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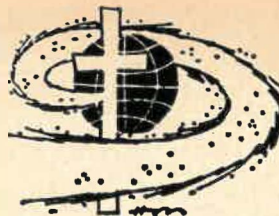
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Around



& About

— With the Editor —

Notes to the Overworld

TO William Cowper: Your hymn, "God moves in a mysterious way," is one of my favorites, but one sentence bothers me, the one in which you say of God that "behind a frowning providence he hides a smiling face." I don't like the sort of person of whom it may be said: "Old George is gruff and rude, and his employees quake before him, but underneath he's an old softy with a heart of gold." To hell with old George. I can't abide him. No man has a right to conceal his goodness if he has any. God is better than the best of men, and he cannot conceivably hide a smiling face behind a frowning providence. Sometimes, when I'm having a bad time, I can't see God smile, but it isn't his concealment, it's my blindness that prevents the vision. And sometimes when I see his frown I know it is his love that frowns as it beholds some betrayal of his love by me. But I don't think that God and old George have anything in common, and your line seems to imply that they have. Here I am, presuming to tell you something about God, with me in my small corner and you in your large one in the Nearer Presence. However, my complaint is about something you said when you were still in the flesh. I think you were wrong then. I think I am right about this particular matter now. I'm sure you are right about everything now.

To Dr. Samuel Johnson:

You tried to set Mr. Erskine's mind at rest about a scripture that troubled him—the account of the angel of the Lord's smiting 185,000 Assyrians in one night. I quote you (as quoted by Boswell): "Sir, you should recollect that there was a supernatural interposition; they were destroyed by pestilence. You are not to suppose that the angel of the Lord went about and stabbed each of them with a dagger, or knocked them on the head, man by man." Evidently you felt that the angel must do the job in the most gentlemanly way possible: no daggers or knocks on heads, just a quiet, orderly pestilence. I do believe that only an English gentleman could see it in quite this way, and we have no assurance that the angel was an English gentleman (though I'm not forgetting Pope Gregory's *non Angli sed angeli*). Such a one came a century after you, an English scientist. One day he performed a demonstration of synthesizing the elements of water in the presence of Queen Victoria, and he

said: "The hydrogen and the oxygen will now have the honor of combining before Your Majesty!" And they very properly and decently did. But, my dear Sir, I trust you have learned by now that although angels, hydrogen, and oxygen are in their own ways gentle, their ways are not always as our ways. Speaking as one of those vulgar Americans I would say that the angel who did in those Assyrians sure smote 'em but good, whatever his technique. You will remember that "when they arose early in the morning, behold, they were all dead corpses" (II Kings 19:35). Have you ever heard the case against rising early in the morning more neatly put?

To Alfred North Whitehead:

I do my best to bat down, as fast as they pop up, those people who insist upon denouncing your definition of religion as "solitariness" without seriously reading it. They equate solitariness with selfishness, and never explain why. Last week a prominent preacher was quoted in the newspaper as having called your definition the worst one he knew. "Real religion isn't a me-und-Gott affair," he patiently explained. "It isn't solitary at all, but social." I must write to him. He should have his intellectual ears pinned back so they won't flap so much. For my part, your definition is about the best one I know, and I welcome an excuse for repeating it: "Religion is what the individual does with his own solitariness. It runs through three stages, if it evolves to its final satisfaction. It is the transition from God the void to God the enemy, and from God the enemy to God the companion. This religion is solitariness; and if you are never solitary you are never religious." *Amen!* Your hostile witnesses never bother to note that you are not talking about Christianity as such but about religion as such. Even so, I keep remembering One who, when they came to make him a king, went up into a mountain, himself, alone (*St. John 6:15*).

A recent book reviewer in this magazine quoted this sentence: "I love you not only for what you are but for what I am when I am with you." Can anybody identify the source?

"And why not God's grace? Why not God's grace, hay? . . . We walk upon it, we breathe it; we live and die by it; it makes the nails and axles of the universe; and a puppy in pyjamas prefers self-conceit!" (*Robert Louis Stevenson.*)

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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January 2, 1972

Letters to the Editor

Thirty-nine Articles

In reply to the Rev. Emmet Smith's question [TLC, Nov. 28] about the absence of the Thirty-nine Articles from the "Green Book," may I offer the three bears story: Baby Bear: "Someone has been eating my porridge." Papa Bear: "Someone has been eating my porridge." Mama Bear: "Quit crabbing, I haven't cooked it yet."

(The Rev.) F. ALAN PAPWORTH
Rector of All Saints' Church

Vista, Calif.

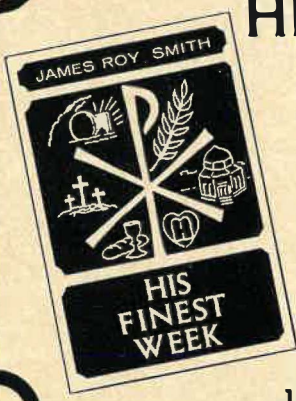
Church and Homosexuality

The Rev. David B. Tarbet's letter [TLC Nov. 21] stating, "The only homosexual 'problem' the church has had has been with the latent homosexuals who carry out witch-

hunts against their more honest and normal homophile brethren," cannot go unchallenged, though I do felicitate him for having had so limited an experience that he has not yet encountered a homosexual organist, choirmaster, director of acolytes, or priest who has distorted or destroyed the lives of choirboys, acolytes, or others in a congregation that has been disrupted and devastated by his aggressive homosexual actions.

Though it may be good civil law not to penalize freely consenting homosexual adults for their actions in private, the church must still insist that in the realm of moral law all homosexual overt relationships are sinful as is adultery and fornication among heterosexuals.

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



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The Living Church

January 2, 1972
Christmas II

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EXECUTIVE COUNCIL REPORT

IF the last meeting of the Executive Council in 1971 gives any indication, the Episcopal Church may be entering 1972 on an upward pitch. One listening to the reports and the discussion got the impression that this body of church leaders is determined to establish a better two-way communication between itself and the church at large, and to be more sensitive to the mind and will of the church as a whole while at the same time not relinquishing its own leadership responsibilities.

One strong indication of a generally improving situation within the Episcopal Church was to be seen in the report of the council treasurer, Dr. Lindley M. Franklin, Jr., showing that payments from jurisdictions on their national church apportionments is six percent ahead of 1970.

The council adopted a budget of \$12,-138,000 for 1972, which is \$393,000 larger than the 1971 budget. This, perhaps it should be explained, is what, since Houston, we have been calling the "commitment budget" as distinct from the "faith budget." The General Convention at Houston exuberantly set a "faith budget" (based on optional giving over and beyond what is paid on an apportionment basis) of \$12 million for 1971, suggesting that it saw no reason why budgets for the rest of the triennium should not likewise run into eight figures. Actual "faith-budget" receipts for 1971, when all tallied, will be more like a half-million dollars. During the discussion of the faith budget for 1972 at this council meeting somebody applied the candid term "mythological" to the whole original General Convention projection, and nobody challenged the aptness of the term. At the same time, the council did not demonstrate total liberation from mythological faith-budget mathematics when it set the 1972 asking at \$4 million.

Renewed Ecumenical Support

In his address from the chair, the Presiding Bishop spoke of his recent travels to various parts of the church and expressed a sober confidence in the general tendency of Episcopal Church life at the present. He expressed dismay, however, at the effect of the recent widely-read and publicized *Reader's Digest* articles criticizing the World Council of Churches, and affirmed his unqualified support of the WCC and the NCC. He asked the

council to show the Episcopal Church's support of these bodies by restoring part of the recent cuts in the church's financial support of them. This was done when the 1972 budget was adopted, with \$237,000 being allotted to ecumenical projects for the new year, an increase of \$62,000 over 1971. The church's support is still considerably below what it has been in past years, however.

IFCO

The council also took a fresh look at the Episcopal Church's participation in another ecumenical activity—the Interfaith Community Organization (IFCO). This church was one of the founders of IFCO, an interfaith clearing agency for the funding of community empowerment projects; but for the past two years the church has not paid its annual dues of \$2,000. In the course of this discussion, Bp. Hines expressed strong support for IFCO as a responsible organization. The result was that the council voted \$6,000 to the work of IFCO but will not contribute toward any of its grants in 1972.

