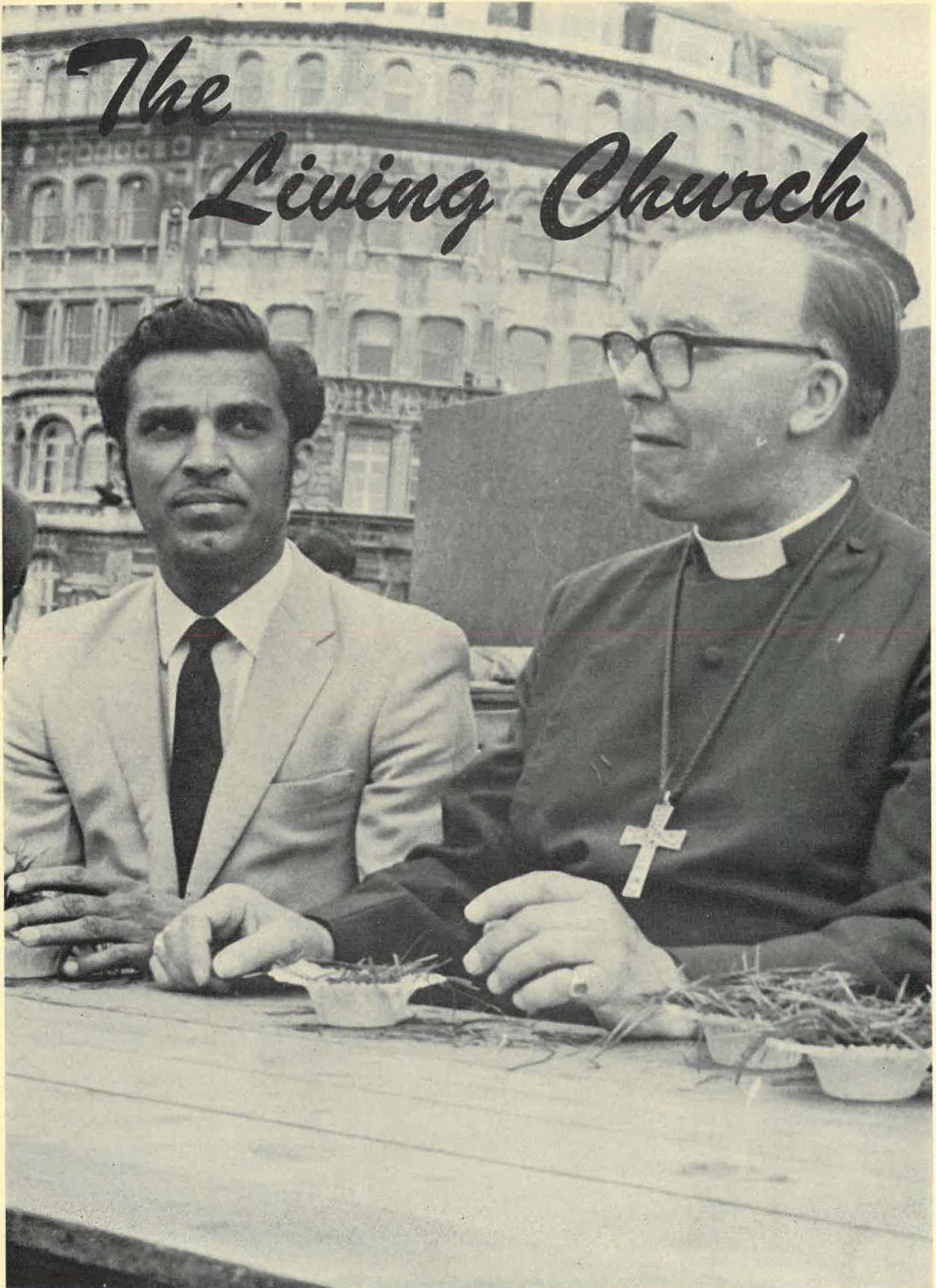


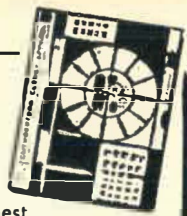
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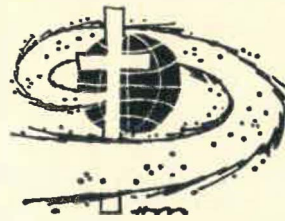
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*Around*



*& About*

**With the Editor**

**BOB DAVIDSON** is the youth representative on the Executive Council. At the recent council meeting at Seabury House, in Greenwich, Conn., he staged a protest demonstration by sleeping in a pup tent on the lawn and preparing his own strictly-economy meals. His protest is against the posh and extravagance of the places at which Episcopalians normally have their official meetings. He has raised a serious question which troubles the conscience of a growing number of churchmen, not all of them young.

Actually, the meetings of Executive Council and other bodies at Seabury House are hardly typical of the real scandal. The church owns that lovely estate, having received it as a gift, so meetings there are not nearly as costly as they would be at any hostelry where commercial rates must be paid. The meals served there are good, indeed excellent; but not Lucullan.

What Bob is protesting is the general grand manner of official conclaves of Episcopalians. I'd love to be able to prove him wrong, because I love the "good life" myself, but I'm afraid that the right word for us is somewhere in Browning: "Not so much Saint Paul as saints of Caesar's household."

Isn't there some "great text in Galatians, once you trip on it," or elsewhere, that can settle it the way we'd like to have it settled? There may be, but I know the Book fairly well, having ransacked it for polemical stoppers for many years. If you're thinking about our Lord's commendation of the woman who bathed his feet with costly ointment when, as Judas pointed out, the money might have been given to the poor, forget it. To make that one work for us we should have to show that when we fare as we do while on church business we are in fact bathing the Lord's feet with precious ointment. This is one case I decline to take.

Only this morning I saw one of those lapel buttons with a message, and the message seemed for me and possibly some of you: "Be Sincere—Whether You Mean It or Not." I cannot sincerely and solemnly swear that I have ever seen Episcopalians, in after-hours at a General Convention, doing anything that could be classified as bathing the Lord's feet with expensive ointment. All that is present in those situations is the expense, and what some amateur wags might call ointment.

As if we didn't have other troubles

enough, I'm afraid we must start thinking seriously about this can of worms. Dammit.

The Executive Council had several other interesting moral dilemmas to face at its last meeting. Among them was the question of military conscription. It decided in the end not to give the President and Congress its advice on this subject, but in the course of the debate an interesting exchange of views took place on the subject of love and freedom.

Councilman Charles V. Willie, of Syracuse, opposed the draft on the ground that a man cannot love unless he has freedom, and to be subject to conscription is to be deprived of freedom. Councilman T. Stewart Matthews, of Georgia, defending conscription as a practical necessity for national defense, maintained that as Christians we do not believe in unrestricted, absolute free will. It was a tremendously worthwhile discussion, and I'd like to add a few comments of my own.

A growing number of Christians, especially younger ones and better educated ones, share Charles Willie's view of love and freedom. I cannot think they are right in making freedom a prerequisite to love. By "freedom" they mean self-determination, such as is exercised if a man can choose whether to enlist in an army or stay out of it. When is a person free to love? What about Uncle Tom? He had no power of self-determination, but he had freedom to love. As between Uncle Tom and Simon Legree, which was the slave and which the free man? For that matter, as between Pilate on his bench and the Galilean in chains before him, which was the free man? Does freedom make love possible, or does love make freedom possible? I think it's the latter. Of course, if that is to happen there must be freedom, self-determination if you will, in the soul; one must always choose to love, and such a decision is an act of a free will. But that interior freedom must not be confused with political, social, legal, occupational freedom — desirable though the latter is.

Stewart Matthews reminded the council that in the Christian scheme of things "duty" and "responsibility" are of equal importance with "self-determination" and "freedom." Perhaps this dates me, but I have to agree.

This week's guest editorialist is the Rev. **L. Roper Shamhart**, rector of St. Mark's Church, Jackson Heights, Queens, N.Y. He comments on "Jesus Christ Superstar."



# The Living Church

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

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# Letters to the Editor

## "Deacon" or "Deaconess"?

In *People and Places* in TLC, May 16, you list "Deaconess" Dorothy Ruth Dobson. The form used for her ordination was "The Form and Manner of Making Deacons," beginning on page 530 of the Book of Common Prayer. This I know since I was honored to be an assisting priest the day of her ordination. Would not her correct title then be "Deacon" rather than "Deaconess"?

(The Rev.) LESTER B. SINGLETON  
Rector of St. Stephen's Church

Racine, Wis.

The title remains "deaconess" until changed by proper church legislative action. Ed.

## SPA "AAWY" LR

I count myself more of a Prayer Book conservationist than perpetuator. This church needs both revised and new forms of common prayer as long as they are not "fond things, vainly invented, and grounded upon no warranty of Scripture." And it is in this vein that I write to invite your readers to help me initiate a grass-roots movement which could be called *The Society for the Prevention and Abolition of "and also with you" as a Liturgical Response* (the SPA "AAWY" LR).

Surely yours truly is not the only Episcopalian who considers this retort coy, flippancy, empty, graceless, parasitic, insipid, noncommittal, mean, jejune, irresponsible, thoughtless, mechanical, impersonal, picayune, casual, flaccid, cursory, impotent, repugnant, vile, meretricious, and profane (or at least one of the above!). It is a phrase which is meaningless in and of itself as a formal declaration, and it is totally devoid of any theological content and spiritual significance of its own. It is bankrupt as literature and as liturgy.

Since it is all too easy to found movements that are only against and merely negative in their impetus and rationale, I also have an alternate expression to propose:

*The Lord be with you.*

*And his Spirit with you (or thee)*

Fellow Episcopalians, arise, unite, write the Standing Liturgical Commission in care of the Rev. Leo Malania, the coordinator for Prayer Book revision, at 815 Second Ave. in New York, so that we can stop this degrading vulgarization of our Prayer Book worship from being perpetrated on the church.

