g.*, clergy and lay leaders in Appalachia should be Appalachians themselves, leaders in the Dakota Indian field should be Dakota Indians themselves. Traditionally the Episcopal Church has been one which trains people for mission and sends them to mission fields far away from their original homes, both geographically and culturally. It is well known that churches and other institutions and movements which flourish in any of these non-metropolitan fields have their own "native" leadership. The Episcopal Church must develop such indigenous leadership wherever it is at work.

Along with the needs for indigenous leadership is the need for what is called nowadays "self-determination." It's what the Irish have meant by home rule. It means autonomy, self-government, self-management on the local level. More than one speaker at the Roanridge conference expressed the view that the collapse of the Episcopal Church's national power structure may prove to be a disguised blessing, certainly to the church's town-and-country mission in all regions. If these missions no longer must, or can, look to national church headquarters for both direction and funding they can be free to run their own shows as they themselves think best; and their way of doing so will be based upon their own first-hand knowledge and experience out in the field.



DOCTOR PORTER

If the town-and-country work is to have indigenous leadership and self-determination it must find new ways of training such leadership. Some promising beginnings have been made in some places in this direction. Idaho has led the way with a pilot training program which has produced several worker-priests who man parishes and missions which might otherwise have closed. Such training has to be on-the-spot and frequently entirely non-institutional. There is need not only for clergy-training programs but for other programs to train people for various kinds of work in the non-metropolitan mission of the church.

Another need, and opportunity, which was strongly expressed by the conferees at Roanridge is for a practical, grass-roots ecumenism in the town-and-country areas. Because rural folk tend to be more conservative in their church life than their city cousins, competitive denominationalism lingers longest in the small towns and the country. It is precisely in this area that inter-church cooperation is needed most.

It was recognized, and insisted upon, by the conferees that in the future the church in the rural area must have much to say—and much to do—in the field of ecology. The ecological sins of pollution and waste of natural resources are at least as much in evidence in the country as in the city. Rural Americans, like urban Americans, have had no conscience about their mistreatment of their environment until very recently. The task of reform in this field will fall heavily upon Christian people in town-and-country, and one of the church's new tasks will be that of creating a Christian mind and conscience concerning God's creation, its resources, and man's responsibilities in it and for it.

Along with the ecological concern a concern for the quality of life in non-urban America was expressed. Some con-

ferees stressed the need for intelligent and bold Christian participation in the development of new life-styles which are already emerging.

It was also emphasized by participants in the conference that the Episcopal Church's concern for powerless groups must not be restricted to urban areas, for in many rural regions are large populations of deprived and powerless peoples—notably blacks, Indians, chicanos, and migrant workers.

This conference was initiated by some members of three bodies: the Joint Commission on Non-metropolitan Areas (of the General Convention of the Episcopal Church), the Rural Workers Fellowship, and Roanridge Conference Center, of which Dr. H. Boone Porter is director. Out of it will come another, more comprehensive, conference, to be held in May. The conference established these priorities for further development in practice:

1. To set up and maintain a comprehensive communications network among the many people concerned with town-and-country work;
2. To end the sense of "second-class status" of town-and-country clergy and laity, and to give them control over their own destiny;
3. To end the old town-and-country image within the church and give to the church a new image of mission and ministry in the non-metropolitan field;
4. To develop the kind of structure in this field that enables things to happen;
5. To develop training capabilities in the town-and-country field, including a self-supporting (non-stipendiary) ministry;
6. To promote intelligent planning for rural areas within the dioceses;
7. To develop a ministry to, of, with the powerless—blacks, migrants, chicanos, Indians, *et al.*
8. Environmental concern.

The conference declared, as the purpose of the coalition, "to help people in town and country areas to move into new and renewed forms of mission for a new country in a new day."

C. E. S.

WCC

Central Committee Meets in Ethiopia

A new thrust in dialogue with men of other living faiths, and agreement on a program to eradicate white racism and to build a new-found fellowship highlighted the 24th Central Committee meeting of the World Council of Churches in Addis Ababa, Ethiopia.

The 120-member committee, which dictates WCC policy between the General Assemblies, gave accord to the role of the churches in the search for African unity, asked British Prime Minister Edward Heath not to proceed with the re-

sumption of sale of arms to South Africa and called for member churches, for the first time, to press their governments for the abolition of capital punishment. Noting evidence of increased abuse of basic human rights, the committee urged the United Nations to establish machinery to hear complaints about brutality and violence against political dissenters and minority groups.

In an effort to help Christians live with their fellow men of other faiths, the committee issued an "Interim Policy Statement and Guidelines" giving support for bilateral dialogue of a specific nature and participation in world religious meetings under certain conditions but prohibiting involvement in the organizational structure of world inter-religious organizations.

Unable to solve all the theological issues raised at the meeting, the committee asked the WCC's Faith and Order Commission and the Division of World Mission and Evangelism to give further study to the relation of God's salvation in Jesus Christ to his presence and activity in the whole world and in the lives and traditions of men of other faiths and ideologies. It also asked for discussion of the relation between dialogue, mission, and witness, and the way in which dialogue is to be understood and practiced in the context of indigenization.

Reacting to criticism of WCC financial grants last September to "racially oppressed" organizations, the committee approved the grants as being "in accord with the Programme to Combat Racism" which it had authorized 18 months ago at Canterbury, England. It went on record that the WCC cannot be identified completely with any political movement.

Facing a possible deficit of \$70,000 this year, the WCC asked member churches to increase their contributions to the general budget by at least 25 percent, beginning in 1972; and priorities are now being established to insure that a proposed cutback of programs and activities will not hinder the essential work of the council.

Other major decisions of the committee include:

(✓) Election of Mrs. Kiyo Takeda Cho of Japan as a president of the WCC, succeeding the late Rev. Dr. D. T. Niles of Ceylon;

(✓) Approval of the merger of the World Council of Christian Education with the WCC;

(✓) Setting up of a social work portfolio to promote concern for human dignity through church programs;

(✓) Endorsement of the Ecumenical Development Fund;

(✓) Endorsement of the appeal for funds for U.S. draft-age immigrants in Canada, made by the Division of Inter-Church Aid, Refugee, and World Service on behalf of the Canadian Council of Churches;

(✓) Approval of further study on the future of man and society;

(✓) Approval of the enlargement of the Christian Medical Commission and its inclusion of non-member churches;

(✓) Continuance, for three more years, of the Roman Catholic-WCC joint committee on society, development, and peace.

NORTHERN CALIFORNIA

Arson Suspected in Church Fire

Arson is suspected as the cause of a fire which caused at least \$20,000 damage to St. Mary's Church in Napa, Calif., in the Diocese of Northern California. The alert and quick actions of a policeman on routine patrol probably prevented a much worse disaster. He smelled smoke in the air while patrolling the area and immediately turned in an alarm.