Conscientious Objectors

An effort to provide \$5,000 in the 1972 budget for a service providing "alternative service work" for conscientious objectors to military service was made by Councilman Robert Davidson, who heads the church's youth program. He wanted this appropriation to be separate from the General Convention Youth Program (GCYP) budget. A motion to this effect was defeated, but the general idea of such a service was approved and the \$5,000 is to be found if possible somewhere "within the budget."

Quota for Minorities?

A negative vote was the fate of a proposal, coming from the church's Standing Commission on the Structure of the Church, that young people from racial and ethnic minorities be appointed "to each *ad interim* commission and committee of the church." After considerable discussion, the council decisively rejected this proposal. One councilor, Mr. Pete Rivera, Jr., himself a member of an ethnic minority, spoke against a "quota system" for minorities. The Very Rev. Gerald N. McAllister, a councilman from San Antonio, charged that such a system would destroy the "legislative integrity" of the

General Convention. He evidently spoke for most of the council when he called it "poorly thought out" and said that it "needs a great deal more work."

General Motors

This time, the council had kind words for General Motors Corporation, in contrast with its earlier attack upon GM's industrial presence in South Africa. It passed a resolution commending General Motors "for its minority-owned bank deposit program instituted in 1967, comprised of a combination of dormant demand deposits, three percent certificates of deposit, and deposits of federal tax payments totalling more than \$59 million, resulting in residual balances of about \$5 million in 36 minority-owned banks in the United States."

Empowerment

In his report on the youth program, Chairman Bob Davidson of the Program Advisory Group on the Young Generation presented two young men who reported on grants made under the GCYP to date in the Northwest and the Southwest. They were Paul Fletcher of Seattle and Ted Marino of Brownsville, Texas. They seemed to disagree on what "empowerment" means. Mr. Fletcher spoke of the need for youth to be "related to the revolutionary movement of change in the world." Mr. Marino gave the impression of believing strongly that empowerment of poor minorities can be accomplished within the present system.

Also under the heading of empowerment: the report of the Screening and Review Committee for the General Convention Special Program (GCSP) shows that in 1971 a total of \$1,070,000 was received for grants; \$1,007,438.57 was expended; and this leaves a real balance of \$62,561.43.

Development

Episcopalians will be hearing much within the next two years about "development," and many will come to hear and to know Mr. Oscar C. Carr, Jr., a layman from Mississippi who is now serving the church as Vice-President for Development. It will be his job to direct and to spearhead a church-wide, intensive program of visitation by members of the council, to all parts of the church. In American idiom, "development" normally

implies "promotion." In the present church program more than that is envisioned, namely, an effort to interpret church programs and policies to the membership and also an effort to listen to the membership for what it wants to say to the leadership. At this meeting the council made specific plans, with a timetable, for getting this program underway. You should be reading more about it in these pages as it proceeds.

"Off the Cuff"

The council found itself out of agenda sooner than expected, and the Rt. Rev. John M. Burgess, Bishop of Massachusetts, asked Bp. Hines if he would be willing to speak from his recent experience about the church today as he sees it. The Presiding Bishop responded with some impromptu "personal reflections" of which the following are typical:

"The general spirit of the church as I sense it is better all around than a year ago, or two years ago."

"The major questions with which the church must grapple it is beginning to face, more seriously, less contentiously."

On the subject of what constitutes Christian mission, Bp. Hines called GCSP "an expression of true Christian mission today." He said that he finds more openness in the church "to give it (GCSP) a chance" and to explore its theological basis seriously. Also concerning GCSP he said that it has had a significant effect upon other churches. Some feel that through this program the Episcopal Church has "pioneered in modern mission," but on the other hand some feel that through taking this special line of mission, "the Episcopal Church is pulling away from its ecumenical responsibilities."

The Presiding Bishop said that among the urgent matters "on my desk," meaning the things that church people are talking most about to him, the trial liturgies have replaced GCSP "as a matter of primary concern" to Episcopalians. He noted concerning the current liturgical experimentation that "this is the first time that so large a segment of the church has been involved in a fundamentally important decision."

Concerning the Consultation on Church Union (COCU), Bp. Hines frankly expressed uncertainty as to how the issue really stands with Episcopalians today. His impression is that where bishops and other clergy have truly led their people in thinking about COCU, there is real interest in it; but, overall, he said, "interest in COCU is very, very spotty, in my view." He suggested that ecumenical outreaches by the Episcopal Church toward Rome on one side and COCU on the other may be working against each other. He is certain that the position of COCU today is weaker than a year or two ago. He recognizes also the presence of much pessimism in the Episcopal Church as to "whether the church as we know it will be

here ten years from now." This pessimism, he thought, "drains away interest in what Christians can do together."

Bp. Hines said that he was "heartened by the resurrection of the interest of young people in the 'institutional church'." This resurgence of interest, he said, "is not a great wave, but it is real." He added: "I also feel that there is a fair group of young people who have had their fling out into 'nothingness' and have had their fill of it."

"Moneywise, I have insufficient data to support my intuition of a stabilizing situation in the Episcopal Church," the Presiding Bishop reflected. But this hopeful intuition is supported by his recent contacts with dioceses and parishes. The general economic situation seems to be improving, in his view, and along with this there is a growth of trust within the church.

"We are still in a very twilight area in the church's life."

"I am more optimistic than I was two years ago, or at Houston."

"I am sort of hardened to the charges that the church's power can be judged by such statistical criteria as financial support and church attendance."

"I am neither pessimistic nor romantic." He concluded with the view that because of the whole situation of human history in this century "there is no prospect of the church being in an harmonious and peaceful relationship to the world in our time."

Also:

In other actions, the council:

(✓) Authorized appointment of an *ad hoc* committee to study the relationship of the Seabury Press to the Executive Council and to report to the February meeting;

(✓) Passed resolutions of gratitude to the Rev. Raymond E. Maxwell, executive secretary of the Presiding Bishop's Fund for World Relief, who will become pastor of a church in Germany; to the Rev. Quinland R. Gordon, liaison officer between the church and the black community, who will be director of the newly-established ecumenical Abasalom Jones Institute in Atlanta; and to the Rev. Ledlie I. Laughlin, Jr., a member of the educational staff, who is returning to the parish ministry at St. Luke's, New York City;

(✓) Welcomed new council members Mrs. J. Brooks Robinson of Great Falls, Mont., representing Province VI, and the Hon. Chester J. Byrns of St. Joseph, Mich., who will serve until the 1973 General Convention. C. E. S.



ROCHESTER

Former Diocesan Dies

The Rt. Rev. Dudley Stark, 77, Bishop of Rochester from 1950 to 1962, died in his home in York Harbor, Me., Nov. 23.

Services were held in St. George's Church, York Harbor, and a memorial service was held simultaneously in Christ Church Cathedral, Rochester. Among those taking part in the York Harbor service were Bps. Wolf, Butterfield, and Cadigan. In Rochester, the diocesan, the Rt. Rev. Robert Spears, Jr., officiated.

Bp. Stark, the third Bishop of Rochester, was a graduate of Trinity College and the Episcopal Theological School, and held honorary degrees from Trinity, Kenyon, and Hobart Colleges, and from Chicago Medical School. At the time of his election to the episcopate, he had been rector of St. Chrysostom's Church, Chicago, for 18 years.

The bishop is survived by his widow, Mary, one son, two daughters, and thirteen grandchildren.

CANADA

Council for the Faith Meets

Increasing opposition to the proposed merger of the Anglican Church and the United Church of Canada was noted at the annual meeting in Toronto of the Council for the Faith. Devoted to the preservation and renewal of the religious tradition of the Anglican Communion, the group, formed only four years ago with a handful of members, now has several thousand, with active chapters in every province of Canada. The council, which recently passed a resolution stating that, "In the event current plans for union are pursued and adopted in various parts of our communion, a continuing Anglican Church will inevitably result," passed resolutions opposing the ordination of women, developing plans for renewal in faith and practice within the Anglican Church, and opposing present union negotiation trends.