(The Rev.) DAVID CLEMONS  
Vicar of St. Andrew's Mission

Broken Arrow, Okla.

## Church and South Africa

White Europeans, not unlike our pilgrim fathers, emigrated to South Africa and formed what is now the Republic of South Africa. The South African economy is such that large numbers of blacks have moved in and thriven until they far outnumber the whites. Now some people like our Presiding Bishop want South Africa to pass laws that would subject the whites to fleeing the country or being exterminated. An example of what would happen is the fate of the big people called Batutsi in Rwanda about 1960. What is happening to the Indians in Tanzania is another example.

My own experience with our Episcopal Church in South Africa is limited to attendance at port area missions and the cathedrals in Capetown and Durban. In Capetown we worshipped with all races who wanted to come, but in Durban it was white only.

I don't think that we in the United States are wise enough or able enough to tell the South Africans what to do about their racial problems.

JOHN HULING, JR.

Elkhorn, Wis.

## Resurrection Testimony

The article, *Superstitious Churchmen vs. Atheistic Scholars* [TLC, May 16], puzzles me in some respects. For example, I cannot tell whether the author accepts the accuracy of the statements that "The first witness of a resurrection appearance appears to be St. Peter, but we do not have a first-person account of that experience from Peter himself; we have only the statement of others that Peter did see such an appearance" and "it (the resurrection) is not an event of which we have eye-witness accounts," or whether he is merely quoting the German author Marxsen.

It seems to me that we have rather specific testimony on the subject from St. Peter. In his sermon at Pentecost (Acts II:32), he says: "This Jesus hath God raised up, whereof we all are witnesses"; and in Acts III:15, preaching in the temple, he says: "(But ye) killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses"; and in IV:20, Peter and John are quoted as saying to those who tried to silence them: "For we cannot but speak the things which we have seen and heard."

Unless words are given some esoteric meaning, such as they would not normally convey to either first-century or twentieth-century hearers or readers, these texts, at least, must be regarded as clear testimony from St. Peter that he had seen the risen Christ.

STUART MCCARTHY

Bronxville, N.Y.

## The Cover

The Rt. Rev. Kenneth Sansbury, Suffragan Bishop of London and General Secretary of the British Council of Churches, ate new-mown grass to symbolize the sufferings of millions of hungry people, during a demonstration in London's Trafalgar Square. Seated on his right is a man from India. The demonstration, launching Christian Aid Week in Britain, sponsored by the BCC, raised over \$7 million last year in aid and relief projects throughout the world. This year the BCC hopes to better the sum. (Photo from RNS)



# The Living Church

June 20, 1971  
Trinity II

For 92 Years,  
Its Worship, Witness, and Welfare

## CHURCH AND CORPORATIONS

### Proposal to AMAX Wins Second Hearing

The Episcopal Church received enough votes on one of the two defeated proxy challenges to American Metal Climax (AMAX) for the issue to reappear on the corporation's 1972 proxy. The first year a resolution is entered on the proxy it must receive at least three percent of the vote to qualify for another hearing.

An Episcopal proposal that AMAX publish a "reasonably detailed description of what steps it has taken to guard against ecological damage" got slightly more than the required percentage at the corporation's early May shareholders' meeting. The vote was 854,996 to 13,941,367. Another church proposal on indemnification for environmental damage from mining did not secure sufficient support for a second introduction.

The resolution on the AMAX annual report is the only one of several church-backed proxy challenges in the spring of 1971 to get sufficient votes for a second introduction. The Episcopal Church voted 10 AMAX shares out of 24 million outstanding.

### Church Loses Round at GM Meeting

All eight proxy challenges—including one from the Episcopal Church and others having religious backing—to the management of General Motors, were defeated at the annual stockholders' meeting of the nation's largest corporation, held in Detroit.

The 6 hour and 56 minute session, presided over by GM board chairman James M. Roche, was attended by nearly 2,000 persons. It offered a broadly-based forum on "corporate responsibility" and, at times, sounded like a revival meeting.

Numerous churchmen were on hand to speak in favor of an Episcopal resolution asking GM to get out of South Africa in protest to racial *apartheid*. One of the most impassioned speeches of support came from the Rev. Leon Sullivan, a Philadelphia Baptist pastor and economic developer, who is GM's only black director. Mr. Sullivan declared: "American industry cannot morally continue to do business in a country (South Africa) that so blatantly and ruthlessly and clearly maintains such dehumanizing practices against such large numbers of people. I hear voices say to me: 'Things will work

out in time . . . things are getting better . . . let us go slow on this matter.' And I ask: Why does the world always want to go slow when the rights of black men are at stake?"

The Episcopal Church's resolution was last on the agenda. Since he had to catch a plane, the Presiding Bishop was allowed to speak earlier. He said that GM's presence in South Africa is "increasing the strength and control of the racist dictatorship." Through its official body of incorporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Episcopal Church announced last February that it would challenge GM on South African manufacturing. The move was part of an upsurge of interest in "corporate responsibility" among several American churches.

GM stockholders rejected the Episcopal resolution by a huge majority. The measure received only 3 million of 226.5 million votes cast. The Episcopalians were voting about 12,500 shares. Among their backers were the American Baptist Home Mission Society with 20,000 shares, the United Methodist Women's Division with 7,047 shares, and the interdenominational Riverside Church in New York City with about 9,500 shares.

Three challenges came to the corporation from "Campaign GM," launched by consumer advocate Ralph Nader. Those resolutions asked for a detailed report of company anti-pollution efforts, more opportunity for opposition candidates on the board of directors, and the election of directors representing GM employees, dealers, and consumers. Other proxy votes on incorporation, method of ballot, and sites of annual meetings were also defeated.

Mr. Roche defended the corporation against the challengers. "Over the last several years, I personally have been in a position to give serious thought to the pressures for change," he said. "General Motors, as we have tried to show, is responding to the demands of our society."

In addition to Bp. Hines, other church representatives asked GM to withdraw from South Africa. Horace Gale, treasurer of the American Baptist Home Mission Societies, said, "When our company contributes to a government that is keeping a large segment of its population in virtual slavery, then we as shareholders with Christian convictions must urge that this arrangement be brought to an orderly end."

Timothy Smith, staff member for African affairs of the United Church of

Christ's Council for Christian Social Action, said that "GM is a mirror of the Fascist South African society. GM contributes to the strength and prosperity of the white minority regime."

The National Council of Churches voted with Campaign GM and sent Mark G. Birchette, its assistant treasurer, to address the stockholders. In explaining why the NCC would like to see the GM board of directors opened to employees and consumers, he said: "We are troubled by the degree to which great corporations . . . are able to make decisions vitally affecting the lives of millions of people without those millions being able to influence those decisions in any way." He accused General Motors of "systematic circumvention of the democratic process."

Riverside Church sent no spokesman but issued a statement in New York explaining why it voted for the Episcopal resolution, which it hailed as a "profound condemnation of *apartheid* and of encouragement to socially sensitive members of the management . . . to greatly increase their efforts to oppose and undermine *apartheid* in South Africa."

Despite their defeat, dissidents were able to dominate much of the meeting and to bring in a number of prominent backers. There was considerable glee among opponents of Mr. Roche over what he explained as a "slip of the tongue." In an exchange with the Rev. Richard Righter of Dayton, Ohio, Mr. Roche said GM was more interested in presenting its stands on social issues to the stockholders than to the public. "But you are a public corporation," Mr. Righter objected. Mr. Roche replied, "Yes, we are a public corporation owned by free, white . . . and, and, and black and yellow people all over the world!"

In the give-and-take, Mr. Roche attacked critics who "crusade for radical changes in our system of corporate ownership, changes so drastic that they would all but destroy free enterprise as we know it."

## EPISCOPATE

### Michigan Elects Coadjutor

The Rev. H. Coleman McGehee, Jr., rector of Immanuel-on-the-Hill, Alexandria, Va., was elected Bishop Coadjutor of the Diocese of Michigan, on May 21, at a special diocesan convention held in the Cathedral Church of St. Paul, Detroit. His election came on the fifth ballot.

Mr. McGehee had the support of the



lay delegates from the first ballot when he polled 125 lay votes and 40 clergy. On the third ballot he had the necessary majority in the lay order, polling 211 votes against a needed 191. On the fourth ballot he came within six clergy votes of the necessary 115; on the fifth, he earned 117 clergy votes while needing 114.

The Ven. H. Irving Mayson, Archdeacon of Michigan, provided the strongest competition. He gained his top strength on the fourth ballot with 79 clergy and 88 lay votes, but he failed to muster the necessary support in the lay order. The Rev. Ledlie I. Laughlin, Jr., adult education officer of the Executive Council, likewise failed to attract any strong support in the lay order.

These three men were among the five names presented by the committee for nomination of bishops. The others were: The Rev. John J. Bishop, rector of Epiphany Church, Winchester, Mass., and the Rev. George L. Reynolds, Jr., rector of Christ Church, Glendale, O.

Five men were nominated from the floor. They were: The Rev. Kenneth H. Gass, rector of St. James' Church, Birmingham, Mich.; the Rev. Richard W. Ingalls, rector of Mariners' Church, Detroit; the Rev. Ralph W. Parks, Jr., rector of All Saints' Church, Detroit; the Rev. David Gracie, Urban Missioner of the Diocese of Pennsylvania; and the Rev. William G. Pulkingham, rector of the Church of the Redeemer, Houston, Tex. None was able to muster significant support.

The Rev. Mr. Gracie, once a controversial priest in Detroit, was the object of a vigorous pre-convention campaign by his backers. He was in Detroit on the day of election, and copies of a two-page statement by him addressed to "Dear Friends in Michigan" were handed out to delegates, but his candidacy suffered after the first ballot and his name was withdrawn after the third.

Each of the five candidates named by the nominating committee was brought to the diocese for a two-day "get-acquainted" tour in the two weeks before the election. Each man was honored at receptions in All Saints' Church, Pontiac, at which clergy and lay delegates could submit written questions concerning the candidates' views. These were largely attended.