Damage to the nave and sanctuary was relatively slight. The most damage was in the sacristy and choir rooms. The entire sacristy, where the vestments and sacred vessels were kept, was entirely gutted. The alms box for the poor had been pried open, suggesting the probability that burglary was one motive. The rector, the Rev. Thomas Turnbull, reported that numerous theft attempts had been previously made in the church.

Valuable personal and historic items were destroyed in the blaze.

NCC

Dr. Wedel Sees Life and Change

Reports that the National Council of Churches (NCC) is dead or dying are not true, says the Episcopal lady who presides over that organization, Dr. Cynthia Wedel. When she hears these rumors "I just laugh at them," Mrs. Wedel told a press conference in Minneapolis, where she addressed the diocesan convention of Minnesota. "We need more cooperation by the churches, not less," she said. "If the NCC were to be eliminated, churches would have to create something else immediately."

Dr. Wedel reported that cooperation between the NCC and the Roman Catholic Church in the USA is growing "by leaps and bounds." She added that there are high-level conversations going on between the two groups concerning the possibility of a new organization that would include both. Meanwhile, the NCC is studying proposals to restructure itself.

A task force brought in recommendations for a radical revision of the council's structure to the NCC General Board at its recent meeting in Louisville, Ky. The proposed changes, Mrs. Wedel said, would give "a little more freedom" to member churches which want to act on certain issues. But these proposals were

strongly opposed by representatives of six predominantly-black church bodies who believe that they have a better hearing in the present structure than they would have in the proposed new one.

Mrs. Wedel said she isn't sure that the NCC has gone overboard for social action to the neglect of evangelism. She said the social action side tends to be played up by the media.

The NCC president said that she now favors ordination of women to the ministry as one way of helping women to become involved in the decision-making of churches, but she expressed doubt that many women will seek to be ordained. Women tend to be satisfied with a "second-class" status in their churches, she said, and that consequently many able young women are alienated from the church.

CANADA

UC, Anglican Churches Continue Unity Quest

The pace of rapprochement between the Anglican Church of Canada and the United Church of Canada has slowed up though it has not come to a full halt. This is the simplest way of summarizing the outcome of discussions between the two bodies at their official meetings, held concurrently, in neighboring hotels in Niagara Falls, Ont. (The bodies were the United Church's General Council and the Anglican Church's General Synod.)

A draft plan of union was studied in workshops by both groups, and the prevailing tone was reported as generally amicable. But the old perennial problems of reunion between episcopal and non-episcopal churches were not resolved.

Two positive steps of good omen for the cause of unity were taken. The churches elected new leaders who are close personal friends and strongly committed advocates of unity: The Rt. Rev. Edward W. Scott, Primate of the Anglican Church, and the Rev. Arthur B. B. Moore, Moderator of the United Church.

And the two churches officially adopted a new hymnal for joint use. The hymnal has nearly all of the classic hymns of the faith, but it has some new—and very different—ones as well. Perhaps the most controversial is *Lord of the Dance*, by British folksong writer Sydney Carter. It is set to a rousing Shaker tune and depicts Jesus as a kind of Hasidic piper:

*I danced for the fishermen, for James
and John;
they came with me and the dance went
on . . .
I danced on the Sabbath and I cured the
lame;
the holy people said it was a shame;
they whipped and they stripped and they
hung me high,
and they left me there on a cross to die.*

DIOCESAN CONVENTIONS

Virginia

Mrs. Marion Kelleran of Alexandria, Va., will be taking to the Anglican Consultative Council in Kenya a proposal by the Diocese of Virginia that the church ordain women to the priesthood. The resolution was passed at the 176th annual diocesan convention.

The delegates also gave their preliminary approval to a comprehensive reorganizing plan expected to be duplicated by numerous other dioceses around the country. The plan, developed by a committee headed by the Rev. William Sydnor, of Christ Church, Alexandria, emphasizes strong decentralization but at the same time closer "grassroots liaison" with the bishop.

In calling for the ordination of women to the priesthood, the diocese was prepared to go one step further than the Women's Triennial last October at Houston. The Triennial voted to allow deaconesses to enter the ministry as deacons, with all the privileges of male deacons. The one big exception was that the female deacons could not advance to the other two orders of the ministry—the priesthood and the episcopate.

Mrs. Kelleran, a member of the Virginia Theological Seminary faculty, will be able to put the ordination question before the world body in Kenya. Should it be approved there, there would be strong pressure on the next Women's Triennial at Jacksonville in 1973 to call for the ordination of women to the priesthood.

The reorganization plan, which must pass a second reading at next year's convention, provides for up to 20 regions in the diocese, each responsible for its own types of ministry, as best suits the economic, geographic, and cultural conditions of the region. The plan calls for an executive committee composed of representatives from each area. At the same time, it strengthens the role of the standing committee, which would be another year-round body assisting in the business of the diocese. The plan authorizes employment of a secretary to administer the diocese, working in close cooperation with the bishop in Richmond and the suffragan bishop in Alexandria.

Among selling points for the new plan is a cutback in administrative costs while strengthening liaison with the diocesan headquarters, stronger control at the grass roots, ministries tailored to the local needs, and a minimizing of overlap.

The delegates voted a compromise resolution which supports President Nixon's policy on withdrawing American troops from Indo-China, but urging that he accelerate the policy "as rapidly as seems practicable, consistent with the responsible exercise of power."

In a related resolution—and for the Virginians, a first-time experience—the delegates acknowledged that "the church has a specific responsibility to speak out on moral questions involved in any armed conflict. . . ." A rider to this resolution, which gained approval, calls on both sides in the war to exercise humane treatment of prisoners of war and to arrange for their early exchange.

Southwestern Virginia

Approval of the first capital funds drive in the history of the Diocese of Southwestern Virginia marked the diocese's 52nd annual council.

Meeting on the campus of Sullins College in Bristol, over 300 delegates approved the raising of \$447,500 over a three-year period, for physical facilities of the diocese, theological education (10 young men from the diocese are presently studying for the priesthood), missions and a revolving loan fund for churches in the diocese, and a tithe to the diocese's companion diocese, Ecuador.

Approval of the Advance Fund, as it is called, came after the Rt. Rev. William H. Marmion, bishop, devoted his council-opening sermon to the cause, and after a blue-ribbon committee, which had worked for 18 months planning the fund, gave its report to council.

Among other major actions taken during the council, delegates:

(✓) Approved a budget of \$314,125 for 1971, \$2,000 less than 1970. Actual pledges to the diocese from parishes was up, but income from other sources reduced the total budget slightly. Of the total, \$84,500 was pledged to the national church, the same as in 1970. The askings from the national church were somewhat less, but delegates voted to give the entire amount to the "commitment" portion of the national budget.