The Rev. Albert J. duBois executive director of the American Church Union, presented the keynote address, discussing problems of pseudo-Anglicanism, developing the idea of the "new relevance of old wisdom," and concluding that Anglicanism is not yet doomed.

The Rev. Ian L. Scott-Buckleuch presented a message to the council on the subject, "What if the crunch *doesn't* come?" He noted that they had chosen for their name the council *for* the Faith, not the Council of Anti-Unionists. "The principles and plan of union," he said, "have revealed to us the state of the faith of the Anglican Church of Canada, and we are aghast, shocked. Even if the merger plan were shelved, the state of the church's faith would not thereby be changed. Those who supported it would

still be in our midst, and those who sat on the fence would continue in that unchristian posture." He feels that he could respect those who in sincerity held views which differed from those of the council, but he could only disdain those who would not give the leadership they were ordained to give—the fence sitters, those who want to see which way the ball is going to roll before they commit themselves. "The merely sympathetic, when great issues are at stake, are like the lukewarm of Laodicea—fit only to be spewed out."

The Rev. C. J. deCatanzaro, one of the co-chairmen of the council, pointed out in his report that, "The problems we have to face here in Canada are only a local aspect of what we have to face throughout the Anglican Communion." He acknowledged the increasingly international scope and action of the council activities by noting that he has been appointed a member of the advisory council of the Anglican Association, which is under the patronage of Archbishop Lord Fisher of Lambeth; he was appointed a theological consultant of the Scottish Truth and Unity Group, which counts about one-third of the Scottish Episcopal clergy as its members. He has been appointed to the Executive Council of the American Church Union and Canon duBois of the Church Union has been appointed to the Council for the Faith. The English and Scottish groups have also received reciprocal appointments.

Perhaps even more ominous for the success of Canadian church merger negotiations was the presence at the council meeting of the Rev. William Morris, a minister in Toronto for the United Church of Canada. Mr. Morris stated that a similar group opposing merger is being formed within the United Church of Canada and that he was present to observe the operation of the Council for the Faith.

He stated, in a personal interview, that at least one million of the United Church's three and one-half million members would refuse to enter the merger, and that the negotiations are definitely in trouble. Since the United Church is primarily a union of non-conformist Methodist, Presbyterian, and Congregational Churches, he believes that the episcopal and sacramental character of the Anglican Church would be objectionable to a large percentage of the United Church.

Asked the ratio of clergy in the United Church that feel this way, he answered, "This is a rather difficult question because some clergymen have written me and said: 'But, what about my pension, or what about my standing in the church?'" This opens up an area of speculation because there has even been some intimidation in this. Even our commissioner has tried to use intimidation, high-pressure tactics."

Mr. Morris feels that if one maintains these divisions, the church leadership

"considers you as slandering Christ or weakening the witness and the spread of his gospel, and this is the big stick that they club anybody over the head with, who just doesn't step into line; I think it's against the freedom of religion for which our fathers fought and died in the western world."

ANTOINETTE HERR

NEW MEXICO AND SW TEXAS

Another Parish Withholds Support

In Las Cruces, St. James' Church became the third parish in the Diocese of New Mexico and Southwest Texas to announce it would withhold funds from support of general church work in protest to a \$5,000 grant to Black Berets (Las Gorras Negras) for leadership retreats. [See TLC, Dec. 26.]

The Black Berets are not to be confused with the Brown Berets, a campus organization active in southwest U.S. Some Brown Berets are now members of the Black Berets, an agency which is primarily active in the area surrounding Albuquerque.

Opposing the grant, the Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, has urged his congregations not to withhold contributions to the national church [TLC, Dec. 12]. He was quoted as saying that he is disappointed in the St. James' decision. "Even if they disapprove of the cause, they should still contribute to the national church in New York," he said. Opposition has centered on a Beret statement that "armed self-defense is the only way we can be free."

ENGLAND

Bishop Defends Archbishop and Pope

People who often comment that the Archbishop of Canterbury and the Pope would be better employed if they devoted their time to peace-making in Northern Ireland are themselves under fire from the Bishop of Manchester (Province of York).

The Rt. Rev. Patrick Rodger, of Manchester, in a diocesan journal article, makes the point that ecumenical teams of clergy have already visited troubled spots in Belfast on missions which have often brought them into personal danger. He added:

"The authority of the archbishop is, in fact, no more than that of any other fellow Christian in the autonomous Church of Ireland, while the pope and the Roman Catholic Irish hierarchy have spoken up for the cessation of violence in Ulster.

"Nevertheless, the critics' thrust at our Christian communities is not lightly to be put on one side. We may say that the

use of the words 'protestant' and 'catholic' in the context of the Northern Ireland conflict is generally more sociological than religious, and that the most vociferous champions are seldom among those obedient to their own church authorities, let alone the New Testament.

"The fact remains that in the eyes of most British people—not to look any further—there is more evidence in their daily news that protestant and 'catholic' are sworn enemies and 'of different religions' than that they are members of the one household of Christ, whom both worship and confess.

"Many of us on this side of the Irish Sea are," Bp. Rodger said, "torn by emotions which do not issue in any useful form at all—some guilt for our past record over 'the Irish question,' some indignation about outrages suffered by our troops in Ulster, some compassion for governments attempting to solve the apparently insoluble, and a frequent desire that Ireland would simply go away and leave us all in peace."

ECUMENICAL RELATIONS

Anglicans and RCs Witness Together

Trinity Church and St. Mary's Roman Catholic Church in Janesville, Wis., shared Thanksgiving Eve Masses and offerings in concurrent services, with the Liturgy of the Word rewritten to represent a blend of the Anglican and Roman rites.

The Rev. Thomas Fitzgerald of St. Mary's officiated at the first portion of the Mass at Trinity, with the Rev. Henry Jungbluth, Mercy Hospital chaplain, reading the epistle. At St. Mary's, the Rev. Gary Leeson of Trinity took the first part of the service.

Officiants of the Mass in their own parishes were the Rev. Ronald Ortmyer, rector of Trinity and the Rev. Bernard Pierick, pastor of St. Mary's. Preachers were the guest priests.

An offering of food was received by each parish for distribution in the community, "as a witness to the growing unity between Canterbury and Rome and as witness to the common catholic social doctrine of the two communions."

ARMENIANS

Cornerstone Set for Church on Mt. Zion

The cornerstone for St. Savior's, a new Armenian church atop Mount Zion just outside the southern wall of the Old City of Jerusalem, was consecrated by Patriarch Elisha II at ceremonies attended by church and state dignitaries.

The new church will be close to the old Convent of St. Savior built in the 15th century. According to an ancient tradi-

NEWS in BRIEF

tion dating back to the 4th century A.D., the house of Caiphas stood on the site of the convent. This belief has been strengthened recently by findings at an archeological dig carried out in the church construction site that show the remains of an "elegant home" of an apparently "rich and noble family," with "beautiful frescoes dating from the time of Jesus Christ."

The structure will be incorporated in the new St. Savior Church, along with early Christian mosaics found by archeologists.

GOVERNMENT

President Pledges Drive on Taxes for Elderly

President Nixon told the White House Conference on Aging, held in Washington, that he is preparing "specific proposals to ease the crushing burden of property taxes for older Americans. . . ."

Property taxes are among the most onerous . . . of all for older Americans, and in the past five years these levies have risen about 40%, he said. "We need a complete overhaul of our property taxes and of our whole system for financing public education."

Mr. Nixon also said that all problems of the aging must begin with an attack on the problem of inadequate income. "If we move on this front," he said, "all the other battles will be easier. If we fail to move here, the other battles will be impossible."

MASSACHUSETTS

Clergymen Petition Governor

The Rt. Rev. John Burgess, Bishop of Massachusetts, was one of the 100 clergymen and community leaders who have appealed to Gov. Francis W. Sargent of Massachusetts to exert his executive leadership "to prevent another Attica" in Massachusetts prisons. The appeal originated with the directors of Packard Manse, an interreligious and interracial group with centers in Roxbury and Stoughton, Mass.

