

# The Living Church



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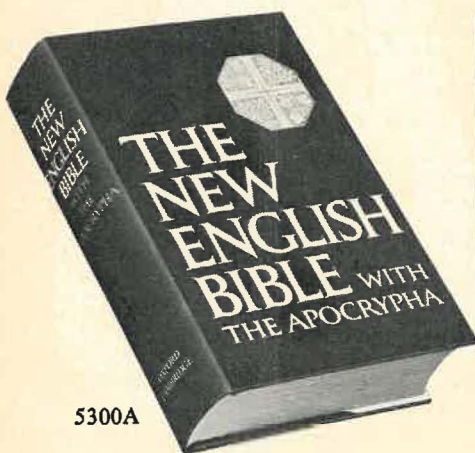
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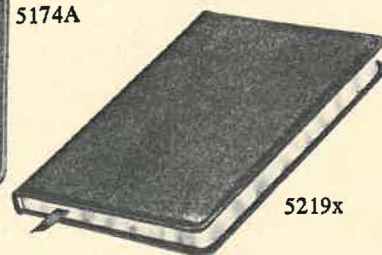
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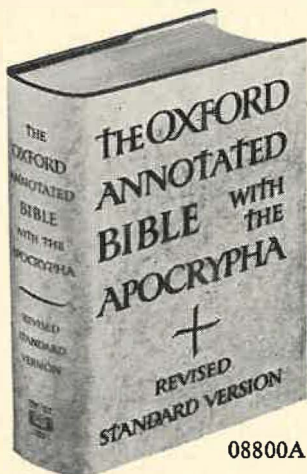
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# The Living Church

Volume 165      Established 1878      Number 22

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NEWS. Over 100 correspondents, at least one in each diocese, 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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

November 26, 1972



**“Zealots shouting ‘LOVE’ with hate in their eyes have horsewhipped me into the arms of gentleness”**

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# Around



# & About

— With the Editor —

HERE'S something you may have seen; if so, forgive this repetition, but it's something that needs to be said and heard. The late Dr. Frederick Brown Harris, chaplain of the U.S. Senate, 1943-1969, said it, in an article in *The Washington Star* several years ago, which is reprinted in the current issue (10/30) of *U.S. News and World Report*:

"In America, a man stood up in a free pulpit to preach. He quoted detached sentences from the Christ whose hand held the lash when His Father's House was made a den of thieves, and whose eyes were often as a flame of fire. The preacher declared that evil, no matter how diabolical, was never to be resisted by any physical weapons. Rhetorically, he asked, 'What has a sword ever accomplished worthwhile?'"

"In a pew was a worshiper in whose heart was an aching void and in whose home was a Gold Star, speaking of the valor of a young crusader who marched forth with a righteous sword and came not back. At the church door, following the service, that worshiper said to the clergyman: 'I can tell you one thing that the righteous sword has done.'

"'What?' asked the minister.

"Replied the listener with deep feeling: 'The sword in the hand of those who have resisted militant evil has given you the right to stand here today and to proclaim your convictions without fear of being liquidated.'

"The one who had publicly said that rampant evil was never to be resisted by force paused for a moment and then acknowledged, 'I am afraid I cannot refute that.'

"There is no refutation in God's world and man's for the flash of the righteous sword!"

"Honk If You Love Jesus" is this week's guest editorial, written by Dr. Kenneth L. Wilson, editor of *The Christian Herald*. It is copyrighted by *The Christian Herald* and reprinted in TLC by special permission.

Recently we promised to cut down on space devoted to the kind of discussion of Prayer Book revision which only repeats what has already been said over and over, but we reserved the right to publish comments that strike a fresh note. Here is one from reader R.R.:

"Attending my first Prayer Book Eucharist in almost 18 months yesterday,

I was struck by the Biblical concreteness of the language; e.g. not just 'The Body of Christ, the Bread of Heaven' but 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.' I think someone should resist stoutly the tendency, apparent in the lectionary and in the 'revised' liturgy, to bowdlerize the Bible. It is an awkward book, thank God!"

Somewhere in one of his books C. S. Lewis expressed the same thought when he said about some article of the historic Christian faith that it has in it "that queer twist that real things have" (I quote from memory). The Bible is indeed full of this awkwardness, these queer twists, where it doesn't say what you would expect it or want it to say.

I'm not sure that Archbishop Cranmer, with all his literary-liturgical genius, entirely liked this biblical awkwardness for which our reader (rightly, I think) thanks God. The Communion Service which came from Cranmer's pen, and which remains substantially in the American BCP 1928, seems to me to have been gracefully composed with a view to minimizing that biblical queer-twistiness in it. The words of administration which R.R. notes are an exception, but even these show the tendency to de-concretize the biblical "awkwardness."