(✓) Passed on first reading a change in the constitution which would give seat, voice, and vote to 10 young people at council, two from each convocation. Previously, they have had voice and seat only, unless they had been elected delegates by their parishes. Under the new measure, which must be approved again at the 1972 council, they will be "at large" delegates.

(✓) Passed a resolution which asks diocesan members of the boards of trustees of five institutions to make sure the institutions have removed all traces of discrimination based on race, class or background. The five are the Virginia Theological Seminary, Stuart Hall (Staunton), Boys Home (Covington), Virginia Episcopal School (Lynchburg), and St. Paul's College (Lawrenceville). The resolution was offered by the youth division of the diocese.

(✓) Amended canons so as to permit the election of lay persons as presidents of the diocese's five convocations, with priests eligible as deans of the convocations. Previously, only priests could be presidents.

(✓) Passed a canon amendment which paves the way for reorganization of the executive board, the "vestry" of the diocese. The reorganization, which had already been planned, went into effect immediately.

The churchwomen met concurrently with the council, and during most of the weekend met jointly. But in one separate session, women heard Mrs. Marmion, wife of the bishop, say that young people today live in a world that "is another ballgame" from that of their parents. The Roanoke school teacher said that young people need protection from drugs and other aspects of modern life as well as preparation for life in a changing world.

"If the eternal verities are true by definition, we don't have to defend them. Young people have the right to participate in adult activities as soon as they are able and the right to their own life style," she said.

West Texas

Delegates meeting in Brownsville for the 67th annual council of the Diocese of West Texas accepted an emergency appeal for an immediate \$30,000 to save programs necessary for continuing work with young people, seminarians, and the poor. This appeal is a voluntary one and is not added to any existing parochial apportionments.

The diocesan budget of \$554,100 is \$125,000 less than the figure originally proposed by the finance committee. It does include, however, the \$100,000 marked for the national church and, according to a statement presented to council, is based on income that can be "reasonably anticipated" from congregations.

In other actions, council voted:

(✓) To use the proposed changes in the Holy Eucharist for seven months beginning with the first Sunday in May;

(✓) To give seat and voice but no vote on the diocesan executive board to the three top officers of the Episcopal Youth Council.

Certificates for outstanding service to the diocese were presented to Mrs. Joe Bean; Mrs. Robert M. Ayres, Jr.; Miss Augusta Bailey; Neal Y. R. Sheffield; the Rev. Arthur Geeson; and the Rev. Canon Gerald N. McAllister.

Dr. Edward McCrady, vice chancellor of the University of the South and guest speaker at the council, also received a certificate for his service to the university and to the church at large.

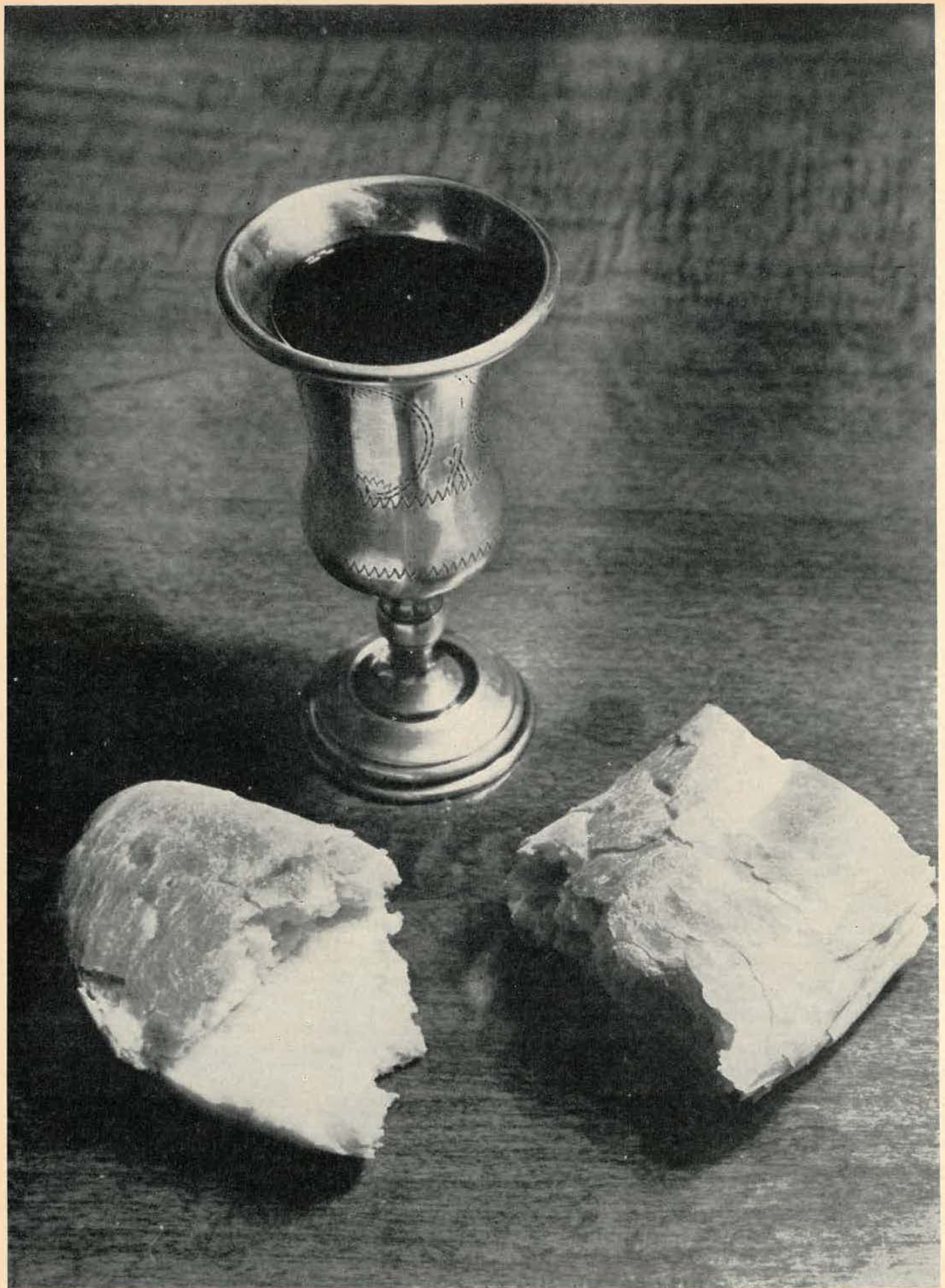


Photo from RNS



Mary P. Truesdell

A Letter about Holy Communion

DEAR JANE AND JOE: Greetings to my dear God-daughter and Godson! This is a very personal letter to each of you, on a very important matter. Having visited you, I know you have gone to church with your parents, almost since you were babies. In your parish church, you were allowed to go and kneel with them at the altar rail when they made their communion. The priest gave you a blessing as he passed by. You did not know much about it, except that communion was something holy. Now that you are older you will be able to understand more about it.