The leaders asked the governor to set up an appointment with Packard Manse representatives, "to discuss the deteriorating and volatile conditions at our prisons."

Gov. Sargent was asked to close, by executive order, correctional department units at Bridgewater, "as a pledge of your good faith." The Bridgewater units were described as "medieval chambers of horror which are used as ever-present threats and intimidations."

It was also suggested that the governor visit the Massachusetts prisons so he would be provided with "eye-witness observations of the numerous cruel and unusual punishments inflicted on prisoners."

■ St. Christopher's Church, Chatham, Mass., has opened a counselling service available to all persons and staffed by a group of retired clergy now living in the community. The Rev. Carl Carozzi, rector, announced that this work is an expansion of that already being done by the parish-based clergy. Clergy who are available on a rotating weekly basis for the new program are the Rev. John Butler, former rector of Trinity Church, New York City; Chap. (CDR.) Lynde E. May, US Navy; Chap. (Maj.) Paul D. Wilbur, USAF; the Rt. Rev. Nelson M. Burroughs, retired Bishop of Ohio; and the Rev. Stanley W. Ellis, Church of the Good Shepherd, Waban, Mass.

■ Forty-four USAF chaplains from bases in the midwest and the west attended the five-day third annual career development institute at the School of Theology, Claremont, Calif. It was sponsored by STC and the USAF chaplaincy service to acquaint chaplains with recent developments in family counseling and special ministries.

■ The parish house of St. Cyprian's Church, Darien, Ga., was destroyed by fire Nov. 15. Arson is suspected as there were three similar fires within 24 hours in the area. The parish house dated back to the 1860s when it was built as a school for Negro children, and since then has served the community in many ways; more recently as a parish house, day kindergarten, and Sunday school. There are no plans to rebuild, and the proceeds from a very modest insurance policy will be used to restore the old Tabby Church. The Rev. Alfred P. Chambliss, Jr., vicar of St. Andrew's, Darien, is also priest in charge of St. Cyprian's.

■ Church sources in East Germany assert that Christian young people are largely barred from high schools and other institutions preparing students for universities. The situation has apparently worsened in recent months, and several East German protestant churches have voiced concern over the developments. Since spring 1971, refusals have seemingly become the rule, church reports indicate.

■ African priests and seminarians, wearing black robes, staged a silent protest outside Rhodesian government offices in Salisbury, protesting the oppression of blacks. Police did not halt the demonstration but divided the priests and students into two groups and kept them moving. A white man who drew a knife and threatened the priests on the steps of the Salisbury cathedral was overpowered by onlookers. The protest continued peacefully after the man was taken away by police.

■ The young man being installed this month as chief-of-chiefs of the Zulu people in South Africa is an Anglican, the cousin of a bishop. Crown Prince Goodwill Percival Zwelithini Zulu will succeed his late father, Cyprian B. Zulu, as titular head of South Africa's largest tribe. His cousin, the Rt. Rev. Alpheus H. Zulu, Bishop of Zululand, is a president of the World Council of Churches and was the first African elevated to the Anglican hierarchy.

■ The Rt. Rev. James H. L. Morrell, Assistant Bishop in Chichester, has been elected president of the Church Union, a leading Anglo-Catholic organization in England, which is generally opposed to the existing plan for merging the Church of England and the Methodist Church. The bishop is the author of well-known books on spirituality and apologetics.

■ An expression of ecumenism and brotherly love occurred when the Rev. Loren N. Gavitt, rector-emeritus of Grace and Holy Innocents Church, Albany, N.Y., was invested as an honorary member of the Roman Catholic Conventual Franciscan Order. It is believed that this is the first time the honor has been conferred upon an Episcopal priest. The affiliation was termed the "adoption into a family" and a "thank you" for Canon Gavitt's friendship and cooperation with the Franciscans. At present, he is lecturing on spiritual theology at St. Anthony-on-Hudson Seminary, Rensselaer, N.Y.

■ A vending machine which once dispensed candy and cigarettes in Brussels now drops copies of the four gospels when a Belgian 10-franc coin (about 20¢) is inserted. The converted machine also provides a choice of languages—French or Dutch. About 100 gospels a month are dispensed through the machine which is near a major bus and trolley stop.

■ Arthur B. Spingarn, 93, a civil-rights advocate and a leader of the NAACP for more than 60 years, died Dec. 1, in New York City. A Jew, he became interested in the black cause through his experiences in trying civil-rights cases as a lawyer in Manhattan courts, and was participating in civil-rights demonstrations as early as 1914. He was president of the NAACP from 1940 through 1966, when he said he was "getting a little old." Subsequently he was named "honorary president for life."

■ The Rev. Domenic Cianella, rector of Holy Trinity, Hicksville, L.I., was one of several Long Island clergymen who took Advent services on a Long Island Railroad commuter train. Each service was held in the rear car of the 7:10 A.M. Northport-Jamaica train.



MELCHIOR'S REMINISCENCE

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

The Gospel According to St. Matthew 2:1-2

By F. E. VILAS, JR.

MY name is Melchior. I have lived a long time—longer than most men in this world usually do. I have lived a long time, and I have done many things and seen many sights. When I was younger, I traveled far to the East and saw the strange countries that border on the Eastern Ocean. I sailed on weird craft and met wild men, and I saw treasures and palaces that would stagger the imagination.

I was young then, and excitable. My adventures were many. That was before I truly paused to listen to my own soul and to wonder about the mysteries of the gods. On long nights in caravans which crossed the desert in the cool of darkness, I would look at the stretches of black sky pierced with many stars. They became my friends and companions, the stars and the constellations—I knew them by name and I spoke to them in the heaving camel smell of the desert night.

I expect that it was on those long night treks across the wastes of earth that the stars began to speak to my soul. For I returned from my last journey to the East strangely moved and distraught. Nothing could please me anymore. I was restless and irritable until I chanced to hear the words of a wise and powerful man. He was a priest of the religion of Zoroaster, one of those who were called Magi, and his name was Balthasar.

The Magi believe that the stars govern the course of human life, and that the stars speak to the human soul. I was strangely moved as I heard him speak there in the market place, for I knew that my unrest was the echo of the voice of the stars, imprinted on my soul in the long desert nights. I was impulsive as always, and I asked the priest Balthasar what I must do to become a disciple. He spoke to me of the long discipline of preparation, and of dedication to the great God of Light. There was no doubt in my mind, and from that moment I joined the Magi.

The years of my training were more exciting than even the wildest of my earlier adventures. I learned more about my friends and companions, the constellations, stars, and planets, than I would ever have thought possible. And I came to understand the ancient truths of astrology, which show how the hearts of men respond to the notes struck by the stars.

And so, in addition to my voyages on the face of the earth, I became a voyager in space as well. And once again, as in former days, I saw many strange sights and experienced many wonderful things. My Master Balthasar came to trust me more and more, and introduced me to the mysteries of the universe. One of these mysteries relates to the subject of which I want to speak—a strange journey which was in many ways the simplest and most profound of my entire career.

The mystery whereof I speak is called by the Magi by the name of *Fravashi*.

The Fravashi is the spiritual counterpart (I believe that the Jews call it the Angel) of a great man. The Magi believe that when a great man is born at a crucial point in history, the Fravashi appears in the heavens to warn the world of his coming. Such astronomical events have often taken place—and I believe that in Jewish folklore they occurred at the births of Isaac and of Moses.

A Fravashi may take many forms. They are not like the darkening of the sun or moon, which foretell dramatic events in history. They involve, for instance, the appearance of a new star on the horizon, the kind of star with a tail. Such stars have been known to wander across the skies at times in history when great men are born. There is another kind of Fravashi, however, which is even more rare. That is when some of the more familiar stars which we call planets wander together and, in conjunction, form a light which is new, and lasts for but a short time. The planets then separate and the star is gone. This type of Fravashi is very rare, and for it to happen several times together is *extremely* rare. It is about this Fravashi that I speak. I hope you will forgive a garrulous old man, but this information is important to my tale.