Interest in the election was unusually high for two reasons: First, the new coadjutor will succeed the Rt. Rev. Richard S. Emrich, who has announced he will retire not later than his 65th birthday. Now 61, Bp. Emrich in June will complete his 25th year as Bishop of Michigan. Secondly, before beginning the consideration of names, the nominating committee not only invited groups, organizations, caucuses, etc., to spell out their ideas of what qualifications a candidate should have: it also held 14 meetings throughout the diocese at which delegates helped to

determine the criteria for choosing the new bishop.

## West Missouri Coadjutor Consecrated

The Rev. Arthur Anton Vogel, Ph.D., was ordained and consecrated a bishop on Tuesday, May 25th, at Grace and Holy Trinity Cathedral in Kansas City. He is Bishop Coadjutor of West Missouri and will succeed the Rt. Rev. Edward Welles as diocesan by 1975.

The Presiding Bishop was the chief consecrator. The principal co-consecrators were Bp. Welles and the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. Preacher at the service was the Very Rev. Donald Parsons, Dean of Nashotah House Seminary, where Bp. Vogel had been a professor of theology for 17 years. The rite of ordination and consecration was that which was authorized for trial use by the General Convention last year.

A native of Milwaukee, Bp. Vogel was born in 1924 and educated in Wisconsin. He holds his Ph.D. degree from Harvard. He will begin his work as Bishop Coadjutor on Aug. 1.

## Chicago Fails to Elect Suffragan

A special convention of the Diocese of Chicago failed to elect a suffragan bishop after six ballots. The Rt. Rev. Gerald F. Burrill, Bishop of Chicago, adjourned the convention with the understanding that another effort to elect a suffragan would be made in October.

Three candidates were deadlocked at the end of the balloting: The Rev. Canon Ralph J. Deppen, diocesan archdeacon, the Rev. James A. Edden, rector of St. Thomas Church, Chicago, and the Rev. Christian A. Hovde, director of Bishop Anderson House in Chicago.

### BAPTISTS

## Dr. Wedel, Mr. Jackson Address Convention

Today's Christians are living in one of the "great ages" of the church, although those who long for the "good old days" may not find it so, the National Council of Churches' president said. Dr. Cynthia Wedel was in Minneapolis to address the 20th annual session of the American Baptist Women, held during the annual meeting of the American Baptist Convention which brought some 8,000 Baptists to the gathering.

"Exciting movements challenging the church are a sign that God is not dead but rather working as actively as ever with his people," Mrs. Wedel told the women. She cited the ecumenical movement, a new understanding of the church's mission, and a growing interest in religion as "marks of the church today."

"For the first time in over 1,000 years, we're beginning to experience a truly worldwide fellowship of all of the followers of Christ," she said.

Another challenge is the new understanding of what is meant by "mission." While honoring the work done by church women to aid overseas missions, she also spoke of the increased need to "make the Gospel come alive in our towns and neighborhoods, to proclaim it to the poor, the aged, the imprisoned, the addicted, and the alienated."

A third trend presenting a challenge to the church, she said, is the growing interest in religion. "Today's better educated, better informed, and increasingly affluent people are discovering that material success, knowledge, and power do not bring happiness or real satisfaction in life," Dr. Wedel stated.

### U.S. "Needs a Black President"

The Rev. Jesse Jackson of Chicago, national director of Operation Breadbasket, told delegates attending the annual meeting of the American Baptist Convention (ABC) that the U.S. needs a black man as President. "The present white leadership of the nation has forfeited the right to lead the nation out of its moral crisis."

He cited four blacks whom he described as being "capable" of being President: Rep. John Conyers of Michigan; Mayor Carl Stokes of Cleveland; Rep. Shirley Chisholm of New York City; and Percy Sutton, president of the Borough of Manhattan in New York City.

Mr. Jackson, who made an attempt to run for mayor of Chicago in the spring election, urged a black-financed monument in Atlanta to the late Dr. Martin Luther King, Jr., whom he described as the greatest Baptist prophet of all times.

He also blasted the nation's priorities, the Nixon Administration, the Supersonic Transport costs, and the 10-year effort to put two men on the moon "to get boxes of rocks and to lift the national ego."

He said churches "would have authority" and be listened to on hunger, draft resistance, and prisoner rehabilitation if they conducted programs in those fields. He appealed for aid to Operation Breadbasket, which is \$6,000 in debt, saying that the organization has "not gotten a dime" from the ABC "or any of its churches."

### COCU

## "COCU Not Going Anywhere"

Little future for the Consultation on Church Union (COCU) and its proposed 25-million-member church is seen by two theologians. Dr. Martin E. Marty, a Lutheran and associate editor of *The Christian Century* and a teacher at the University of Chicago Divinity School, and the Rev. John Meyendorff, teacher at

St. Vladimir's Orthodox Theological Seminary at Crestwood, N.Y., were in Portland, Ore., for an ecumenical lectureship when they were asked to comment on COCU and its future.

Said Dr. Marty: "It's not going anywhere. I am not against it. But it is 100 years too late for what it set out to do. I'd much rather see the renewal of each denomination in it. It seeks a pale homogeneity when society is looking for variety."

He went on to say that the COCU leaders are "people of goodwill. There is much potential in these churches. But I'd much rather see a heated up Presbyterian Church, for instance, active in the world, than to see a big church merger. You always lose in a church merger. People try to be safe, and they lose the distinctive qualities of the groups that merge.

"When I go to Scotland," Dr. Marty said, "I want the minister to preach as John Knox preached. When I go to a Negro church in Atlanta, I want to hear soul music, not Plan D from some religious Pentagon. If the Orthodox, for instance, joined the COCU body, we'd lose something from the world. Half-heartedness is the main offense in churches now."

Replying to a request for comment on COCU, Fr. Meyendorff said: "The young seem to fear big merger, super churches, and super organizations. Looking at COCU from outside, I feel that it is not going anywhere.

"My friends in it see a backlash both from the conservatives, who fear a watered down faith, and from the liberals, who see no need for a big organization. My own objection is that a union of churches must be based on living faith. There is nothing in the Christian scriptures or theology that forces us to be optimistic about Christian union. The scriptures call us to be perfect, not to be one big organization," Fr. Meyendorff said.

## **Dr. Blake Sees Lay Support for Plan**

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, believes there may be more lay support for a plan of union drafted by the Consultation on Church Union than ecumenical strategists realize.

Dr. Blake, whose comments were released by COCU officials in Princeton, N.J., said that though it has been several years since he has been active in working with a plan of union, it is his judgment that it is an excellent plan and with a little amendment ought to be presented to the churches for serious consideration.

The draft document for union is now being studied by members of the nine churches in the consultation, some of which are considered more serious about the merger than others. Three black

churches have not given the plan enthusiastic responses.

Dr. Blake praised the parish plan proposed by COCU, a plan which would bring together several congregations and task force groups across socio-economic lines. He also said that potential lay support for church union "is greater than the strategists" realize. He feels that delaying work on COCU would be a mistake. Denying that his support for COCU had ever "cooled," he said: "The importance of church union is not more efficiency, size, power, and influence. The divisions of the church in America make the message of all of us incredible to those outside, to the younger generation, and people not brought up in the church. There really is no hope for winning them into the Christian church so long as churches continue to look like private clubs ministering to 'our kind' of people."

### **MISSOURI**

## **Specialized Ministry Closed**

An experimental specialized ministry to downtown St. Louis came to an end in mid-May when the Riverfront Church Center was closed and its property removed from a chapel and meeting place designed for it in Mansion House four years ago.

Riverfront Church Center was begun by five churches in an attempt to minister to people who visit St. Louis, who work in the downtown area, and to those who live in the high-rise Mansion House apartments. The Episcopal and Presbyterian churches were the chief supporters of the program, with lesser contributions from the United Church of Christ, Disciples, and Baptists. About \$30,000 a year was provided by these groups and it had been anticipated that Center programs would supply enough added funds to meet a \$50,000 annual budget.

When it became apparent last year that a specialized ministry such as this could not create supporting funds in the near future, the center's board told the churches that the project would have to be phased out, a process that began Jan. 1, this year. By mid-April, the staff had been relocated in other positions and the 17 years remaining of the 20-year lease on the chapel was canceled.

The experiment succeeded in many ways but failed financially. An analysis of the work done by the center has yet to be completed but it is expected to indicate that special ministries need outside financing for a long time, if self-support is expected to come eventually.

### **NEW YORK**

## **Parish Aid to Be Phased Out**

The Diocese of New York has voted to phase out virtually all support to local parishes and to triple the amount of

assessment on parishes for diocesan work.

Certain outreach programs will continue to be funded by the diocese. Other support—for a congregation's own operating expenses—will decrease by 20% each year for the next five years. Last year, 35 parishes received aid from the diocese. Some were missions wholly supported by the diocese. Others were parishes unable to become financially independent.

The outreach programs which would allow a parish to continue to receive diocesan aid generally include community-action efforts directed towards those who are not members of the church.

The diocese also approved a plan whereby the parishes will have a greater voice in the use of diocesan contributions. After a church's assessment has been paid in full, any additional contributions can be designated for certain purposes, according to the new plan.

Opposition to the proposal came from those who felt that poorer parishes would have to close without diocesan assistance. Others felt that the emphasis on outreach programs meant that the church was too involved in social concerns.

But the plan received the required two-thirds of the more than 600 clergy and laymen at the annual convention. Reportedly, only brief debates were held on all aspects of the plan.

A resolution calling for greater rights for women, including their ordination as priests, was also approved: clergy, 154-77; laymen, 90-86.

Public disclosure of clergy salaries was also approved although some contended that the action did not go far enough because it failed to require ministers to divulge income earned outside the church.

### **SCHOOLS**

## **Minnesota Schools to Complete Coordination**

Shattuck School and Saint Mary's Hall, Episcopal Church-related college-preparatory institutions in Faribault, Minn., will become fully coordinated Aug. 1. Shattuck, founded in 1858, has an enrollment of 170 boys, and Saint Mary's, founded in 1866, has an enrollment of 70 girls. The campuses are one-half mile apart.