That is what I am going to talk about in this letter. The church has recently made a new-old ruling that boys and girls may receive Holy Communion before they are confirmed. You will need teaching as to what it means, and just what to do, for making your communion is a very serious and solemn thing.

FOR a beginning, I would like to ask you: Do you know that you live in *two* worlds? One is physical—the good earth and all the things we can see, or hear, or measure, and even some things we can't see, like the wind, or the airwaves that bring your TV picture. But there is another world about us too! It is the spiritual world, and we are in it now just as we are in the earth world. It is just as real, but you cannot see it, measure it, or weigh it. For example, I love each

of you very dearly, but I can not say, "I love Jane so many inches!" or "I love Joe so many pounds!" Love is real, but it belongs to the spiritual world, and is just not measured that way. Your physical body which you can see and feel belongs to the earth-world. But the real *you*, your soul, you cannot see. Man knows about the spiritual world and can look up to the God who made him, and worship God. This is something that makes him different from animals.

Our Lord Jesus Christ realized that we live in two worlds when he planned the sacraments. Each sacrament has two sides—the outward thing, which is something we can see, feel, hear, or taste, which belongs to the earth-world, and the big part, the spiritual part which you can't see, which is even more real.

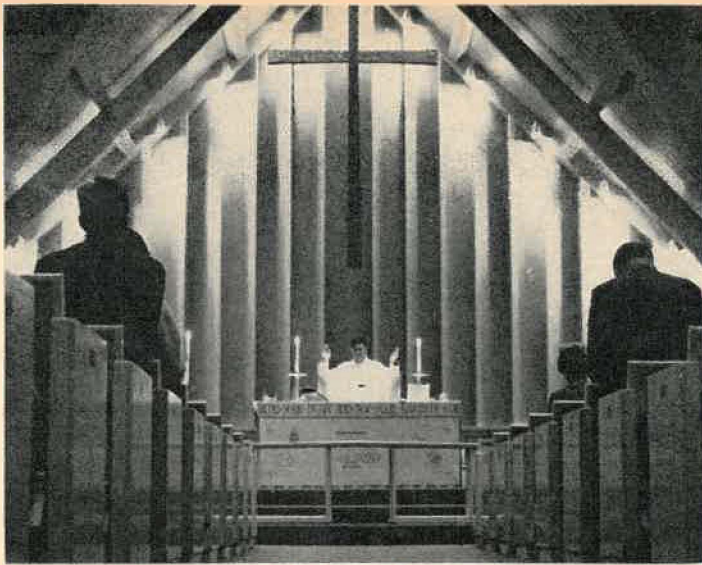
When you two were baptized, you were babies and could not talk, so I, and the other Godparents, spoke the promises that are required to make you each a citizen of God's kingdom. Then the priest poured water on each of you, as Jesus had told us to do, and you were given your names and baptized "in the name of the Father, and of the Son, and of the Holy Ghost." Jane, you felt the water, for you cried, but Joe only squirmed a bit and did not make a sound. This is what happened in the physical world. But what happened that you could not see? God accepted you forever as his special child. He put his mark on you. He lighted an invisible light of his Holy Spirit within your soul. When God looks at you he can see that mark, that light, and he knows, "That child is mine!"

Your physical body needs care, rest, exercise, and food to grow on. Your soul needs feeding too. That is why the church is now permitting children to come to Holy Communion at an earlier age. We think this may give them a "head start" in soul-growing and that they will be the stronger Christians for it.

Let us see how Jesus planned it. He came from heaven to earth for a limited time in a physical body like ours, to teach us more about the great spiritual world of God. Large crowds of people and little children too came to hear him. Jesus loved children and they loved him. Suppose Jesus was here today exactly as he was then. We would have to go to Jerusalem or Galilee if we wanted to talk to him. It would cost a lot of money to go. When we got there do you think we could have a talk with him or even see him? Why, there would be *millions* and *millions* of other people to see him too. You and I would not have a chance! It was necessary that Jesus should withdraw from *this* world, as soon as he got his apostles trained, in order that he could be reached by more people.

So in the night before he was betrayed and crucified, he gave us the sacrament of Holy Communion. He took two common things that could be felt and tasted: *bread*, which represented his physical body which he was offering to God on the cross (he had called himself *the living bread* when he preached to people), and *wine*, which represented his life-blood which he shed for us by dying on the cross. He blessed the *bread* and the *wine* and said some wonderful words: "*Do*

Deaconess Mary P. Truesdell, the author of this letter, makes her home in Davenport, Ia.



"The greatest meeting place is Holy Communion."

this in remembrance of me." The word "remembrance" as Jesus spoke it meant lots more than our English word. What Jesus really said, means "Do this when you want me here!"

After his resurrection, Jesus made himself known to his church in the "breaking of bread," as the communion was first called. So, all down the years, when Christ's priests celebrate Holy Communion, Jesus is really, truly present, and people from all over the world can come to communion and find Jesus. They can bring their love, their longings, their problems, and ask his help. The outside world does not know this, but Christians

do! There are other places we can meet Jesus—when we pray alone, or with others. But the greatest of all the meeting places with Jesus is at Holy Communion.

NOW, what do you do when you come? First, you must prepare yourself. You are coming to meet a friend, but that friend is a king: Jesus, the Son of God. Therefore, we should come as clean as we can—clean body, clean hands, clean mouth, clean clothes, and most of all a clean heart! What do I mean by that? It means that before you come, make preparation in your prayers; the

night before would be a good time. Ask yourself,

What have I done that is wrong?
 What have I thought that is wrong?
 What have I said that was wrong?
 What have I left undone, that I should have done?

We must try very hard to be truly sorry and must ask God to forgive. If you are angry with someone, you must forgive. God will forgive you *as* you forgive others. Finish your preparation with a big wish to be better—the kind of person Jesus wishes you to be.

This is what you do when you come to the altar rail: As soon as the priest is near you, place the palm of your right hand over the left, flat open (bare hands, no gloves). As the priest places the small round wafer on your palm he will say, "The body of the Lord Jesus Christ, keep you . . ." and you can say silently, "Come to my heart, Lord Jesus!" Raise your hand to your mouth and remove the wafer with your tongue. When the priest comes with the cup, he will hold it firm, but will tip it toward you; you may put your hands on the base to guide it to your lips. Take the tiniest amount of the wine, really just moisten your lips. The priest will say, "The blood of the Lord Jesus Christ, keep you unto everlasting life."