All official lectionaries since Christian time began have probably been bowdlerized. Good church-going Christians could never take all of the Bible unexpurgated. Some such bowdlerization there must be, if the saints in their pews are to be spared the blushes of modesty outraged, or the headaches of rationality outraged by the recorded foolishness of God. But this necessity, if that's what it is, is to be deplored, and yielded to only most grudgingly. In the kingdom that is coming we shall have to eat and drink God's foolishness as our steady diet. Therefore, in the Church Militant we should be ingesting as much of it as we presently can, thus creating in ourselves that "tolerance" which will eventually have to become a positive appetite.

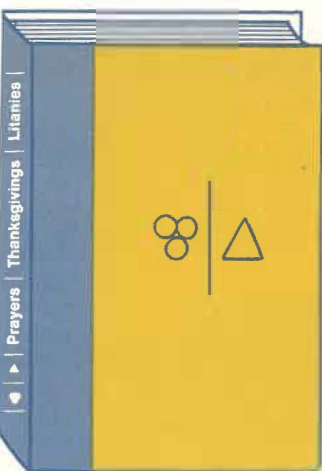
"Aggression" seems to me to be fairly easily defined as "the moment one's advance crosses the line someone else has a perfect right to draw." (V.H.)

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# Letters to the Editor

## Somebody Likes Us

I find TLC witty, helpful, and excellent reading. I remember my father reading it as soon as it came, and here I am at age 70 doing the same.

The issue for Oct. 15 had a precious little verse, "Inner Wisdom," by Beverly Kolousek. *Do You Practice the Art of Dying*, by the Rev. Homer F. Rogers, in the same issue, is masterly. Thank you for it. I wonder if Fr. Rogers knows the rest of the "Now I Lay Me Down to Sleep" prayer: "If I should live to other days/ I pray thee, Lord, to bless (or guide) my ways."

A. N. PETERSEN

Monterey, Calif.

## Dump 815?

On the subway walls in New York it is written: "Dump Nixon." This sign has given me a marvelous idea. Let's dump all of 815.

JOHN DONOVAN

New York City

## On Being Judgmental

In "Around & About" for Oct. 22, the question was posed: "What is the difference between being 'judgmental' and expressing a moral judgment upon an immoral act?"

The difference is that in the former case, it is a matter of revelation that God has reserved the judgment of human hearts to himself and has forbidden this to us. And in the latter case, that by his permissive will and as a direct result of the fall of mankind we are compelled to choose between good and evil however that dilemma presents itself, both in the secret desires of our own hearts or as manifest in the acts of others.

Christians in every age are confronted by the paradoxical imperative to hate the sin and to love the sinner. We cannot do this without the grace of God.

The first part of the column about believing the creeds *ex animo* was right on course. Let us never stop contending for "the faith once delivered to the saints."

FRANCIS H. KNAPP

Atwater, Ohio

## SPBCP

In a letter [TLC, Oct. 1] the Rev. Louis C. Fischer accuses the Society for the Preservation of the Book of Common Prayer of attempting to undermine the "spiritual jurisdiction" which he exercises in his parish. The occasion for that accusation is a letter directed by the society to the senior warden of his parish—one of a series sent to the wardens of parishes in several dioceses.

Had the SPBCP done anything to undermine the jurisdiction of a priest in his parish, the members of that organization would owe Fr. Fischer immediate and profound apology. Indeed, for any misunderstanding or discontent our letter to his warden may have caused him, we are truly sorry. Nothing could be further from our wishes than to set ourselves in opposition to authority or to do or say anything that would contribute to dissension or to division in the Body of Christ. We believe that our correspondence

speaks clearly enough for our position in this regard. We have consistently urged our members to go to church, make their communions, and pay their tithes, in spite of their dislike for the trial services now being foisted upon them. We have consistently refused — despite pressure from many quarters — to take up an anticlerical position. We have done everything we could to discourage the various schisms which threaten the church as a consequence of liturgical revision as it is now being conducted. In other words, we have made a sincere effort to support rather than to undermine the "spiritual jurisdiction" of priests and bishops.

Though the SPBCP has clerical members and some very strong clerical support, it is in large measure a lay organization. It is very difficult to see why a lay organization should not communicate directly with the chief layman in a parish. There was nothing in the letters which we sent to senior wardens to suggest that parishioners do anything without the knowledge of their priest. Indeed, the very contrary was our expectation, and it is, frankly, difficult to understand why Fr. Fischer has taken offense in the way that he has. Our clergy are always telling us that we laymen should be more "aggressive," more "involved," than we have been in the past — that we should not leave the initiative in church affairs exclusively with the clergy. I suspect that most members of the SPBCP, on account of their respect for rightful au-

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thority as the Prayer Book teaches it, shun lay "activism." Therefore it seems a rather unpleasant irony that in the one instance in which bitter constraint and sad occasion have forced us to take initiative, we should be rebuked by the clergy for doing the very thing they have urged us to do against our better judgment.