The Rt. Rev. Philip F. McNairy, Bishop of Minnesota and president of both school boards, made the announcement of the joint program.

Classes in science and mathematics were first coordinated in the fall of 1969. Since then the planning of the new program has been going on. The eventual merger of the schools will be directed by a committee of representatives from the present boards of the two schools.

On Aug. 1, the Rev. Canon Robert L. Curry, headmaster of Shattuck, will become headmaster of the coordinated schools. The Rev. Canon Lloyd R. Ges-



ner, headmaster of Saint Mary's during the planning period, will act as a consultant while doing advanced work in administration at the University of Toronto.

Each school will have its own principal, but all classes will be held at Shattuck, with the present faculties sharing the teaching responsibilities. The girls will live on their own campus and the boys at Shattuck.

#### **SOUTHEAST FLORIDA**

### **Gay Congregation Supporter Quits Council**

The vice chairman of the Metropolitan Fellowship of Churches in Miami, Fla., the Rev. James G. Jones, has resigned over the organization's handling of an application from a homosexual congregation and the public reaction that followed. Fr. Jones, an Episcopal priest, had favored the admission of the 85-member Metropolitan Community Church, part of a growing homosexual religious group.

In a related development, the Rev. Brad Wilson, pastor of the gay congregation, demanded the dismissal of Dr. W. Ivan Hoy as chairman of the department of religion at the University of Miami because Dr. Hoy advised against admission of the homosexual church.

Fr. Jones was a member of a committee of the fellowship which recommended, by a 4-1 vote, membership for the Metropolitan congregation. He also wrote a paper on the legal and theological problems involved, and voted with the majority.

The executive committee of the fellowship later voted 11-1 against the recommendation on the advice of Dr. Hoy, head of the organization's bylaws committee. Dr. Hoy asserted that the homosexual church did not meet the test of a "common purpose, faith, and morals" with the other members.

Fr. Jones resigned from the fellowship because, he said, his presence might endanger the Christian Community Service Agency of which he is program director. He said that "some ministers have threatened to withdraw their support for the agency because 'I consort with queers'." He deplored the publicity around the issue and said some of it was incorrect.

Mr. Wilson, who demanded Dr. Hoy's resignation from the university, accused him of a "reactionary approach." He said he would try to form a council of churches which would be more representative than the fellowship. He claimed there are 120,000 homosexuals in Dade County (Fla.).

#### **PRESBYTERIANS**

### **Woman Elected Moderator**

Elected on the third ballot of the General Assembly of the United Presbyterian Church held in Rochester, N.Y., Mrs.

Lois H. Stair, of Waukesha, Wis., became the first woman moderator of her church. She received 392 votes to 380 for the Rev. Dr. John Thompson Peters, of Toledo, who will serve as vice moderator.

Other candidates for the top post were Dr. Paul N. Poling of El Paso, and Edward C. Logelin of Chicago, a vice president of U.S. Steel. Dr. Paul Lundell, a Chicago clergyman, said in nominating Mr. Logelin that attempts had been made in Chicago and Rochester to urge his candidate's withdrawal. He charged that mail had been sent to the 774 delegates "vilifying" Mr. Logelin.

On hand in Rochester for the election and meetings were representatives of Campaign Against Pollution which had protested Mr. Logelin's candidacy, claiming he was "unfit" to be moderator because he and U.S. Steel condone air pollution.

The Rev. Leonard Dubi, a Chicago Roman Catholic priest, headed the criticism of Mr. Logelin. He held a press conference in Rochester to reiterate charges that U.S. Steel is violating anti-pollution laws in five cities, including Chicago.

In defense of Mr. Logelin, Dr. Lundell said that in his 20 years of experience in the assembly he had never known a candidate to be so maligned. "Can a vice president of U.S. Steel be a Christian?" he asked. "Ed Logelin is." The nominator said the candidate had worked to end pollution and was a Christian many years before he became a steel company officer.

In her post-election remarks, Mrs. Stair noted an apparent lack of confidence in many committee reports submitted to the assembly. "We must have confidence in ourselves because there is too much lack of confidence, loss of nerve," she said. "Pastors suffer from low morale; women feel inferior; and the layman feels that his voice is unheard while he feels the restructuring of the church, the redesigning of synod boundaries is going too fast. But we must have confidence because this confidence is available to us through Jesus Christ and through the Holy Spirit working through us to do so much more in the glory of God."

#### **ENGLAND**

### **Politician Predicts Black-White Fighting**

Whites and blacks will be fighting each other in Britain in 15 years' time according to a prediction by Conservative Party politician Enoch Powell during a widely featured religious TV program in London.

Mr. Powell, whose views on curbing immigration into Britain have gained him headlines in recent years, appeared in a BBC network panel discussion on "Equality—An Impossible Utopia." With him in the studio were the Rt. Rev. Edward Wickham, Suffragan Bishop of Middleton, and Juliet Mitchell, a writer. Chair-

man of the discussion was Bryan Magee, who at one point said that what he thought was so damaging about Mr. Powell's speeches was that they directed attention away from "our real needs—to develop as a multi-racial society."

Mr. Powell, then talking above the others, said, "If you had asked people in this country 15 or 20 years ago, 'Do you want to have 5 million colored people in Britain in the year 2,000?' they wouldn't have believed they were even being asked the question."

Miss Mitchell then asked: "And in 15 years, what will they ask?"

Mr. Powell, without hesitation, replied, "In 15 years they will be fighting."

There was a pause in which no one spoke. Then Mr. Magee intervened with the comment: "In another five minutes we will be fighting and I think we will have to stop this program here." The program was then faded out but BBC said later this was because program time had run out.

Some observers said that this was the first time that Mr. Powell, who has often predicted that Britain's racial situation would lead to violence one day, had gone so far as to mention a specific year or time factor.

#### **MINNESOTA**

### **CRR Says Minneapolis Has Failed in Civil Rights**

The Minnesota Council on Religion and Race says Minneapolis has "retrogressed" in the civil-rights field under the present city council and mayor. Composed of representatives of most of the religious bodies in the state, the council attacked the Erdall amendment to the city's civil-rights ordinance and set up a committee to seek support from the religious community for rescinding it.

The amendment, sponsored by City Council President Richard Erdall, provides that discrimination cases involving complaints against Minneapolis police are to be heard by a court instead of the city's Human Relations Commission. Police refused to appear as witnesses before the commission on the grounds that their testimony there might prejudice later court hearings of cases alleging police brutality. They supported the Erdall amendment.

The Minnesota Council on Religion and Race committee, which seeks support for repeal of the Erdall amendment, includes the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, Rabbi Max Shapiro, and Dr. Alton M. Motter.

Dr. Thomas W. Wersell, assistant to the president of the Minnesota Synod, Lutheran Church in America, is president of the Council on Religion and Race. Other officers are Bp. McNairy, the Rev. Kneely Williams, the Rev. Edward J. Flahavan, and the Rev. John A. Sundquist.

Henry Summerall, Jr.

## CHILDREN & COMMUNION

“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment upon himself.”

*I Corinthians 11:27-32*

**A**MONG the changes made in our Episcopal Church practice by the General Convention at Houston was the provision allowing baptized but unconfirmed children of any age to be admitted to Holy Communion upon approval of the diocesan bishop. This is a distinct change from the more than 400-year-old practice in the Anglican Communion that children not be admitted to this sacrament until they had come to years of discretion and had been confirmed (see rubric, BCP, p. 299; Office of Instruction, BCP p. 291).

The reasoning underlying this change is both expressed and implied in *Prayer Book Studies 18* (“On Baptism and Confirmation”). There seem to be at least four reasons for the change: (1) Children should not be excluded from this sacramental means of grace; (2) A child who is baptized into the Lord’s family should be allowed to partake of the family meal, indeed according to *PBS 18* it is desirable that a child never be able to remember “when he was not fed at the table of the Lord” (p. 21); (3) The practice of our church should be brought into line with the ancient practice of the Eastern Orthodox and some parts of the Roman Catholic Church, admitting small children, even infants, to the Holy Communion; (4) The sacramental practice of the church should be brought into line with current psychological theory which emphasizes the non-verbal, non-rational, unconscious level of the mind which responds to symbolic forms and actions.

In response to these four reasons, it

should be pointed out that: (1) Excluding children from the Holy Communion does not prevent them from receiving the grace of Jesus Christ, for Holy Communion is not the only means of grace, and even children can be baptized, believe in Jesus Christ, pray to him and hear his word; (2) The fact that one is baptized is not a sufficient reason in itself to admit him to the Holy Communion, for we cannot treat the two gospel sacraments of Holy Baptism and Holy Communion in the same way, based upon some general theory of the sacraments supposedly applying to both, but rather we must look to holy scripture which applies different rules to these two sacraments; (3) The practice of the Eastern Orthodox can be unscriptural and wrong, even though ancient. The practice of infant confirmation and communion which occurs in some Spanish-speaking and Portuguese-speaking dioceses of the Roman Catholic Church is increasingly under attack, and indeed the trend is in the opposite direction, toward raising the age for first communion and confirmation; (4) No modern psychological theory or finding can take precedence over the scriptures as the authority for the faith and sacramental practice of the church. The Lord God may have his own reasons for things that modern psychologists are unable to discern.

**T**HIS is a terribly serious matter, for in deciding that baptism is the sole requirement for admission to Holy Communion so that baptized children of any age may receive this sacrament, our church has done much more than break with 400 years of Anglican tradition: the church has deliberately decided to aban-

don and violate the clear sacramental teaching of God’s word in the holy scriptures.

The passage in which this appears most clearly is I Corinthians 11:27-32. Set in the context of the earliest *written* account of the institution of the Lord’s Supper (verses 23-26), this passage is of the utmost importance because it is the *only* place in the entire New Testament that spells out specifically how a Christian is to prepare himself to receive Holy Communion. St. Paul writes:

*Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we should not be judged. But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.* The key words—examine, discern, judge—are words which require a degree of maturity and understanding which a child who has not “come to years of discretion” must necessarily lack.