After receiving the sacrament, reverently return to your seat in the church, remembering that Jesus is within your heart. As you kneel the first thing to do is to thank him. Use your own words or say:

*"Lord Jesus, whom by power divine
 Now hidden 'neath the outward sign,
 We worship and adore,
 Grant when the veil away is rolled,
 With open face we may behold
 Thyself, forevermore."*

How often should you come to Holy Communion? A Christian is permitted to come every day there is a service, but should receive only once in one day. Come every Sunday if you can, or at least once a month, and always on the great feasts of the church. As a Christian you should never let long times go by without making your communion, for remember, your soul needs feeding. But always, always make your preparation. If you didn't it would be like going to a spring to get a drink of water and taking with you a thimble to drink out of! Of course there are times we may not feel good, and don't feel religious. This sometimes happens to all of us. "Feelings" don't count for very much if we know what we are doing, and do our best. Remember always you are coming to Jesus. He knows how a tired body feels. He lived in one down here. Ask his help!

Keep this letter, Jane and Joe. Read it over and over again. May God bless you as you come to meet him at his altar!

Nativity Scene

The scabbed and peeling walls,
 the sagging stairs,
 unedited in presentation
 by a dangling bulb,
 hang captioned as the place and moment
 of the birth of Christ.

And in our dark streets shineth—

Where? In debris, neglect
 and overcrowding? With only the testimonial
 of rats inside the wall?

If not here, nowhere. Now here!
 Not at all—or everywhere,
 out of whose multiplicity this weed existence
 brandishes its flower as scorned
 component of the garden to be recognized;

Everywhere—that bulb—and now!

Barbara A. Holland

EDITORIALS

Stringfellow Cover Picture

A NUMBER of readers have written to express indignation or dismay at our use of a picture of William Stringfellow on the cover of TLC, Feb. 14. They have inferred that this means editorial support of Messrs. Stringfellow and Towne in the case of the state vs. them. As one reader put it: "Certainly there must be men of the faith who would be better examples . . . than this gentleman." He speaks of the "high place of honor" we have given to Mr. Stringfellow.

THE LIVING CHURCH is primarily a news magazine. Mr. Stringfellow is news. That is why he was on our cover—that, and only that. His case is in the courts, and it seems at least inappropriate for us, if not worse, to comment editorially on his case until the verdict is in.

We are quite sure that *Time* magazine has used cover pictures of all sorts of people whom its editors regarded as villains. They were news. Whether Bill Stringfellow is saint or scoundrel in your books, since he is an Episcopalian making news we thought you'd like to know what he looks like. So now you know that, and what he is accused of, and what people are saying *pro* and *con*—all because you read this magazine and look at the pictures in it. If you are informed, our news mission is accomplished.

Things Cooking In Ruralia

SOME good things are already cooking in the non-metropolitan, or town-and-country field of the Episcopal Church's ministry, but there is need for many more of the same—and for some radically constructive changes. The *news feature* in this issue will give you some idea of what is already in the works and of what devoted workers in this field foresee as the needs and opportunities for the new day.

Too few Episcopalians living in urban and suburban parishes have any knowledge of the splendid ministries which their church has carried on for many years in the remoter regions within the United States. For example: a large percentage, amounting to a majority in some tribes, of American Indians are to this day faithful Episcopalians, because many years ago some Christians of this church went to them in the name of the Lord, not to cheat and oppress them but to bring them the Good News. There has been a continuing ministry to these people in which many bishops, priests, and lay workers have engaged with apostolic devotion. Indeed it can be said that wherever the Episcopal Church has gone to minister to any kind of people anywhere it has won its way, when this spirit was present in its ministers.

But how many Episcopalians know of these achievements of the past? How many know of the fruitful and selfless ministries of Church Army people? Or of the various Episcopal ministries, clerical and lay, in the region known as Appalachia? How much stronger and better would it all have been in the past if the story had simply been told to the people in the comfortable pews!

But whatever the successes and failures of the past, now is the time for Episcopalians to recognize that a new day is fast dawning in every field of mission, and not least the domestic town-and-country mission. If you share the hazy idea of many people that all the country people are leaving the farms and villages and moving to the cities, be advised that the idea is not only hazy but false. It never has been true. There has been an urban trend, but now it is being reversed for a number of reasons. This doesn't mean that everybody from the cities is moving out to the farms and towns, either. But there are some 80 million people living in rural America, and there is a rapidly growing number of people who now divide their living time between city and country.

At a recent diocesan convention we heard a man who teaches at a major university make the statement, concerning mission planning within the diocese, that there is no such thing as rural sociology any longer because the American rural community is dying or dead. Fortunately, this man isn't paid to teach sociology.

The old kind of town-and-country ministry, whatever its merits for yesterday, will no longer do. The reasons why this is so, and the new approaches and goals which are needed, are touched upon in our news feature, which is a report of a recent meeting of leading minds in this whole field.

What is needed is church-wide concern, participation, and support for new and renewed forms of ministry in the town-and-country field. And we have decided that we can make some contribution toward that end, by publishing true-life stories of fruitful ministries that have been and are being carried on by Episcopalians in rural America. These don't have to be official church projects. If you know about any ministries to human needs, carried on in the name of Christ as part of the Episcopal Church's mission, and you think our readers should know about them, let us know and we will go to work getting the story.

Trial Use

Liturgy I or Liturgy II;
Which one are we going to do?
Why have "they" done all this changing,
Moving things and rearranging?
Where are the good old "thous" and "thees"?
Can't I stay alone on my knees?
Can't we stick to the Prayer Book service?
All this stuff has made me nervous.
For now, thanks to the General Convention,
When I'm in church I must pay attention!

William L. Hicks

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Book Reviews

CONGRESS AND CONSCIENCE. Edit. by John B. Anderson. Lippincott. Pp. 192. \$4.95.

Six members of the U.S. Congress, three Republicans and three Democrats, outline their views on the inevitable conflicts between Judeo-Christian ethical ideals and the pressures of partisan politics in the legislative process, in *Congress and Conscience*. They agree largely, in this series of individual essays, that those seated in the national legislature are men of character, representative of the people generally, that they attempt to weigh moral implications involved in the complex decision-making, that they "avoid playing God," and usually vote their convictions.

Senator George McGovern (D-S.Dak.) deals less kindly with his colleagues on the issue of feeding the hungry and shows some scorn for those who do not agree wholly with his view of this as strictly a moral question and do not act accordingly.

There are worthwhile dissertations on the occasional cases of corruption in the Congress and the need for further tightening disclosure rules. A scholarly analysis of the changing church-state relationship is a particularly worthwhile contribution.

Besides Senator McGovern, other participants are Senator Barry Goldwater (R-Ariz.), Representatives John B. Anderson (R-Ill.), Charles E. Bennett (D-Fla.), Albert H. Quie (R-Minn.), and Jim Wright (D-Texas).