We hope that Fr. Fischer will reconsider his rebuke. Better still, since he professes himself sympathetic with our ends, we hope he will help us forward them. We would welcome him as a member of the society.

HAROLD L. WEATHERBY  
(For the SPBCP)

Nashville, Tenn.

## Doctrines of the Church

First, let me congratulate TLC for courage to comment on the Resurrection and the Virgin Birth! [TLC, Oct. 22].

Our creeds were written when the teachings of Ptolemy, the great astronomer and geographer, whose writings preserve a great part of what was known of those subjects in his day, were still current. Ptolemy's earth was spherical but it was in the middle of the heavens and did not move. Since the time of Copernicus, astronomers have generally come to believe that our sun is a star in a galaxy of stars which has dimensions measured in light years and whose members are moving in various directions at tremendous speeds. Beyond our galaxy they see other galaxies where some stars are breaking up and others are forming from matter in space. To me this is one manifestation of death and resurrection. I have no better way to put it than did the church fathers who wrote the creeds.

As to the Virgin Birth, I am willing to use the 1928 Prayer Book words to give the life of Jesus a unique characteristic at least until the science of genetics is more advanced. Meanwhile, I should also like to see the Ten Commandments in church once a month as the 1928 Prayer Book prescribes.

JOHN HULING, JR.

Elkhorn, Wis.

## The Coventry Story

In TLC for Oct. 29 there is a report of a visit to Coventry Cathedral by Benedictine monks from Ampleforth, Belmont, and Douai Abbeys, for a service marking the tenth anniversary of the consecration of the new cathedral, at which they sang the Vespers of St. Benedict, Coventry Cathedral having been "built on the ruins of a Benedictine Abbey." The report states that this service "marked the first time Benedictine monks had sung in the Anglican cathedral, new or old, since the dissolution of the old Cathedral Priory of St. Mary 434 years ago." The first quotation does not tell the whole story and the second is erroneous.

In 1967 I served on the summer staff of Coventry Cathedral, during which time some 25 Benedictine monks (both Anglican and Roman) from British monasteries, as well as representatives from such famed continental abbeys as Montserrat, Douai, and Ottebeuron, were in residence at the cathedral for Benedictine Week (June 29-July 5), built around the theme of "The Benedictine Tradition and European Destiny Today." During the week the monks sang the daily offices in the cathedral, Roman and Anglican sitting side by side in choir; the noon

office was sung at the altar in the ruins of the old cathedral, and the staff and visitors joined them for the night office of Compline in the Lady Chapel. The week was climaxed by a great Service of Thanksgiving in honor of St. Benedict, at which the preacher was the Apostolic Delegate to Great Britain (the first time a papal delegate had preached in an Anglican cathedral since Cardinal Pole) and the blessing was given from the high altar by the Papal Delegate, the Anglican Bishop of Coventry, and the R.C. Bishop of Birmingham. Abbots from seven Benedictine Abbeys were in the procession, and at the Sunday Eucharist the Abbot of Ottebeuron sat in the chancel with the Dean and Bishop of Coventry.

Coventry Cathedral does indeed derive from a Benedictine foundation, though the descent is somewhat circuitous. The cathedral close has been a holy spot from Saxon days, when St. Osburg's Nunnery (destroyed by the Danes) stood there. In 1043 the great Benedictine Abbey Church of St. Mary began to rise, founded and endowed by none other than Lady Godiva, famed for more spectacular benefactions. In 1102 this abbey church became the cathedral of the Bishop of Coventry. It was pulled down at the dissolution of the monasteries in 1539 (its foundations may still be seen near the present cathedral), but the adjacent 14th-century church of St. Michael survived, and nearly 400 years later, when the Diocese of Coventry was reconstituted, in 1918, it became the cathedral of that Anglican diocese and the seat of its bishop. In 1940 it was destroyed by German bombers, and in 1962 the new Cathedral of St. Michael, which rose from its ashes, was consecrated.

DOROTHY MILLS PARKER

Washington, D.C.

## The Episcopalian: House Organ?

No question about it! Where the question of the ordination of women to the priesthood is concerned "the establishment" holds all the aces. What could be more obvious than the fact that "the establishment" owns and controls *The Episcopalian*?

This can be clearly demonstrated if one will read past recent issues of the magazine. The editor and those who control him are obsessed with the women's liberation movement and bringing women into the priesthood. Month after month the theme has been the same. "They" are getting us ready for Louisville in 1973. "Way back in the August issue in 1971 we read: "Though Houston failed to pass a resolution allowing women's ordination to the priesthood . . . this change is expected to come in '73." Since this irresponsible editorializing the tone and assault has never let up. Between now and the General Convention to be held next October we are going to be bombarded by *The Episcopalian* on why the Episcopal Church *must* ordain women to the priesthood.