IN the certain year of which I speak, life with the Magi was quite exciting. Our ancient lore told us that we were at the end of an old age, and were entering a new age, the age of the fishes. At such a time, the gods provide a new prophet, and the stars indicated that this time a

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vital thing would happen, and the old history of man would be changed forever. We spent much time, therefore, scanning the skies for Fravashi.

It is now knowledge among the Magi that in that year a most unique Fravashi occurred. For in the western sky a Fravashi appeared of the rarest sort, and it appeared not one or two, but three times. Three times in that year the planets which the Romans call Jupiter and Saturn came into close conjunction. There can be no doubt that such an omen reflects the birth on the earth of a most important human being.

We saw the Fravashi first in the early springtime. Balthasar called me to the tower and showed me where the two planets were, moving into close proximity. We also called Caspar and the three of us watched all night. In the early hours of the morning, the planets were in such close proximity that they seemed about to collide, and then during the daylight hours, they separated again.

We were very excited. Such a Fravashi had not occurred in years. We noted the spot in the heavens where they had met, and for days and nights we spoke in excitement of this new and wonderful happening. We wondered if the gods were not heralding the birth of the bearer of the new age. We did not know what to do. For weeks we tried to recall all we had learned and knew about these strange events.

And then, eight weeks later, Caspar called us to the tower with a shaking voice. In the two quadrants of the western sky the planets had appeared again. He had charted their course over two hours, and it seemed to him that they were approaching one another once more, though this time lower on the horizon. It took three nights for them to come together, and during that time I think that we neither ate nor slept. And sure enough, on the fourth night they joined yet again, further to the north and lower on the horizon than the previous time. We talked for hours, and having charted the two positions, we could see that a direction had been established, several points south of north by west.

We could endure it no longer. Driven by some inner impulse and excitement, we determined to travel in that direction. The double Fravashi indicated the birth of a great ruler. A third Fravashi would herald the Mighty One. We determined to travel in the direction of several points south of north by west for eight weeks, to see if we could find the birthplace of the man we sought. Our charts indicated to us the direction we would take, and my extensive travels helped me to determine that eight weeks travel would take us across treacherous deserts to the land of the Hebrews.

I have never seen a caravan assembled in such haste. Once again, my experience was of great help. Within 24 hours we

were ready to go. Our friends the Magi thought us mad—for how could we possibly find such a child, even were he born? We did not know. We only knew that we could not rest until we tried. To show our faith—and perhaps to strengthen it—we each brought with us a gift for the ruler. Caspar brought gold, the metal of light and of earthly power, to show that the ruler would change the course of history. Balthasar determined to bring myrrh—a precious gift fit for a king. I, myself, decided on frankincense—for the holy fragrance of that material rises to heaven, connecting the earth with the skies. It was, I felt, a fitting symbol of the connection between the ruler and his Fravashi.

And so we left—Balthasar in his aged wisdom, myself with my impulsive desire, and Caspar with his quiet faith. And so we traveled, often by night, for the eight weeks indicated by the time between the first and second appearance of the Fravashi in the night sky. Often we rode by night, and we rode until our camels were exhausted. We were so on fire with our quest that I feel we would not have stopped at all, were it not for the camels. And when we stopped, we talked together of our quest. And we read together what scrolls we could find before we left in our haste, about the people of the Hebrews.

We were fortunate to have a Hebrew camel boy, and we asked him many questions about the land of his birth and the religion and culture of his people. It was he that advised us to go to Jerusalem—a good suggestion, for the line of our travel would be inaccurate at best, over eight weeks of travel.

TOWARDS the end of the eighth week we were moving through the edges of the last desert before the land of the Jews,

traveling by night as always to avoid the heat of the sun. Balthasar and I had drawn our camels together to talk, when Caspar rode excitedly up from behind us. He had been riding along, scanning the skies. With trembling voice he called us to look in the heavens. In the quadrants of the western sky the planets Jupiter and Saturn had once again appeared—and once again, wonder of wonders—they seemed on a collision course.

We knew from their positions that it would take nights for them to meet, and that the time would take us to the city of the Jews. You can imagine our excitement those last two nights of riding. A triple Fravashi is an event seldom seen. The planets seemed almost to dance together, gently and easily, like Arabian dancing girls. On the last night of travel, just before dawn broke, we could see that they would be together at nightfall, and that they were slightly further to the south than our line of travel, though not by much.

In the daylight we went directly to the palace of the ruler, and sought audience. At first they would deny us, but the imposing character of Balthasar won us entrance. We asked the ruler where might be found the new king. We knew from his appearance that he would not be able to help us, but we counted on the help of his priests and soothsayers, and we were not disappointed. They indicated that in one of their religious scriptures a prophecy foretold the birth of such a one in a town called Bethlehem, five miles to the south of Jerusalem. We tried not

January Pentecost

I walked tonight midst fields of ice aflame
 Mirroring the winter sunset of the darkening sky.
 The glassy, frigid expanse of the world
 Took fire and blazed with crystalline tongues of heaven.
 My heart, a frozen wasteland
 Torn between knight and squire of "Seventh Seal."
 Immersed in permafrost of winter death,
 And man's, and my eternity in ice,
 Leapt in flame to an instant that cannot
 Be described, or set in words, preserved in glass
 Or ice.
 For I and sun and ice, heat, cold, water, earth,
 And air were one in joy and praise
 Of God. The sunset died.
 My heart lives still, mid smouldering coals from heaven.

J. Barrie Shepherd

Tradition and the Magi

John Bradner

to show our excitement, but all three of us knew that the slight shift of the Fravashi in position to the south would account for this. We did not like the ruler, who was obviously a dangerous man, and took our leave of him as soon as possible. He had us followed. We camped outside of the city for the remainder of the day. Our excitement was great, but now we waited in stillness. We did not wish to appear to the police to be too anxious, but, further, by now we knew that our quest was to be realized.

We all retired early and slept until slightly before midnight. The police, who had been watching us from a distance, left, and just before midnight we arose, silenced our camel bells, and left the city. As we rode up a small hill to the south of Jerusalem, we paused, not in surprise, but in wonder. There, above the horizon to the south, was the third and final Fravashi of Jupiter and Saturn. I suppose that it was the time of night, but it had never appeared so bright as now. We rode slowly the five miles to Bethlehem, our eyes always on the planets.

Just as we entered the small village, the planets reached their closest proximity. The only building open all night was the inn, and asking there, we discovered that a child had been born in a stable to the rear. There was absolute certainty as we led our camels to a halt, dismounted, and with slow steps moved to the stable.

There was a faint light coming from the small building, and we heard the sound of a young woman singing. As we entered, we could see that she was holding a young child, perhaps eight weeks old. I mentioned earlier that this journey was the simplest and the most profound of my entire career. And so it was. It was certainly simple: a stable, a child, a young mother singing softly, the smell of hay and of beasts. The only thing unusual was the sight of three travel-weary Magi, who now knelt one-by-one, to present the symbolic gifts to the child. The mother seemed surprised, but not anxious. We stood looking at the child for awhile and then left quietly. Thus, the simplicity.

But the experience was also profound. There seemed almost to be an aura about the child. He lay there like the seed of some glorious and exotic plant, from which a future blossom of tremendous vitality would spring. As I knelt, following Balthasar, to present my gift of frankincense, I felt a tremendous surge of awe, and then a profound peace fill my heart. I knew that the Fravashi and the soul of this child were one. I knew that he was the herald of the new age. My tumultuous longing was finally satisfied, and I left the stable a new man. We had no trust of Herod, and so we left that night, and dawn found us far into the desert.

That was years ago, but it was the greatest moment of my life. I am now an old man—but I live in a new age.



“ON the day of Epiphany,” read the directions to a French play of the Magi, “let three of the upper row clothed in the manner of kings . . . come from three parts of the church up before the altar, with their servants, bearing the offerings of the kings. . . . Let the middle one of the three kings, coming from the east, pointing with his staff at the star, say in a loud voice, ‘This star blazes with an exceeding brightness’.”