FRANK STARZEL
St. Thomas, Denver

THE DRAMA AND THE SYMBOLS. By Gustaf Aulén. Trans. by Sydney Linton. Fortress Press. Pp. 214. \$6.95.

A sub-title describes *The Drama and the Symbols* as a book on images of God and the problems they raise. It was first published in Swedish in 1965, and the author has made some additions to the English translation that are designed to speak to some theological concerns that are more prominent in the English-speaking world than they are elsewhere. Once again Gustaf Aulén has demonstrated how keenly aware the scholars of Sweden are of what is taking place in research elsewhere in the world. At the same time he has shown how little the Swedes are intimidated by the theological fads of others. If one seeks a critique of Bultmann and the program of "de-mythologizing," of Tillich especially as interpreted by J. A. T. Robinson, or of the American phenomenon that affirmed the death of God, it is to be found here. Others have drawn attention to weak-

nesses in these and other theological schemes, but here they are approached without the sort of passionate involvement that clouds perception. Instead of being concerned about a system of philosophy or a prevailing set of popular attitudes, the Swedish scholars tend to be concerned about the Gospel and their determination is that it should not be falsified by its interpreters. Aulén, for example, judges everything in the light of its fidelity to the experience that is expressed in the Gospel.

The book falls into four sections. The first of these is clearly introductory. It recognizes that when people ask religious questions today they do so in a different manner than in earlier generations. So there is a search for what kind of "God" might be considered, and a discussion of what is intended by those who deny that there is any "God" at all. In accord with what has become popular custom, there is an effort to learn from creative writers how the human religious situation appears in their eyes. The two examples here chosen, naturally enough, are the work of Swedish authors, and although they have been translated into English they have not been as widely read here as Williams and Updike; as Aulén treats them they do seem to express Christian perspectives, but they fail to grasp the essence of the Gospel. This leads naturally to the demonstration that most critics of Christianity are really attacking a caricature of the reality, and all serious questioning of life is a search for meaning.

The second division of the book then undertakes to correct such misconceptions of Christianity as have been considered. The Gospel presents God as involved with the creation, and calls for a faith in that God which must involve those who reach it. In the scripture grammatical tense is shown to have significance. Faith is *now*; without that present tense it does not exist. Faith also requires what *has happened*; without that perfect tense there is no way of saying that it is other than a delusion. Faith looks to what *will be*; without that future tense no meaning can be found for it, so that we may count Aulén among the theologians of hope. But such an understanding of reality can easily become isolated from other aspects of human endeavor; the mathematician and the natural scientist work with a sort of truth that is valid for all time and their concern with tense has to do only with the timetable of discovery. The philosopher and the social scientist hope to reach a knowledge of equal exactitude. If knowledge of God is to be treated in a similar way, as "natural

theology" is repeatedly tempted to treat it, it is inevitably perverted. Nevertheless a theology that neither oversteps its proper boundaries nor enslaves itself to disciplines that have other objectives need not be isolated from human knowledge as a whole. As long as it views God as operative in every aspect of truth and history and reality, such universal perspective can keep it in touch with the range of human thought.

So far we are confronted with an academic analysis. The third division brings in a genuine excitement. It contrasts what the scripture has to say about God and God's action with the sterile rationalizing that has so often been present in theology. The formation of a concept of God can only be false knowledge, for God will be what he will be, as the Bible never tires of saying, and what God will be no concept can express. We can speak of the image of God which we may perceive, providing that we remember that it is God who creates the image whom we are to worship, that symbol is the only proper language of faith. In the depth which Aulén finds for the biblical symbols available to us we may find a contribution to Christian thought comparable in value to his outstanding treatment of the Atonement in *Christus Victor*. In comparison with this, efforts to talk about God in other than symbolic terms pale into insignificance.

Some of the excitement seems to fall away in the final section which presents God's action as drama. The drama is seen preeminently in the ministry of Jesus, the whole ministry with the proclamation of a radical Gospel having equal importance with the Cross, and the Christian experience under the law of the Spirit seen as the continuing of that same drama. The theme of the whole is summed up in the statement: "God was in Christ, reconciling the world to himself." In the drama of Christ the image of God can be clearly seen in a way to which man may respond. Even though the author has not contrived to pass on to his readers all of the excitement that he himself feels here, he has given us a great book which we can all read with profit.

(The Rev.) J. HOWARD W. RHYS, Th.D.
The University of the South

◆
INTRODUCING JACQUES ELLUL. Edit. by James Y. Holloway. Eerdmans Publishing Co. Pp. 183. \$2.45 paper.

Jacques Ellul's latest book, *The Meaning of the City*, is all the rage right now, and rightly so. This introduction to the man and his thought appeared earlier in the pages of *Katallagete*, the Journal of the Committee of Southern Churchmen, of which James Y. Holloway and Will D. Campbell are editor and publisher respectively. Ellul is a French lay theologian and a lawyer who teaches at the University of Bordeaux. Active in the

affairs of the Reformed Church of France, he has written some 21 books and more than 100 articles, all related to the themes of sociology and politics, theology and biblical studies. The present volume reprints the essays interpreting and responding to the insights of Ellul of nine writers and teachers familiar with the American situation and desirous of bringing the man and his thought, especially his social analyses, to a wider audience of concerned people.

The contributors are James Branscome, James W. Douglass, James Y. Holloway, Christopher Lasch, Julius Lester, Stephen Rose, William Stringfellow, and Gabriel Vahanian. The dominant note struck by all is the overwhelming role technology plays in our society. Ellul prefers the word "technique" to "technological" because technology is only one aspect, one manifestation, of technique; it is that attitude of our society which places the greatest value upon efficiency no matter what the operation or endeavor. "Technique is means and the ensemble of means; the end is irrelevant. Indeed there is no end except the means." Because technique is a system carried to its logical end, its effect on man is to make him less and less necessary, and, ultimately, to de-humanize him. He becomes a function. Ellul avoids political quarrels and ideological arguments in pressing his main points, namely, that whether under capitalism or socialism, man becomes a technician and not a human being all the while he is being told (and convinced) that he is free, that he is human.

This book will perform a valuable service if it brings thoughtful minds into contact with a profound Christian sociologist and teacher of ethics.

(The Rev.) FRANK V. H. CARTHY
Christ Church, New Brunswick, N.J.

◆
DEATH AND LIFE. By Helmut Thielicke. Trans. by Edward H. Schroeder. Fortress Press. Pp. 217. \$7.50.

To one impressed by the biblical richness and power of Helmut Thielicke's sermons and meditations in *The Waiting Father and Christ and the Meaning of Life, Death and Life* comes as a decided disappointment. It is slow and labored reading and very germanic. One wonders if German theologians are capable of simple sentences. This is not a book for the parish library. The author in some detail scrutinizes Plato, Nietzsche, Hegel, Goethe, Heidegger, and Kant in his analysis of man's response to the experience of death.