The great Anglican scholar, C. F. D. Moule, elucidates the precise meaning of these key words in an essay entitled “The Judgment Theme in the Sacraments” (*The Background of the New Testament and Its Eschatology: Essays in Honor of C. H. Dodd*, Cambridge University Press, Pp. 464-481). According to Dr. Moule, *dokimazein* (translated “examine”) is frequently a monetary metaphor, of testing the genuineness of coins, although it can

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carry a more general sense (e.g., Lk. 14:19, testing cattle for plowing); *krinein* (translated "judge") is a neutral word, of the function of a judge or arbitrator who discriminates and makes a decision either for or against, although if the context compels it, it can mean specifically "to condemn," "to deliver an adverse sentence"; *diakrinein* (translated "discern") obviously refers more unambiguously to the act of discrimination as such.

The point is that these key words—examine, judge, discern—require a degree of maturity and understanding on the part of a communicant which a child not "come to years of discretion" cannot possibly have. Furthermore, it is the express words of the Lord Jesus himself that require some degree of mature understanding to partake of his supper, and not simply a requirement of St. Paul. This is implied in Jesus's command: "Do this in remembrance of me" (Lk. 22:20b; I Cor. 11:25). To "remember" Jesus and his death as a sacrifice for sins requires a degree of maturity and understanding which a small child does not have. How can an infant or a toddler "make Eucharist," that is, give thanks for Jesus's death and resurrection, when he has no idea what it is all about?

Certainly, infants born in the covenant of grace to believing practicing Christian parents are to receive holy baptism, as our church has always received the command of the Lord (Matt. 28:19). The church has always found support for the practice of infant baptism in Jesus's blessing of the children, literally infants in arms, according to St. Luke (Lk. 18:15-17; Mk. 10:13-16; Matt. 19:13-15). But admitting little children to Holy Communion is another matter entirely.

As has been often pointed out, the sacraments of the New Covenant are analogous and parallel to those of the Old Covenant. Thus, baptism is analogous to circumcision and communion to the Passover meal. Even under the Old Covenant a distinction of age and maturity was made between the sacrament of entrance into the covenant and the sacrament of continuance and nourishment in the covenant. Although male infants were circumcised when eight days old (Gen. 17:12), apparently it was only those children who had some understanding of the meaning of the Passover who were allowed to participate in that sacramental meal. This is indicated by the child's question: "What do you mean by this service?" (Exodus 12:26). The child asking such a question would have been old enough to be concerned about the meaning of the rite, and thus old enough to have had some "discernment."

Admittedly, it is a difficult question to determine when a particular child has arrived at "years of discretion." Setting aside for purposes of this discussion the requirement of confirmation, the Prayer Book gives some guidelines here. Accord-

ing to the third rubric on page 295, the child must have some understanding and grasp of the basic Christian things: (1) of the Christian way of believing and thinking (basic Christian doctrine as summarized in the Apostles' Creed); (2) of the Christian way of living and behaving (based upon the Ten Commandments and the Summary of the Law); (3) of the Christian way of praying (based upon the Lord's Prayer); and (4) of the Christian way of worshipping (the instruction about the church and the two gospel sacraments set forth in the Catechism and the Offices of Instruction).

In addition, any person coming to Holy Communion must repent of his sins, have a living faith in Jesus Christ as Lord and Saviour, and intend to live according to God's rules and commandments (see the Invitation to Communion, BCP p. 75). The age at which children are able to have some understanding and grasp of these things will vary from child to child.

As a rough guideline here we might consider the rules of the English common law as to the legal liability of children for their crimes and wrongs, based upon centuries of practical experience. According to the common law, a child under seven years of age cannot be held legally responsible for any act because in the eyes of the law he lacks the capacity of knowing he has done wrong; a child from 7 to 14 years of age is presumed to lack the capacity to commit a crime or civil wrong, but this is a rebuttable presumption and he can be held legally responsible if it be proven that he had such intelligence, maturity, knowledge, and insight that he had the capacity of knowing he was doing wrong; a child over 14 is held fully responsible for his own crimes and wrongs as an adult.

If we followed this guideline, perhaps we should admit no children under 7 to communion, not expecting them to be capable of the requisite self-examination and repentance. Perhaps we should treat those over 14 on a fully adult basis, and make individual decisions for 7 to 14-year-olds, based on their maturity and grasp of the basic Christian things.

**T**HERE is an orderly pattern to the Prayer Book way of doing things, consistent with the scriptures. Baptism is to be administered to adults who profess faith in Jesus Christ as the Son of the

Living God, as Saviour and Lord. Baptism is also to be administered to the children of professing and practicing Christians, for they are born within the covenant of grace. Instruction in the Christian faith, life, prayer, and worship follows baptism, in accord with the New Testament pattern (see Matt. 28:19,20). Confirmation is to be administered to those who are baptized and come to years of discretion, after they ratify and confirm for themselves their three-fold baptismal vows and make an express promise to follow Jesus Christ as Lord and Saviour.

Thus, a Christian does not have a *right* to partake of Holy Communion simply by virtue of his baptism, but rather this sacrament is reserved as a privilege for those who are capable of "discerning the (Lord's) body," of "remembering Jesus" and his sacrificial death for their sins, and of giving thanks to him. The preparation necessary to receive the Holy Communion includes examining oneself and judging oneself by the standard of God's commandments, repenting of one's sins, having a lively faith in Jesus Christ as Lord and Saviour, and intending to live in obedience to God's commandments. If a person does not meet these scriptural requirements and yet partakes of the sacrament, he will be judged and condemned by the Lord himself. This is a matter of the utmost seriousness. It is because of laxity in this regard that many Christians are weak and sick and some die.

The Lord God will not bless us as individuals or as a church if we are disobedient to his word, but rather he will send forth his anger and wrath upon us for rebellion against him. We cannot expect to receive God's blessing while we are in a state of disobedience of his requirements for administering and receiving the sacrament of the Holy Communion. To go against God's rules in this matter and admit children below the age of discretion to the Holy Communion is to allow them to be subjected to dangerous poison rather than to be fed with the grace of Christ. It is to lead them into temptation. It is to offer them a cup of God's wrath rather than the cup of blessing.

It was the Lord of the church who said: "Whoever causes one of these little ones who believe in me to sin (literally, to stumble), it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea" (Matt. 18:6).



# An Ancient Goes Aphoristic

By M. G. NICOLA

**M**Y birthday occurs about the time that the church calendar honors "Bede, the Venerable, Priest and Monk of Jarrow" (any resemblance purely accidental), and is usually celebrated in a bland, lower-middle-class mood (although as a priest and especially a retired priest, I think of myself as having no class) of which the world makes scant note. But this year it was different. This year I graduated myself from a "ripe-old-age" role in life, which I enjoyed tremendously, and bloomed into what the Elizabethans, and before them the Romans, fondly labeled an "Ancient." The transition occurred quietly, and if not in the "sere and yellow" mood of Will Shakespeare's Macbeth, neither was it quite in the "merry heart" temper of the Psalmist. It was done reverently, discreetly, and in the fear of God, as becomes a proper and restrained Episcopalian; re-

strained, that is, before they started to monkey around with the Prayer Book.

Now I want to make this perfectly clear, that I make no claim to "seership" because of my advanced years. It has been my observation that a young fool often becomes a middle-aged fool, and then, "voilà tout," an old fool. But it does offer an opportunity to make an invoice of myself, for myself, and ponder on why I did certain things and my final conclusions in my search for the "Whither, Whence, and Why in life." These ruminations might help, despair, anger or downright bore my fellow "Ancients." They bore me somewhat. If they do bore you, cease reading. After all, it gives me something to do, and even if it doesn't keep me off the streets, it keeps me (as we "Ancients" say,) out of the pool room.

One day in the middle of the flat-desert period of my life it suddenly flashed into my conscience that in all my ministry it had not been the sinners who had bugged me, but the saints. I loved the saints, but I liked the sinners. I loved the saints, that is, I wished them well and that they would all end up in heaven; but I liked the sinners so much that I at times almost thought that I would rather share their

place in hell than suffer the presence of saints in heaven. I was on the enemy's side on the battlefield. I was not only in the wrong pew, but in the wrong church.

I was tempted to get out, but I didn't get out. The ancient charge given me by a long-ago seminary teacher and savant came alive again, as even today passages from the scriptures and the Prayer Book that for years I have read routinely, almost indifferently, suddenly take fire and burn. Thank God for sweet old Felix Davies who one time looked me in the eye and said, "Thou art a priest forever." And it all became clear to me, almost an anticlimax. The soul sitting next to you in your pew, everyone around you, the priest celebrating the mysteries at the altar, all are miserable sinners. You admit it out loud in church, "have mercy on us, miserable offenders." Otherwise you drift in that "sanctified, saved in the aisle business." All of the saints are former sinners who died, were cleansed in some kind of purgatory, and made perfect with God, and I beat my New Orleans drums as they pass by; but they are only alive in Christ. I suppose everyone else but me knew this all along.

You remember how Jesus used to get away by himself? I think it was often to get away from the disciples. He loved and liked them, but they sometimes got on his nerves. Judas: I too want to get away from him. What happens to evil incarnate when it betrays love incarnate unto death? Does it fade away suddenly like the grass, for ever and ever, into a deadly dull nonresonance for all eternity?

Then there was Thomas, with the continuous "Oh, Yeah?" expression on his face, and John, dear John. Sometimes his mysticism got a little precious and you lost him. Peter, Peter the Rock, getting so mad he cut off that guy's ear. I used to think of Peter during the Battle of the Aisne when I hauled my Senegalese buddies up to the Chemin des Dames. They not only cut off the Boches' ears, but made practical use of them. They strung them up on a string and bartered them for cigarettes and briques and our good will and public relations.