This medieval play, which was a liturgical drama acted at Rouen and other French cities, embodies some of the traditions which gradually developed around Matthew’s wise men of the East. Not for long were churchmen content to regard the Magi simply as inquisitive astrologers. About 200 *A.D.* Tertullian was citing Psalm 72:10 (“The kings of Arabia and Saba shall offer him gifts.”) and claiming, “the East generally regarded the Magi as kings.” But not until the 10th century did artists get around to showing them crowned like kings. A beautiful 6th-century mosaic in the church of St. Apollinare Nuovo in Ravenna depicts them

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Restoration

The deep-down hurt
That I thought was death
Took root, and wound
Its growth around my heart
And gave me back my life.

Bernard Via, Jr.

wearing the Phrygian caps characteristic of early Epiphany scenes.

This same mosaic gives the names Balthasar, Melchior, and Gaspar which, although not biblical in origin, were commonly adopted in the Middle Ages. It also shows the types of men that later prevailed. The first king appears ancient with long white hair and a white beard. The second is young and beardless, with short hair, while the third wears a dark, full beard and long curls.

In the 12th century, French liturgical drama gave the artists of that country some new ideas. For depicting the Adoration of the Magi, a formula was developed about 1190 and lasted for two centuries. According to this tradition the first king, an old man, kneels, removes his crown, and presents his offering to the Christ Child who sits on his mother’s lap. Standing by this king’s side, the second middle-aged king still wears his crown and holds a vase. With his index finger he points to the star over the Virgin’s head. The third king, holding a similar gift, and crowned, is young and beardless. One example is at Notre Dame in Paris. This arrangement of the kings follows the directions of the medieval Epiphany plays.

A recent study of a 12th-century altar plaque of this scene, which was exhibited in New York in 1970, calls attention to the similarity of the vessels in the hands of the Magi to the chalices and ciboria of the times. This can be attributed to theological writings which drew a parallel between the kings’ offerings to Christ and the Eucharist taking place at the altar.

A related artistic formula, which was not derived from the drama, shows the Magi being warned in a dream by an angel not to return to Herod (Mt. 2:12). The kings evidently found accommodations in the inn still in short supply, for they are shown asleep in one bed under one cover. Examples of this can be found in two stone carvings at the Chartres Cathedral and in glass at the Canterbury Cathedral.

A further early tradition mentioned by Bede regards the three Magi as standing for the three races of mankind prefigured in Genesis by the three sons of Noah, Shem, Ham, and Japheth. Renaissance artists sometimes show this by giving the third king the appearance of a Negro, such as in a painting by Dürer.

For pageantry and pictorial art, the growth of these traditions about the original wise men has proved to be a valuable aid. Certainly our enjoyment of the incident is also enhanced by these delightful additions to Matthew’s original account.

EDITORIALS

Alternative To Amnesty

AS the American military involvement in Indochina moves (we all hope) toward its end, the nation faces the problem of what to do with the some 70,000 young men who have fled to other countries to avoid military service. Some national leaders, and *The Christian Century* (Nov. 24), have recently issued calls for full amnesty. We wish we could unreservedly join in this recommendation but we cannot. We hope that the nation will be magnanimous toward all conscientious objectors, but some distinction must be made between those who stayed home and faced the music, accepting the consequence of their decision, and those who ran away.

Congressman Edward I. Koch of New York proposes (*The New York Times*, Nov. 27) another course. He would neither send the returnees to prison nor grant them full and instant amnesty. He suggests some "penalty with a purpose," such as working for a year or two in VISTA or some other public service job. We heartily commend his proposal, and if it strikes you as being on the right line you might write to your Congressman to tell him so. The man could be given a clear option. If he chose to serve in some such position he would vindicate his claim to be a man of conscience; if he did not he would acknowledge, in effect, that he has no real desire to serve the country or to serve the human family.

Mr. Koch asks us to recognize that the "exiles" are neither heroes nor traitors, but "simply young people who broke the law for a variety of motives — some selfish, most idealistic." Having broken the law they must face some penalty. No nation can make a policy of exempting its citizens from the penalties of its laws: not if it intends to stay in business as a nation. And flight from the nation to escape prosecution is intrinsically a serious offense; there is no other rational way of looking at it. It's not like an Einstein fleeing Germany. He fled with no intention of ever returning, and renounced his German citizenship. When a man does that, for conscience sake, we have one thing to consider. When he runs away with the intention of coming back home when the war is over we have something entirely different. It is desertion, and desertion is a form and degree of treason.

Moreover, the nation must give some heed to precedent. If it gives amnesty to these returnees it will be saying to the young men of some possible future war time: If you don't approve of this war, find some safe neutral spot where you can sit it out, and when it's all over come back; all will be forgiven.

Mr. Koch closes his statement with an appeal in which we can heartily join: "Let us reach out to all the victims of this monstrous war—the imprisoned, the bereaved, the wounded, the jobless, and those young men in self-imposed exile." What we would wish to give to these last, from our welcoming hand, is an opportunity to fulfil that hunger and thirst of conscience which they have professed. Those who have been sincere all along should welcome it.

The Bishops On Confirmation

THERE seems to have developed a fairly wide, deep, and solid consensus of Episcopalians that confirmation ought not to be a necessary prerequisite to the privilege of holy communion. But this development has shoved the rite of confirmation into a twilight zone, at least for the time being. Many have expressed the idea that it would be wise to defer confirmation to that time in life when one is passing from adolescence into adulthood, but if this idea is actually being put into practice on any significant scale throughout the Episcopal Church we are unaware of it.

The House of Bishops at its recent meeting [TLC, Nov. 28] expressed a strong concern about the issue, and has instructed its theological committee to examine the question and report at the 1972 meeting of the house. In a preliminary statement the bishops note that "Confirmation, as Anglicans have practised it . . . involves the special moment in a person's life when an individual makes a personal and public commitment to discipleship—a discipleship to which the faith of the church committed him in baptism. Confirmation is, thus, one's personal and public commitment to the implications of his baptism. Confirmation should not be regarded as a procedure of admission to the Holy Communion; nor is it 'joining the church.' We believe there is something greatly to be cherished in the historic practice of Anglicanism in authorizing the bishop to act for the church when a person publicly makes the faith of his fathers his own and when a special blessing of the Holy Spirit is invoked."

The bishops "do not wish to see the meaning of a public, mature decision for Christ lost by this church." Neither do we, and we note their active concern with appreciation. "We trust the experience of the centuries and feel it is our duty to deepen and spiritualize the existing service," they say. We are sure that a large majority of church people will heartily support them in this stand. It is undeniable that all too commonly confirmation has meant "graduation" from active church life, especially for young folk who abandon church school and church worship once the apostolic hands have been laid on them. It became imperative to face and deal with this fact of Episcopal Church life. But the bishops are not minded to try to solve the problem by abolishing confirmation as "public, mature decision for Christ." Their thought is that our understanding and administration of this rite is at fault, not the rite itself, and not its traditional Anglican place in the Christian life.

Those who have grown up among Lutherans often reflect upon how seriously Lutherans take confirmation. Their confirmands, of whatever age, are given long and thorough catechesis, especially in the Bible. Obviously it sticks, because *they* stick. The Episcopal Church might do well to study its Lutheran neighbors.

We find the bishops' statement very reassuring, and their decision to do some hard theological thinking about confirmation very encouraging.

Book Reviews

TO A SISTER ON LAUREL DRIVE. By John Pairman Brown. Seabury Press. Pp. 128. \$3.95.

To a Sister on Laurel Drive consists of a series of eight letters, of which the last three may be worth reading.

One of the problems with the book is that John Pairman Brown, under some misguided pretext of protecting his addressee's privacy, refuses to characterize her in any way. Thus, the reader is left with the task of filling in the needed information, of making one of the two characters viable. Not only does this prevent any possible reader identification with the woman; it also constitutes a breach of contract on the author's part. It is the author's responsibility to write precisely, and reader's responsibility to read carefully. Communication fails at that point where either party fails in his own responsibility. There is, then, nothing the reader can do to alleviate his frustration, nothing he can do to discover what this woman is, what her problems are, what he can learn from her experience.