The basic thesis of the book is that all naturalistic, secularistic, and humanistic approaches to death are based on separating man into component parts. This division of the person Thielicke calls "the division of the I." The division of the I means that man is viewed in his death as some pieces dying and some pieces

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THE LIVING CHURCH

living beyond death. For example, one might say that a man dies, but the nation or tribe lives on; or that a man dies, but his fame goes on; or that the cause for which he died lives on. Reincarnation, likewise, would insist that "something" of the man goes on beyond death. The point is that death is not a total experience.

Thielicke rightly insists that the biblical religion emphatically denies this type of getting around the power and totality of death in the human experience. In biblical religion man is a totality and death a complete act whose meaning is encapsulated in the death of a complete person. Death, for the Christian, is a facing of the meaning of life in relation to its creator. In the final pages of the book Thielicke emphasizes the biblical reality of the resurrection and the life everlasting. The key is to be found in the action of a loving God: "To stand in the realm of the Resurrected One's power means to have fellowship with God in Jesus and therefore to possess no fellowship with death. It means that I have one Lord and therefore am incapable of being dominated by death, or by the gods, and goods of this life" (p. 202).

A final word: For those in the catholic tradition the author's neglect of the communion of saints, and his paucity of treatment of the "intermediate state," is a further disappointment.

(The Rev.) WAYNE L. SMITH
St. Peter's, West Allis, Wis.

PROCLAMATION AND PRESENCE: Old Testament Essays in Honor of Gwynne Henton Davies. Edit. by John I. Durham and J. Roy Porter. John Knox Press. Pp. xx, 315. \$9.95.

Proclamation and Presence is an international Festschrift honoring G. Henton Davies, Principal of Regent's Park College, Oxford, and contributor of several entries in the *Interpreter's Dictionary of the Bible*. The title of the volume is meant to indicate Dr. Davies's particular interest in communicating the biblical message to the modern audience. The highly technical character of the 14 essays, however, greatly limits its audience. The layman and even the beginning student would find little of interest and immediate value to them in this volume.

The researcher and advanced student of the pre-Exilic literature of the Old Testament would find many helpful and stimulating ideas in *Proclamation and Presence*. Major contributions to the field may be found in the volume's four divisions: Hermeneutics; Hexateuch; Former and Latter Prophets; and Psalms. The essays deal with issues in the area of literary criticism and reflect the interests of English and Continental scholarship. Little will be found on archaeology, text, and form criticism.

The contributions of particular note are those made by de Vaux on "The Divine Name," Wurthwein on "Elijah

at Carmel," and Eichrodt on "Covenant in Isaiah." Aubrey Johnson on "Psalm 23" may be the one essay of technical worth which the layman could find of value. In all the volume is to be highly commended.

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

THE MORALITY OF ABORTION: Legal and Historical Perspectives. Edit. and with an intro. by John T. Noonan, Jr. Harvard University Press. Pp. 260. \$8.95.

The question of abortion has been catapulted into the forefront of popular discussion and it seems likely it will be a central topic for at least the next couple of years. There is much solid disagreement on the subject and it is clearly evident that help is needed in defining the issues and in recommending any action.

On the one hand, Pope Paul and innumerable Roman bishops in turn have publicly "laid down the law" on the subject as they see it. Others have "spoken their piece" or responded. The editor of *The Christian Century*, for example, referring to the pope's statement that "abortion is always murder and that a community which legalizes abortion is barbarous," stated, "This is plain rubbish. To equate abortion with murder, far from fostering a reference for life, actually strikes at the very foundation on which respect for human life is built."

Prof. John T. Noonan's book provides just the help needed to give guidance on the basic issues and questions. Decisive to the debate, of course, is the question, "Who is human?" This and other questions are discussed with understanding and clarity. *The Morality of Abortion* is a compendium with contributions from such outstanding authorities as Paul Ramsey of Princeton, James Gustafson of Yale, Bernard Haring, CSSR, of Rome, and George Williams of Harvard; and John H. Finnis, professor of law at Oxford, and David W. Louisell, professor of law at Berkeley. It challenges many of the fundamental assumptions of popular views on abortion and discusses the legal and constitutional aspects of the question. Anyone hoping to have a genuine understanding of the subject should read the book. It will be of great help.

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

A BLACK THEOLOGY OF LIBERATION. By James H. Cone. Lippincott. Pp. 254. \$5.50.

In his book, *A Black Theology of Liberation*, James Cone sets up a series of unique postulates from which he develops his thesis. The difficulty comes in accepting the author's propositional stances under the label of "theology."

1. The author sees Christ not as a universal Christ, but a Christ for the black, oppressed people;

2. The author writes out of his experience in and for the black community, and consequently, does not expect white acceptance of his thesis;

3. God is on the side of black people because God is identified with the liberation of the oppressed;

4. God is against white people because they are the oppressors;

5. By white definition, "whiteness" is "being" and blackness is "non-being";

6. "The eschatological promise of heaven is insufficient to account for the earthly pain of black suffering. We cannot accept a God who inflicts or tolerates black suffering for some inscrutable purpose" (p. 44);

7. "To be black is to be committed to destroying everything this country loves and adores" (p. 49);

8. "In order to be Christian theology, white theology must cease being 'white' theology and become Black Theology, by denying whiteness as a proper form for human existence, and affirming blackness as God's intention for humanity" (p. 32-33).

9. "Black Theology will accept only a love of God which participates in the destruction of the white enemy" (p. 136, pp. 1ff.).

While I accept Christ as liberator of the oppressed, I cannot limit the saving

influence of Christ to any, one ethnic group (Dr. Cone rejects the "Universal Christ"); nor can I countenance physical annihilation of all that is not black as being consistent with the God as revealed to us in scripture and in the person of Jesus Christ. Even in all black cultures there exists the oppressed and the oppressors.

The book is well written and should be read by all groups in an effort to hear and understand the new voices of a black elite, who are giving new definitions and guidelines in a field where the black man's case has been, and continues to be, too often stated from the white perspective.

(*The Rt. Rev.*) RICHARD B. MARTIN, D.D.
Suffragan Bishop of Long Island

Booknotes

By Karl G. Layer

PUT YOUR ARMS AROUND THE CITY. By James W. Angell. Revell. Pp. 188. \$4.95. As an urban newcomer himself, James Angell speaks to urban dwellers who have come from small towns and farms, from communities where everyone knows everyone else's name. He speaks of and to the loneliness of city living, as well as of other problems and potentials of city dwellers. And he asks the question:

What does a relevant belief in God have to do with living in cities like New York, Philadelphia, Chicago, or Los Angeles? He is convinced that the battle must be won in the city if man is to find his true existence. And to win that battle the church must present a message congruent with the ghetto, the commuter's plight, credit cards, and alienation.