You know what I think? There are no live saints. There are no status quo, perpetual sinners. We are just children playing in the market place, naughty, even wicked children, at times, but just children playing in the market place. "They brought young children to Christ . . . and he said suffer the little children to come unto me, and forbid them not. . . . Whosoever does not receive the Kingdom of God as a little child, he shall not enter therein, and he took them up in his arms" . . . the everlasting arms.

Thank God for the imaginative poetry of Black Christianity, their pungent, spiritual *joie de vivre*: "All God's children got wings. . . ." Without that blessed hope, life indeed would be "a tale told by an idiot. . . ."

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## Incarnation

**M**ake no mistake  
God sent him,  
And he is one of us.  
His humanity tangles with ours.  
We can't get around him.  
We meet face to face,  
Man to man.  
Our situation is his.  
We hate him, we love him,  
We try to escape from him, we flee to him.  
Strange man!  
Wonderful God!

Bernard Via, Jr.



# EDITORIALS

## "Jesus Christ Superstar"

JUST recently there has appeared upon the scene of popular music both in this country and in England a rather curious development. Sometimes called "Jesus Rock," its most ambitious project to date is a two-record album called *Jesus Christ Superstar*. Unfortunately, because of the success of the album, its producers are now talking about making it into a movie, and it has already been produced in a stage version. The problem lies in the fact that those who composed and wrote it have done so under the misapprehension that what they were doing was to create a Rock Opera. In fact, what they have done is to create a Rock Passion. They follow an ancient and honorable tradition whose other practitioners have included George Frederick Handel, Johann Sebastian Bach, Heinrich Schütz, and many other composers.

The Passion as an art form has its roots in the medieval mystery plays on the one hand and in the reading or singing of the Passion narrative from the gospels on the Sunday of the Passion, called Palm Sunday. Eventually, Passions were written which included poetic commentary on the various events of the Passion narrative and their meaning. It was texts of this nature which were set to music by the great Baroque composers.

*Jesus Christ Superstar* is just such a poetic commentary on the passion narrative. Its comment is strictly contemporary, as were the earlier ones in their own day. But because it is contemporary, including the bluntness of questioning and doubt which is typical of the youth of our time, it is offensive to many people. At the same time, it is written in a contemporary popular musical idiom and many adults find that idiom difficult to understand, much less appropriate for church music.

Frankly, there are some parts of *Jesus Christ Superstar* which I find musically not very good. Not because it is "rock" oriented, but because it isn't very good "rock." But I find the text and other parts of the music both disturbing in the proper sense and very successful musically. The "Hosanna" theme is particularly good.

But it is the text that is the most interesting part of the composition for me. And I am inclined to believe that it may be the most useful to the average adult. If you can do so, I heartily recommend that you find a copy of the text (borrow the album from someone who has it) and study it. There is nothing disrespectful about their handling of either the Passion or the person of Christ, but there is tremendous honesty and bluntness in the questions they raise. The characterization of Judas is most intriguing and useful. This whole composition may not be in my terms or in yours, but I think that it might well serve as a good preparation for any Easter for each of us to face the questions raised here.

Most of the critics missed the point that this is a Passion, so they kept asking why it didn't go on to the story of the Resurrection. We can use it as a good preparation for understanding what the Resurrection means.

L. ROPER SHAMHART

## Is Adam All Atoms?

WE were not among those present one evening last January when Dr. George Wald, the eminent Harvard biology professor and Nobel Laureate, lectured at Wheaton College in Illinois, and we must rely entirely upon the report of a Wheaton student, Garry Barker, as published in *Christianity Today* (May 21, 1971). However, there seems no reason to doubt the substantial accuracy of the report, especially if one is familiar with the essential philosophy of Dr. Wald and of so many high-minded people who share the exact position espoused by Dr. Wald.

That position, in a nutshell, is that man himself is simply a collection of atoms, and such "human" characteristics as fatherly concern or compassion for all creatures are solely the result of the organization of these atoms. Some people, according to this premise, are organized nobly and unselfishly. It is as one of these that Dr. Wald appeals to all kindred spirits among us to come to the aid of the "little man" who is victimized by various oppressors, such as big corporations and the military-industrial complex.

Mr. Barker, the college student, challenges the consistency of such moral idealism in the mind of a man who considers everything human a mere fortuitous consequence of atomic combinations. If a man is what he is, and who he is, solely by virtue of his peculiar atomic constitution, why condemn him if he is a brute? If Albert Schweitzer was the person he was for internal atomic reasons alone, and if Adolf Hitler was also, what sense does it make for anybody to try to influence anybody else to change his ways?

We have somewhat paraphrased and reformulated Mr. Barker's rejoinder to Dr. Wald, but the point he makes is the one we want to make. It's an old familiar one to all who have studied Christian moral theology, but it needs revival and restatement today as never before. The student reporter makes that point very sharply in these words: "Doubtless Wald has a concern for humanity, shown perhaps most vividly in his abhorrence of the possibility of nuclear suicide. Yet, as he spoke of how terrible that would be, I tried to put myself, so to speak, in his philosophical shoes. As I sat in my seat with visions of the earth as one gigantic glowing cinder, I remarked to myself, perhaps a little bitterly, 'What would be so bad about that? The atoms could always reorganize'."

Any Christian should be entirely clear about why he is against oppression and wrong. It is not because he is atomically so constituted, but because God so commands. And he is for man, as man, against whatever is anti-man, not because man is a valuable atomic complex, but because man is the child of God, made in his image, whose mistreatment the Lord will not in any manner or form tolerate.

It is refreshing to hear a college student standing up to a Dr. Wald and saying these things. There are more like him than one reads about in the papers or sees on television.

# Book Reviews

**BEGIN A NEW LIFE: The Approach of Edgar Cayce.** By Harmon Hartzell Bro. Harper & Row. Pp. 216. \$5.95.

The next time your boss catches you on the golf course, try this on him: "Golf is a remarkably taxing form of unconscious yoga." So Harmon Hartzell Bro informs us (p. 193) in *Begin a New Life; The Approach of Edgar Cayce*. With theories of men being "co-creators with God," reincarnation, and a bewildering "in" language where things and God are whatever occurs to you, there is a feeling Bro is also as concerned with touting his own writings as Cayce's thought.

The book is loaded with phrases such as "the stilling before a speechless surmise" (p. 78), which my secretary and I finally translated as meaning "the silencing before a silent silent silence." Thus, one is never certain whether "momentary if communicable certitude" (p. 23) is error or trance-ese! Constantly used are catalogue phrases such as "terminological skill, inspectional skill, and theoretical skill" (p. 12), with little clarity of meaning.

Divided into two parts—"A Search for God" and "Four Ways to a New Life"—here is presented confused and undocumented claims as search and boringly monotonous gibberish as method to new life. This is not a *Christian* presentation (which is implied throughout); but it is difficult to say what it is! I am left with the feeling that Cayce's trance-statements are poorly rephrased biblical common sense anyone with intelligence can offer from reading the Bible once for each year of life. Bro ceaselessly quotes the mystics of the past as if Cayce himself taught them all they know.

Summing up: For soaring literary efforts John Donne's sermons are a sight better; for a more intelligent "life force" read someone like Teilhard, and surely Tillich has better things for a "ground of being"! For an interesting, albeit confusing, insight into the Cayce cult, I suppose one could do worse. On the other hand—golf as yoga?

(The Rev.) ROBERT A. SHACKLES  
Priest of the Diocese of Central New York

**THE PARSON'S COOK BOOK.** Compiled and edited by The Women of Holy Trinity Church, Memphis, Tenn. Ill. by Pamela Marie Ballentine. Itawamba County Times. Pp. 268. \$2.95 plus 25¢ postage. (Order from ECW, c/o the church.)

*The Parson's Cookbook* is an informal book which merits an informal, but nonetheless, enthusiastic, review of its contents that run the gamut of everything edible and potable—not just cute geographical goodies, but goodies both beau-

tiful and plenty nutritious! Just as one reaches the stage of aging, when it is necessary to cut back on fats (and salt), here comes this collection. However, there are plenty of recipes for all kinds of culinary requirements and cravings. Each chapter is introduced by a narrative, but there, I must not spoil your reading and cooking with any more hints.

GEORGIANA M. SIMCOX

**A HISTORY OF THE ECUMENICAL MOVEMENT, Vol. 2: 1948-1968.** Edit. by Harold E. Fey. Westminster Press. Pp. xviii, 524. \$10.

**CHURCH COOPERATION AND UNITY IN AMERICA, A Historical Review: 1900-1970.** By Samuel McCrea Cavert. Association Press. Pp. 400. \$15.

These two books are indispensable for any library concerned with church history or with ecumenical relations. Their sheer bulk and wealth of detail are an indication of the progress that has been made in recent years in the ecumenical field, both in this country and abroad.

*A History of the Ecumenical Movement, VI. 2:1948-1968* is a sequel to the monumental *History of the Ecumenical Movement 1517-1948*, edited by Ruth Rouse and the Rt. Rev. Stephen C. Neill, published in 1954. It is noteworthy that while one volume could cover a period of 400 years (noted more for division than for unity), the second volume indicates great advances in many areas in a period of only 20 years. Much of this second volume is concerned with the development of the World Council of Churches and related bodies, and draws heavily upon the minutes and documents of meetings and conferences under auspices of those bodies. But a substantial portion also concerns the growth of confessional families, the development of ecumenical social thought and action, ecumenical action in the mission of the church, in international affairs, and in the parishes. There are good chapters on the Orthodox Churches and on the Roman Catholic Church. The 15 authors have all been active participants and leaders in the areas that they describe, and they have brought order and continuity to the story that would otherwise be lost in a maze of ephemeral minutes, committee reports, and the like.