Neither has he any clear theme in the author's letters to rely on. The dust-jacket purports that the book "places the woman question in the larger framework of total ecology," whatever that means. What is "total ecology?" And what is "the woman question," with its allusions to WW II Germany? Yet, whatever these ominous phrases mean, the book fails here too, for it does little more than sympathize and offer vague suggestions to ease some equally vague centerlessness that we are to presume the woman feels in order to give the author a pretext for his ramblings. The idea of solving 20th-century woman's malaise, call it centerlessness or alienation, would be most heroic, were it possible. But, when the greatest writers of the age scarcely dare to define the question, how is it that the lesser ones assume they have the answer?

It is amazing, Somerset Maugham noted, the number of earth-shattering books that, at the year's end, it turns out one needn't have read after all. *To a Sister on Laurel Drive* is one of them.

KATHLEEN H. HULL
St. Christopher's, Crown Point, Ind.

HENRY VIII: The Mask of Royalty. By Lacey Baldwin Smith. Houghton Mifflin. Pp. 335. \$8.95.

Anglicans have always had a special interest in His Majesty King Henry VIII, whom anti-Anglican controversialists have delighted to dub the "Father-Founder" of the Church of England. The presentation a few months ago of a superb television dramatic series about Henry and his wives has given a fillip to general in-

terest in the man and his life and times. *Henry VIII: The Mask of Royalty* will enable readers who saw the TV series to check the theater version with that of Prof. Lacey Smith, a professional historian. I find that the theatrical and historical versions agree very substantially, although good theater is not always good history, and the show was good theater. Smith's book is good history.

It is impossible to understand Henry at all except as a man of his times, a Renaissance prince and autocrat. This book is rich in background. The man in the foreground is justly and accurately dealt with. There is no way of making Henry either lovable or admirable to the modern taste. But he was strong, tremendously capable, and achieved much.

Dr. Smith comments upon the "Stalin-esque" quality of Henry's death. The term may aptly be applied to his entire career. Another phrase of this historian summarizes much in a few words of the truth about the subject: he was "an ever suspicious sovereign with almost total recall" (p. 265).

In religion, as in everything else, Henry was an opportunist. This is not to say that he lacked convictions, and especially superstitions; but he broke with Rome only after he failed to put the pope in his pocket. Nothing is gained for truth, or for Anglican apologetics, by blinking this fact.

The eminent English historian A. L. Rowse says: "This is, quite simply, the best book on Henry VIII that I have ever read." He has undoubtedly read all of the earlier books on Henry that were worth reading, and I certainly have not. But, for what it's worth, this is the best one I've ever read.

C. E. S.

THE GROUND OF CERTAINTY. By Donald Bloesch. Eerdmans. Pp. 212. \$3.25.

From one perspective the Christian will find the reading of Donald Bloesch's *The Ground of Certainty* a heartening experience. Here is an uncompromising reassertion of the reality of the transcendent God, of the Christian's need for grace, of the presence of the living Christ, and of his availability to all men. Also Prof. Bloesch's discerning declaration that the hope of Christianity does not lie in "an accommodation of the Marxist call for revolution, nor in an existentialist reduction of the faith, nor in a Whiteheadian reinterpretation of God in terms of process" is a very-much-needed rejection of several presently popular and seductive philosophical views.

From other perspectives, however, the book is disappointing. For one thing,

there really is not enough new material or carefully worked out material to justify a book-length treatment of the many themes with which Prof. Bloesch is concerned. Not until the last 15 pages of the book, where he states his own understanding of the logic of Christian faith, is there anything that is sufficiently developed and clear to be of positive value. And even these 15 pages are more of a sermon in defense of a traditional comprehension of the ethos and content of Christian faith than they are an analysis of faith which will be helpful to the present-day theological and philosophical communities.

Further, as Prof. Bloesch takes up one theme after another (e.g., the relation between faith and knowledge, the relation between theology and philosophy, the problem of evil, or faith and mysticism) he prefaces each topic with short summaries of historically significant treatments of these themes. These summaries, however, either are too short to be helpful or are misleading because they are inaccurate. Probably not many persons who are acquainted with the history of the philosophical treatment of these themes will have the patience to read the book through. And the book is not to be recommended to a student who is not already thoroughly acquainted with these topics: there is not enough material to inform him, and there is a likelihood that he will be misinformed.

One topic which Bloesch stresses above all others is that of the relation between philosophy and theology. For example, there is the perennially important question as to how the Christian theologian will choose the philosophical concepts and beliefs which he uses to clarify and develop the content of the Christian revelation. As far as it goes, Prof. Bloesch's view on this question is sound: The Christian theologian must use great caution in the selection of philosophical concepts and insights for this purpose; and, above all, Christian theology cannot accept the permanent dominance of any philosophical concepts whatsoever. Yet this constitutes no more than a first step in the working out of a helpful answer to this question.

There are a number of additional questions which are not touched upon in this book, but which the Christian community must address itself to. For example, by what criterion are we to determine that Christian thought has been unwisely dominated by any particular philosophical view rather than illumined and strengthened by it? What of the fact that many persons in many generations have been helped to become Christians precisely because Christianity has been offered to them as interpreted by some variety of philosophy which was not Christian in its origin? What of the fact that there is not only one but several philosophical views which have successfully served Christianity in

this role, each answering to the intellectual and spiritual needs of some Christians and none answering to the needs of all Christians? And finally, what of the fact that the Christian's "ground of certainty" (i.e., the New Testament) is itself not without explicit philosophical content?

Perhaps the relations among the Christian revelation, Christian theology, the creative work of gifted philosophical thinkers, and the individual Christian's need for understanding of his faith are complex and important in ways that the present generation has not yet clearly seen. Of course, I write that last line as one who is not only a life-long student of philosophy but also profoundly a lover of philosophy. Perhaps the thoroughgoing criticism of philosophy which Prof. Bloesch has done is revealing only of our present-day inadequate comprehension of the role of philosophy in human concerns and of the importance of the philosophical enterprise. To be sure, *philosophical enterprise* is equivocal: it has meant different things to different creative philosophical thinkers. Perhaps what this indicates is that the philosophical enterprise has been served in many ways by persons of many kinds of gifts.

And further, although existentialism, process philosophy, Marxism, and language-philosophy have not provided an adequate philosophical perspective for a true renewal of the fruitful relation between philosophy and the Christian revelation, perhaps out of the present-day creative but fragmented philosophical work that renewal can come. Certainly Prof. Bloesch has done us a service in calling attention to the present importance of this work and in urging caution in the way that we carry it out.

MARY CARMAN ROSS, Ph.D.
Goucher College

♦
FAITH ON TRIAL IN RUSSIA. By Michael Bourdeaux. Harper & Row. Pp. 189. \$5.95.

Michael Bourdeaux is a priest of the Church of England, who has devoted himself for the last ten years or more to a study of religion in the Soviet Union, after a year of student life there. His two earlier works are entitled: *Russia's Religious Ferment and Patriarch and Prophets, Persecution of the Russian Orthodox Church Today*. In this latest volume, *Faith on Trial in Russia*, he concentrates on the reform movement of the Evangelical Christians-Baptists.

In 1961 some fervent Baptist leaders objected to what they called compromises with the state made by the legalized All Union Council of the Evangelical Christians Baptists. Following this lead many congregations withdrew from the council and applied for separate registration at local Soviet offices. It appears that none of these applications received favorable attention. In 1966, therefore, some 500 leaders of the dissident congregations,

representing 130 areas of the USSR, gathered in Moscow and demonstrated for two days before the Central Bureau of the Communist Party, requesting Mr. Brezhnev to hear their requests: registration of congregations, release of the many imprisoned Baptists, and discontinuance of harassment by local officials and the courts. The party's response was negative, and additional hundreds of the petitioners were arrested in Moscow and Kiev. Fr. Bourdeaux states that a list of 223 Baptist persons in prisons or labor camps has been presented to Soviet authorities, with copies to Baptist and other church bodies abroad.