REDUCING SOCIAL TENSION AND CONFLICT: Through the Group Conversation Method. By Rachel Davis DuBois and New-Soong Li. Association Press. Pp. 159. \$3.95 paper. In order to comment knowledgeably on this book one should probably experience Group Conversation rather than simply read about it. Suffice it to say that the method appears to be something along the lines of sensitivity training on a large scale. The volume is intended as a manual for laymen and professional group workers, which shows how the Group Conversation process can be applied in varying situations where social tension or conflict are actual or probable. Dr. DuBois, who created the method, is an intergroup specialist who, we are told, has applied Group Conversation, in black-white, interfaith, trade-union, inter-generation, senior-citizen, multi-ethnic, neighborhood, social-action, and numerous other group settings.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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ST. JAMES-BY-THE-SEA 743 Prospect St.
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The Rev. James Fenwick, the Rev. Fred Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

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The Rev. F. G. AtLee, r
Sun 8 & 10. In Spanish Monastery Gardens, Gift
Shop, Bookstore.

ORLANDO, FLA.

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

TAMPA, FLA.

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

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. R. G.
Smith, the Rev. J. L. Bordley, the Rev. D. C. Stuart
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs
9:15; C Fri 5

ALBANY, GA.

ST. PAUL'S 212 N. Jefferson St.
The Rev. W. Gedge Gayle, r
Sun HC 8, 10, 6; Daily HC in Lent

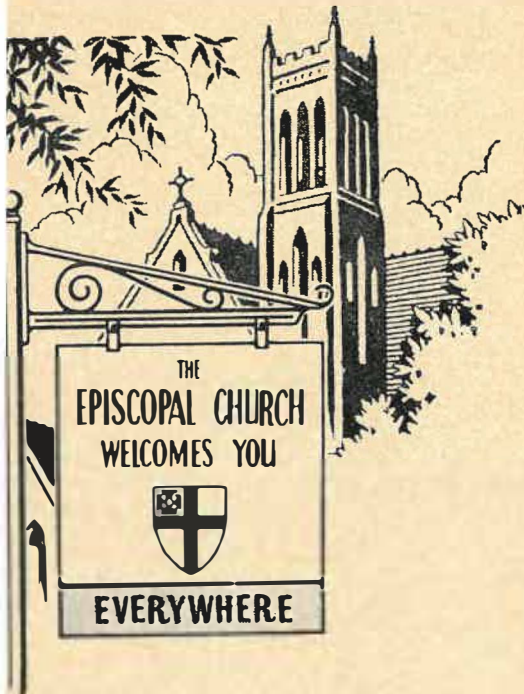
ATLANTA, GA.

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

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(Continued on next page)



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

LENT CHURCH SERVICES

(Continued from previous page)

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHapel OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry
The Rev. Ben. W. Tinsley, r
Sun HC 8, 10:30 (1,3&5S, MP 2&4S); Thurs, HD 9

BALTIMORE, MD.

ST. GEORGE'S, 2900 Dundalk Ave., Baltimore Co.
Dr. Nelson Rightmyer, r
Sun 7:30, 9:30, 11; HD 10

BOSTON, MASS.

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

NEWTONVILLE, MASS.

ST. JOHN'S 297 Lowell Ave.
The Rev. E. S. S. Sunderland, r
Sun HC 8 & 10; Wed 10; HD 7

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BLOOMFIELD, N.M. (Rural)

ST. LUKE'S-IN-THE-DESERT Carson TP 18 mi So.
Sun MP 9:30, Mass 10, EP 3; Thurs (Lent daily)
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Church Ave. Sta. Brighton Beach Subway
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The Rev. John M. Crothers, c
Sun 8, 9, 11; HC Daily

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HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

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ST. JAMES OF JERUSALEM
W. Penn St. & Magnolia Blvd.
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NEW YORK, N.Y.

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3:30; Ev 4; Wkdy MP & HC 7:15 (HC 10 Wed);
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Sun 8 HC, 10 Folk Mass, 11 HC (1S, 3S)

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

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Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

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ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
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Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

QUEENS, N.Y.

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

WILLIAMSVILLE, N.Y.

ST. PAUL'S CHAPEL 4275 So. Harris Hill Rd.
Sun 8, 9:15, 11; Wed HC 7, 10; Thurs EP 8; First
Fri HC & LOH 10; HD 10

OKLAHOMA CITY, OKLA.

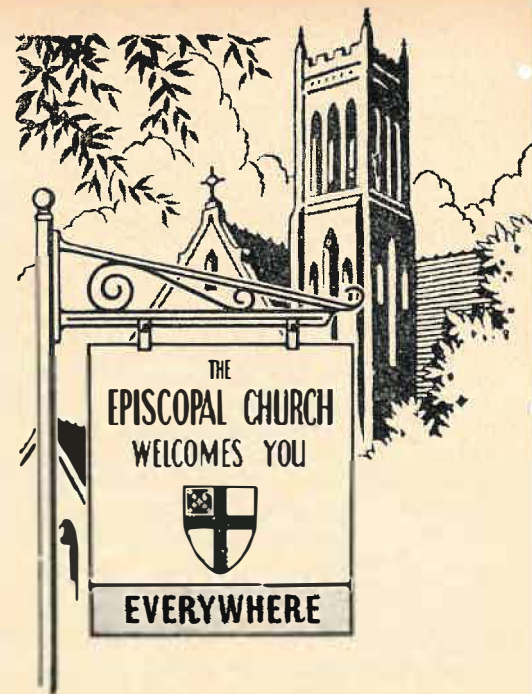
ST. DAVID'S 3333 N. Meridian
Sun Eu 8, 9, 11; Wed HC 9:30; Thurs & HD 9:30;
C 1st Sat 4-5

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)



ALL ANGELS' CHURCH
NEW YORK, N.Y.



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ST. LUKE & THE EPIPHANY 330 So. 13th St.
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Sun 8 & 11; Wed 10

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

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL
Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

FORT WORTH, TEX.

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The Rev. Raymond E. Abbott, S.T.D., r; the Rev.
John Buchman, ass't
Sun 7:30, 10:15; HC Mon & Thurs 5:30, Tues
6:30; Wed 9:30, Fri 7:30; C Sat 5-6

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TRURO 10520 Main St.
Sun HC 7:30, MP & Ser 9 & 11 (ex 1S HC); Thurs
HC 9:30

RICHMOND, VA.

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The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

RIVERTON, WYO.

ST. JAMES' 6th St. & Park
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Sun HC 8, MP 11; Mon thru Sat HC 7

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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

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