Dr. Samuel Cavert's book covers a longer period of years, encompassing the seven decades of the present century, but is confined to the churches of the United States. It has the advantage of single authorship by one who, as general secretary of the Federal and National Councils of Churches for much of the period covered, was in a key position to observe and

record ecumenical progress in this country. He does not confine his story to the records of these and other interdenominational organizations, but deals also with union movements between individual churches, some successful and some unsuccessful. Other competent authors join him in chapters on social relations, cooperation in mercy and relief, mass communications, research and planning, relations with Orthodox, Roman Catholics, and Jews, and other areas of special concern. There is a valuable chronological appendix, and a comprehensive bibliography of church cooperation and unity in America.

One of the most valuable chapters in Dr. Cavert's *Church Cooperation and Unity in America* is the final one, "The Road Ahead," which the author describes as "a personal postscript." In it he deals with the essential nature of the unity we seek, and the kind of structure in which it should be embodied. "The crucial question is whether the historic denominations have permanent validity as a form of organization for the Christian community. Or are we to regard them as structures which, however significant they may have been for a time, are essentially inconsistent with the oneness of the Church?" In other words, how much church union do we really want, and how much diversity should be tolerated in a united church? Greater than these questions are: What kind of church is the answer to our Lord's prayer that all may be one, and what is the true function of the church in regard to the world and secular society? With all the progress that has been made in ecumenical relations, and in union of various churches, these questions still remain.

CLIFFORD P. MOREHOUSE, LL.D.  
St. Boniface, Sarasota, Fla.

**RELIGION IN THE AGE OF AQUARIUS.** By John Charles Cooper. Westminster Press. Pp. 175. \$2.45.

Using the vocabulary of "transactional analysis," this reviewer puts on his big "parent" and says, "You *must* read this book; you simply *must*! And the sooner the better." And having thus been a big parent, I go on with a few comments as arrows pointing toward the significance of Prof. Cooper's small (and his latest of several) book.

But first meet John Charles Cooper. He is chairman of the department of philosophy at Eastern Kentucky University in Richmond. And he is obviously well informed, bringing to his present topic a most perceptive understanding of the Christian church.

Now face the question: Are astrologers and witches frauds, or are they the priests of tomorrow? Astrology, the occult, sex abuse, and drug abuse, are integral to many of the movements which are sweeping America today. People of all ages, right and left, high and low, are seeking out the occult. The cult of evil and Satan-



ism are no longer underground. Witchcraft is abroad, seriously. And all this is popularized in comics, movies, mediums, and sometimes by popularized murders.

So thinks Prof. Cooper who has at least one thing to say on the positive side: ". . . For the first time in living memory the more educated and more sophisticated of our youth are taking God, the Spirit, Christ, and Satan seriously" (p. 143). And he hits home when he says, ". . . Any religion that will be viable in the present and future must be one of mysticism, mystery, communion, and oneness . . ." (p. 151). And the author offers, as his one major conclusion: "There is a connection between the abuse of drugs and the rise of so much interest in the occult" (p. 161).

So I put on my "parent" again to say, "You simply *must* read *Religion in the Age of Aquarius* if you want a summary understanding of what it's all about and why so many people have turned to the occult."

(*The Rev.*) PAUL Z. HOORNSTRA, *Th.D.*  
Grace Church, Madison, Wis.

◆  
**THE COVENANT OF PEACE: A Liberation Prayer Book.** By John Pairman Brown and Richard L. York. Morehouse-Barlow. \$3.95 paper.

This prayer book of a modern free church makes the reviewer think of old-fashioned words such as "respect" and "authenticity" to describe it. This prayer book was not contrived for public sale, but was spontaneously born in the free church community and out of their grave concerns for human society, especially love, pollution, demonstrations, The War, and political prisoners.

You can almost smell the mimeograph ink emanating from the words, and indeed these liturgies were cranked out by student volunteers. But make no mistake — the liturgies themselves were not "cranked out"; they are the heart of a movement, the expression of a community, of their caring and their sharing.

The liturgies are not "different" in the cute manner we have come to expect from those whose favorite words are "input," "relevant," and "innovative"; they are "different" in the sense that old classic forms of worship have been made to express this free church's force and power. There are scholars in the Free Church of Berkeley, scholars who kept up their reading after seminary, scholars who know the Bible intimately and immediately, as well as world religions, history, and literature. In their church calendar, Giotto Bondone, Harriet Tubman, and the Berrigan brothers quite comfortably reside near each other; it is authentic because the free church knows the works and acts of these people, and approves. There is no straining for effect in the prayer book. No one said, "Let's show them how cool we are." Apparently, the leaders said, "Let's put down what we

believe and what we are." The authenticity of their experiences and their literature cannot be doubted.

A seminarian once told me that he hated Henry James because there were no sermon illustrations in his novels and short stories. If people purchase this prayer book (and I hope that they do) for "liturgy material," they will be as disappointed with it as the seminarian was with Mr. James. This book is the life of *their* church, of *their* baptisms, of *their* meals of peace, of *their* weddings, and *their* funerals; at most, it could help another community to express its own integrity and religious experience by giving them courage.

*The Covenant of Peace* will not help the youth leader at dear old Quackenbush, the diocesan center by the lake. These services do not sing well for the teenage guitar; they are made for the adult's bullhorn. Worst of all, they are not "sensitive"; they are rough as life, not as "sensitive" as escape. Their 118 biblical passages, some of them extensive, and many of them beautifully paraphrased, will not "turn on" those who would be titillated in the name of religion.

The Free Church of Berkeley greatly identifies with the Old Testament community, the early Christian church and its adventures with the Holy Spirit, but speaks little of the Resurrection. The Incarnation is both a touchingly and tellingly pivotal point in their shared life—this all unselfconsciously expressed in their shared life—this all unselfconsciously expressed in their worship services.

I do not share the prayer book's assumption that *all* Presidents of the United States and their advisors are evil by title, nor do I think you've exorcised the wrongs of international capitalism by calling it "World Pig" over and over again. The "Liberation Zone" is not my idea of what the Kingdom of God should be called, anymore than I think of our Lord as "The Liberator." But *they* do! This prayer book is both honest and religious, and must be commended where both honesty and religion are in such short supply. I am grateful to the Free Church of Berkeley for having such pleasure in their lives together, to John Pairman Brown and Richard L. York for giving us of that life through this prayer book.

(*The Rev.*) MARVIN H. HUMMEL  
*The University of Delaware*

◆  
**THE JESUS STORY.** By William A. Emerson, Jr. Harper & Row. Pp. 132. \$4.95.

The author tells the story of Jesus, using as a basis the events recorded in the gospels, to show the man Christ Jesus as a vigorous, courageous person who knew what is in man and was able to deal effectively with crowds. He was masterful in his confrontation with opponents. *The Jesus Story* is well written as one would expect with William Emerson's journalistic background. The language is contem-

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## THE LIVING CHURCH

porary. Sometimes such words as "king-fish," "Woodstock," and "establishment" are used in their current meaning.

In recent generations, Bruce Barton in *The Man Nobody Knows*, Papini in his *Life of Christ*, and Sir John Seeley in *Ecce Homo*, have endeavored to do what Mr. Emerson has so laudably undertaken—release Christ from a stained-glass window image. The author frankly states: "There is no soft core to this man" though he "expressed an overflowing humanity and a gentleness with women and children."

Mr. Emerson accepts the Virgin Birth and the Resurrection. He does not quibble about miracles. In fact, he gives a lot of space to them. For instance, he uses the controversial "Cursing of the Fig Tree," stating, however, that Jesus produced "this frivolous, bedazzling little miracle as pure bad temper and fireworks." The author sums up his position by saying that the miracles are striking but that they are not essential in proclaiming the greater miracle—the good news about the Kingdom.

Christ excelled in his teaching using many parables in explaining his purpose. But, according to Mr. Emerson, the disciples became bored with the repetition of these basic stories and sometimes paid so little attention that they missed the point. The author indulges in some "creative imagination" to make his presentation more dramatic. He tells us that in the Zaccheus incident the Jericho roadway was packed *seven* deep with people like a crowd watching a parade. He also informs us that after the large catch of fish Peter threw himself down in front of Jesus, "setting his knees in a mound of slippery fish" and said, "Go away from me, Lord, for I am a sinful man."

Mr. Emerson is not a critic. He makes good use of the graphic possibilities in the story of the woman taken in adultery. The RSV prints this story in a footnote, and other modern versions question its authenticity.

The prologue sets the stage for the drama of Christ. This chapter gives a description of the political, religious, and social life of Palestine in the first century of the Christian era. On that stage comes Christ, who in "acts" named "Stardom, Conflict, Revelation, Failure, and Epilogue," lives out *The Jesus Story*.

(*The Rt. Rev.*) ROBERT E. GRIBBIN, D.D.  
Bishop of Western North Carolina (ret.)

◆  
**THE RELIGION OF THE REPUBLIC.** Edit. by Elwyn A. Smith. Fortress Press. Pp. 296. \$8.95.

In an anthology, one expects to find—to use the familiar phrase—essays of "uneven quality." Yet the essays in this collection are generally quite good. Some of the authors are already known to this reviewer as competent men in their fields; the others give every indication of also being well qualified.

For a survey of "the religion of the [American] republic," a person can begin on page one and go right on to the end. Or, if he prefers to sample, he can choose at random any of the eleven essays that appeal to his interest, for each is complete in itself. Yet to review these eleven different essays in a coherent manner in a short space is quite out of the question. However, the reviewer can cite some essays that interest him more than others:

Number 6, "Protestant Clergy, the First Amendment, and Beginnings of a Constitutional Debate, 1781-1791," by James H. Smylie, is especially interesting to Episcopalians because of the disestablishment of our beloved Church of England in America and the subsequent peculiar concepts of "established religion" in American life and law. Of closely related interest is Number 7, "The Voluntary Establishment of Religion," by Elwyn A. Smith.

Especially interesting for all readers is Number 8, "The Republican and the Millennium," by J. F. Maclear, which, from the 1770s to the 1960s, reveals some surprises about religion in America. The lead essay by John F. Wilson, "The Status of 'Civil Religion' in America," gives a good account of secular substitutes for religion in the United States; and J. Earl Thompson, Jr., in the final essay, ties together some basic themes of the first essay with significant ideas in his own "Reform of the Racist Religion of the Republic."