A very informative and convincing part of the book is made up of quotations from the court record at the trial of Baptist dissident leader Georgi Vins. The impression given is that what is on trial is Christian faith and freedom of worship, both of which are guaranteed by Soviet constitution and law. A Soviet explanation is given in an appendix, quoting a long article in the Moscow monthly, *Science and Religion*. It would have been helpful if Fr. Bourdeaux had included a brief chapter of his own to explain the Soviet ideology which produces the ambivalent position of the Soviets. Why do they refuse registration to little dissident groups while permitting large congregations to gather, and apparently to welcome international travel by the already-legalized All Union Council of the ECB.

PAUL B. ANDERSON, Th.D.
Editor of

Religion in Communist Dominated Areas

GRACE, GUTS, AND GOODS. By C. S. Calian. Thomas Nelson Inc. Pp. 161. \$4.95.

Grace, Guts, and Goods is subtitled, "How to Stay Christian in an Affluent Society." C. S. Calian claims that "if you are struggling to make sense out of your Christian faith in the midst of affluence, this book is designed for you." From a remark in the preface, I gather that the book has been worked up from articles and essays written at various times for various journals.

Mr. Calian divides his book into three parts, and the first chapter heading in each part indicates the nature of that section. The first heading asks, "Is God dead among the affluent?" The second is "Evangelism, Anachronism or Witness?" The third is "A world of *papier-mache*?" Mr. Calian uses many more question marks in his writing — too many. He shows his familiarity with much modish theological and sociological writing. The "God is dead" fad, the "historical Jesus," and the "Servant Church," are all here. Mr. Calian treats them all competently, and far too reverently. Most readers will feel that they have been here before.

Chapter five, on evangelism, asks, "Is Billy Graham passé?" Mr. Calian quite rightly has reservations about mass evangelism. (He doesn't ask an important

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C Fri 5

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The Rev. Frank M. Ross, r; the Rev. P.C. Cato, chap.
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Sun at 11 & weekdays as anno

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question, though he is so fond of asking questions. He doesn't ask, is the root of our aversion to preaching missions in our unsureness about what God has done for our own souls?) He seems to me to confuse mass evangelism with personal witness. He speaks of "Socratic" evangelism, which sounds encouraging, but then defines this as listening to the world. (Some of us think that the church has listened to the world too much, and to the Word too little.) But an Episcopalian cannot afford to be superior to Mr. Calian, when he thinks of the imbecilities that our Betters offer us.

The final section (the *papier-maché* world) follows familiar lines, and Mr. Calian does a good job in reminding us (once again) of the chasm between the comfortable and Christian west, and the world of the starving. I am not sure that his advice to the young on how to cope with this *papier-maché* world, will be of much use to them.

The style of the book is irritating, sometimes inflated, sometimes obscure, and unworthy of Mr. Calian's talents. He designed his book to be used as "a discussion starter for dialogue with others who share your struggle." I think that he ought to have been more severe in editing his material. There are good things here, but they have to be burrowed for, and they are found only by sifting much that is tedious.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

◆
WORDS ABOUT GOD: The Philosophy of Religion. Edit. by Ian T. Ramsey. Harper Forum Books. Pp. ix, 245. \$3.95.

This anthology, edited by Ian Ramsey, the Bishop of Durham, is a work of significance, as he puts it, "not only for the philosopher of religion, but for the pastor; and some of us try to be both." It is a useful work, for although there is no shortage of collections of essays in the philosophy of religion, *Words About God* has a different slant from most. It relates speech about God to a set of outstanding primary sources in the current and classical analysis of language, and purposely avoids hard and fast conclusions. It allows the reader to be his own philosophical theologian, aware that language has a vast variegation and diversity.

Historically, there always has been a tension between the linguistic form and the experiential substance of the Christian faith. The Hebrews, as Dr. Ramsey points out, were prohibited from uttering the divine name. Isaiah says, "Verily, thou art a God that hidest thyself" (45:15). St. Augustine stated that, "when we speak of the Three Persons of the Trinity it is 'not because the phrases are adequate—they are only an alternative to silence.'" Even St. Thomas Aquinas admitted that "this is what is ultimate in the human knowledge of God: to know that we do not know God."

What is the nature of specifically religious discourse, as opposed to ordinary speech? One clue is provided for us in the selection from John L. Austin. As Austin points out, some language uses are not so much descriptive as performative. In the case of some assertions, such as "I dub thee a knight," one is doing something in addition merely to saying words. He is performing a commission, doing an action which requires both commitment and involvement. This has considerable meaning for religion.

Ramsey is at his best in the introduction, in relating religious language to the "language games" concept of Ludwig Wittgenstein, perhaps the most productive notion in contemporary philosophy. It is too bad that there is but a short selection from Wittgenstein in the text itself. But within the compass of this short work one will find representative selections from many outstanding thinkers.

(The Rev.) ARTHUR W. RUDOLPH, Ph.D.
East Carolina University

Booknotes

By Karl G. Layer

LUKE: Historian and Theologian. By I. Howard Marshall. Zondervan Publishing House. Pp. 238. \$2.95 paper. Writing from a conservative, traditionalist stance, Dr. Marshall sets as his task demonstrating that Luke's theology, which he summarizes as "the theology of salvation," is at least of equal stature and importance with his carefully-compiled history. The book is part of Zondervan's "Contemporary Evangelical Perspectives" series.

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The Rev. Richard C. Chapin, coordinator and teacher of physically handicapped children, board of cooperative educational services, Second Supervisory District, New York State Department of Education, is also vicar on a part-time basis, of St. Andrew's, Yaphank, L.I., N.Y. Address: 9 Lacy Ct., Blue Point, N.Y. 11715.

The Rev. Roland Clark, former rector of St. Paul's, Medina, Ohio, and more recently with API Instruments, is an accountant with the Diocese of Washington. Address: Episcopal Church House, Mt. St. Alban, Washington, D.C. 20016.

The Rev. John O. Ford, former rector of St. Thomas', Savannah, Ga., is full-time chaplain of Memorial Medical Center, Savannah. Address: Normandy Towers Apt. 218, 9400 Abercorn Extension, Savannah (31406).

The Rev. Charles H. Gill, Jr., former rector of St. John's, Broad Bent Creek, Md., and director of health planning in Prince Georges County, Md., has received a fellowship for study at the Community Health and Medical Care Center sponsored by the Harvard Medical School and School of Public Health.

The Rev. Carl N. Kunz, former rector of St. Anne's, Middletown, Del., has been named executive officer of the Diocese of Delaware, 2020 Tattall St., Wilmington, Del. 19802.

The Rev. John J. Riordan, faculty member of Sunny Acres School, Anne Arundel County, Md., is also in charge of Epiphany Church, Odenton, Md. Address: 1736 Woodridge Ct., Crofton, Md. 21113.

The Rev. John W. Turnbull, Ph.D., former associate director of the National Council of Churches office, Washington, D.C., is a community minister working out of St. John's, Lafayette Sq., Washington, D.C. Address: c/o the church, 1525 H St. NW, (20005).

Deaths

The Rev. Harold L. Andress, 72, associate priest at St. Dunstan's Church, Largo, Fla., and canonically resident in the Diocese of New York, died Nov. 27. He is survived by his widow, Charlotte, two sons, two grandchildren, and one sister. Services were held in St. Dunstan's and burial was in Beacon, N.Y. Memorials may be made to St. Dunstan's Church.

The Rev. Ernest F. Scott, 68, retired priest of the Diocese of Rochester, father of the Rev. Keith E. Scott, brother of the Rev. Messrs. C. Dalton Scott and Norval Scott, and diocesan correspondent for THE LIVING CHURCH, died Nov. 27, following a heart attack. A former Methodist minister, he was ordained to the priesthood in 1938. Other survivors include his widow, Ruth, and two sisters. His home was in Pittsford, N.Y.

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ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

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, 9 & 11; Thurs 10

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; Wkdy 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

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 B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9



GRACE EPISCOPAL CHURCH
"In the Loop"
CHICAGO, ILL.



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

THE PROTESTANT CHAPEL Kennedy Airport
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street

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

PHILADELPHIA, PA.

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

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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

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