For those interested in *The Religion of the Republic*, the medium is at hand.

ROBERT W. SHOEMAKER, Ph.D.  
North Central College

◆  
**THE QUIET MIND.** By John E. Coleman. Harper & Row. Pp. 239. \$5.95.

*The Quiet Mind* is a timely, warm, and readable autobiographical search for a peaceful state of consciousness. It becomes an interesting travelogue to Thailand, Sikkim, Tibet, Japan, India, Nepal, and England, where he eagerly, if not in depth, seeks peace of mind.

Before his "cover was blown" John Coleman was an American intelligence agent for a number of years in the Far East. Coleman states his reason for his quest succinctly: "What many people today want to know, and what I was determined to find out, is: Can there be a pool of quiet where the active mind can completely switch off, opt out of the conflict, and still remain purposeful, wholesome, communicative, and creative?" He feels that he has found some of the answers.

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would be interesting to hear  
ions after some years of the  
what he believes; what of its  
application to the needs of his neighbors.  
The mystery of the sudden worldwide  
youth fascination with eastern religions  
and "transcendental meditation" is pre-  
sented with some clues. For example, the  
relationship of pot and LSD to oriental  
meditation seems to be without connec-  
tion or foundation. Coleman's research  
into Tantric Buddhism of Tibet seems  
both inadequate and misleading. Most of  
all leaders of eastern religions abhor the  
thought of drug shortcuts to so-called  
expanding states of consciousness, and  
are seeking help to undo the damage  
created by American false prophets. This  
book will throw some light on the tragic  
and misdirected quest.

His brush with Christian mysticism and  
meditation is grossly inadequate, although

he makes no claim to a scholarly and de-  
tailed investigation. I enjoyed the book,  
and for those who would like an in-  
roduction to the mystical approach of  
eastern religions, this can be somewhat  
informative.

(The Rt. Rev.) AUSTIN PARDUE, D.D.  
Bishop of Pittsburgh (ret.)

## Booknotes

By Karl G. Layer

**ENTERING THE PATH OF ENLIGHTENMENT.**  
Trans. by Marion L. Maties. Macmillan.  
Pp. 318. \$8.50 cloth; \$2.95 paper. This  
translation of, and commentary on, the  
*Bodhicaryavatara* of the Buddhist poet  
Santideva, is by the scholarly rector of  
Christ Church, Bayridge, Brooklyn, N.Y.  
In this classic of Mahayana Buddhism,  
Santideva, a monk of the early 8th cen-  
tury A.D. at the Buddhist center of Nalan-

da, India, describes the Bodhisattva Vow  
—the promise of Heroic Beings to strive  
for Nirvana but to postpone full entrance  
into the realm of the Absolute until every  
sentient creature also attains the bliss of  
Enlightenment. Dr. Maties divides the  
book into three parts: a guide, the trans-  
lation, and appendices. In the guide,  
which comprises more than half the vol-  
ume, he explains and interprets the  
*Bodhicaryavatara*, places it within the  
framework of the evolving history of  
Buddhist thought, and discusses the rise  
of the Madhyamika school to which San-  
tideva adhered. The appendices contain  
abbreviations used in the text, notes and  
references for the guide and translation,  
a bibliography of sources, and a glossary  
of terms from the guide and translation.  
A thoroughly scholarly yet completely  
readable and understandable work; for  
both the scholar and interested layman.



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Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

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**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

### YSALIA, CALIF.

**ST. PAUL'S** 5 mi E 99 Fwy. off 198 120 N. Hall  
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;  
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Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30  
Mon, Wed, Sat; 6 Wed

### DANBURY, CONN.

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Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

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The Rev. H. Kilworth Maybury, r; the Rev. Thomas  
H. Chappell  
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11  
Seat and Burial Place of Bishop Seabury.

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C Sat 4:30

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The Rev. R. B. Hall, r; the Rev. T. P. Ball  
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**ST. MARY'S** Henderson at San Miguel  
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth  
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,  
MP 7, Parish School service 8:40; Thurs HC, HS  
10; C by appt

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### CHICAGO, ILL.

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

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**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
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**TRINITY** 11th & Harrison  
The Rev. Eckford J. de Kay  
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**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

(Continued on next page)

**KEY**—Light face type denotes AM, black face  
M; add; Communion; Confes;  
school; c; religio;  
churchme;  
holiday; H; Holy  
Hour; HS, Healing  
Service; HU, Holy  
unction; Inst, In-  
structions; Int, In-  
tercessions; LH,  
Laying On of Hands;  
Lit, Litany; Mat,  
Matins; MP, Morn-  
ing Prayer; P, Pen-  
ance; r, rector; em,  
emeritus; Ser, Ser-  
mon; Sta, Stations;  
V, Vespers; v, vicar;  
PF, Young People's  
Fellowship.

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## BOSTON, MASS. (Cont'd)

**ST. JOHN THE EVANGELIST**  
The Cowley Fathers 35 Bowdoin St., Beacon Hill  
Sun Low Mass 8, High Mass & Ser 10, Weekdays  
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD  
12:10; C Sat 1-1:30

## PETOSKEY, MICH.

**EMMANUEL** 1020 E. Mitchell St.  
The Rev. Lee Lindenberger, r  
Sun HC 8; 10:30 (1S & 3S); Wed HC 7

## BRANSON, MO.

**SHEPHERD OF THE HILLS** (TRI-LAKES AREA)  
Walnut & Highland (1 blk. N. of Hwy. 76)  
Sun Services 8 & 10

## MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8, MP & HC 10; Wed HC 9

## 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

## RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. James E. Carroll, r; Rev. H. R. Walraft, c  
Sun Eu 7:45 & 10; EP 5:15

## CLAREMONT, N.H.

**UNION CHURCH (1771-1971)** Old Church Rd.  
The Rev. John M. Evans  
Sun 9, HC 1S & 3S, MP other Sun

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Edgewater & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8; 10; Daily HC 7:30 ex Fri 9:30

## VENTOR CITY, N.J.

**EPIPHANY** Atlantic & Avalyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

## BROOKLYN, N.Y.

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
The Rev. Marlon L. Mattias, Ph.D., r  
Sun 8 HC; 10 MP; 1st Sun HC

## ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8 & 10; Thurs HC 10

## GENEVA, N.Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Norman A. Rammel, D.D., r  
Sun HC 8, 9:30, 11

## NEW YORK, N.Y.

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

## ST. BARTHOLOMEW'S

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

## SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

The Living Church

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

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

## THE PROTESTANT CHAPEL

Kennedy Airport  
Marlin L. Bowman, Chaplain  
Sun 12:15 noon HC

## RESURRECTION

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

## ST. THOMAS

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

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Rich-  
ard J. Koch, ass't r; the Rev. Lawrence C. Butler,  
ass't m  
Sun HC 8; MP, HC & Ser 10; Int. daily 12:10

## OKLAHOMA CITY, OKLA.

**ST. DAVID'S** 3333 N. Meridian  
The Rev. R. R. Plessley, r  
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1 Sat 4

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

## OLD CHRIST CHURCH

2nd above Market  
The Rev. E. A. Harding, D.D., r; Rev. M. C. Möhn, c  
Sun HC 9, MP & Ser 11 (ex 1S)

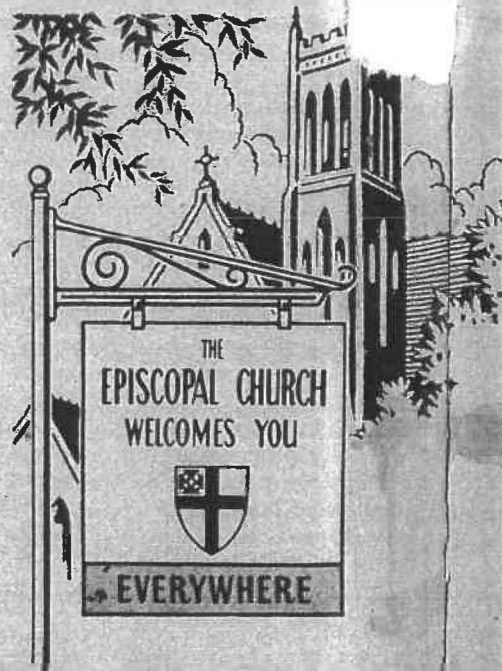
## PITTSBURGH, PA.

**REDEEMER** 5700 Forbes Ave., Squirrel Hill  
The Rev. S. D. McWhorter, r  
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)



**CHAPEL OF THE TRANSFIGURATION  
MOOSE, WYO.**

Built at historic Menor's Ferry on the Snake River  
in Jackson's Hole, the rustic simplicity of the  
Chapel blends into the inspiring scenery of the  
majestic Teton Range.



## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC. 10 Service & Sermon

## WESTERLY, R.I.

**CHRIST CHURCH**  
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

## NORRIS, TENN.

**ST. FRANCIS** 158 W. Norris Rd.  
The Rev. Joe Moore  
Sun HC 7:30 & 10 (1S; 3S), MP (2S; 4S); Wed HC  
7:30

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon  
7; Tues-Fri 6:30; Wed 10; C Sat 12

## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Mottos) 6:45 ex Thurs 6:15; Also Wed & HD 10;  
EP daily 6; C Sat 1-2, 4:30-5:30

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7, ex  
Tues & Thurs 10; C Sat 4-5

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway p  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## MILWAUKEE, WIS.

**ST. LUKE'S** 320 S. Herman St.  
Clergy: J. W. Breisch, K. G. Layer, Goeb  
Sun 7:30, 9, 10:45; Wed 9:30; Th 7

## GRAND TETON NAT'L PARK, WYO.

**TRANSFIGURATION CHAPEL** Moose, Wyo.  
Sun 8 HC, 11 MP & Ser; Wed HC

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in the promotion of church attendance by a  
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