Don't be naive. It is not just that *The Episcopalian* has a slanted point of view . . . and that is bad enough. What we need to understand is that *The Episcopalian* is controlled while all the time masquerading as the magazine of "the church."

Those of us who believe that the Episcopal Church is a vital part of the one, holy, catholic, and apostolic church must understand there are Episcopalian who would



like to see their church become just another protestant denomination. They do not understand the nature of the church and are completely indifferent to its faith.

Actually the whole discussion of women in the priesthood is out of order. The Episcopal Church is committed to the Lambeth-Chicago Quadrilateral. Get a copy of it and read it, if you have any doubts as to where the Episcopal Church stands. The Episcopal Church is committed to the "historic ministry."

Every time I think that some of my money is spent to subsidize *The Episcopalian* I want to crawl. If ever there was a "house organ" that is it!

(The Rev.) PETER F. WATTERSON  
Rector of the Church of the Holy Spirit  
West Palm Beach, Fla.

### Concerning Schismatics

It seems unreasonable in these days, when we have long been urged to accept Methodists, Presbyterians, and others as equal partners in the church, and even to unite with them, and participate with them in sacramental ministrations, that we find objection to letters from such churches as the American Episcopal Church, the Anglican Orthodox Church, and the like.

Granted that the latter are schismatic, the Methodists and others are likewise schismatic. The Methodists, for example, have simply been schismatic longer than the American Episcopalians. Or is bigness and financial strength such a mark of acceptability that big schismatic bodies who take in a lot of money are acceptable, but small, struggling schismatic bodies are not acceptable?

These new, small schismatic bodies are still very much like us, and are the consequence of misguided emphases by our national church structure during the past several years. Let us not condemn them, or deny them a hearing, but let us love them, and when our national structure has mended its own ways, perhaps they can be reconciled. Their existence is a judgment by the Holy Spirit upon the mistaken emphases of our own national church structure.

(The Rev.) ROY PETTWAY  
Rector of the Church of Our Saviour  
Atlanta, Ga.

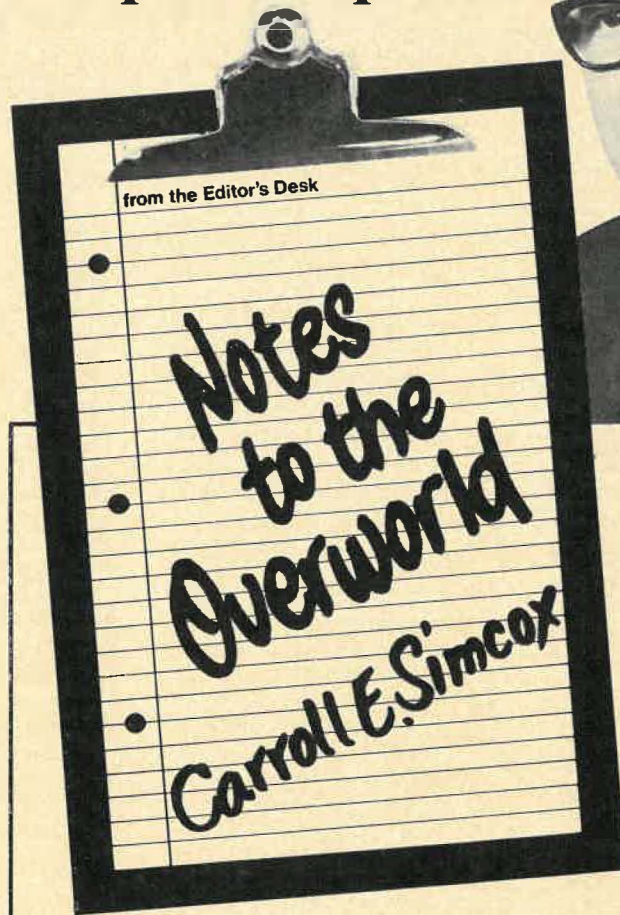
### Calling All Retired Priests

May I say "Amen" to the editorial, "Calling All Retired Bishops" [TLC, Oct. 23]; I want to expand it to include retired priests. I have long felt that the church does not make proper use of the talents of its mature leaders. A man may not feel it wise to continue running a large parish, or a diocese, with the heavy organizational and promotional responsibility which that involves, but he still can use his talents to help the church.

Following my retirement in 1958 I had three circumscribed jobs, one as a curate for two-plus years and then two "interim rector" jobs of one year each. I seemed to have made a contribution to the church but this I do know: It was one of the very rewarding experiences of my ministry. I am now thoroughly enjoying complete retirement, more so than if I had been put on the shelf in 1958. Are rectors "threatened" by having a retired clergyman working with them?

(The Rev.) RICHARD G. PRESTON, D.D.  
Wellesley, Mass.

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# The Living Church

November 26, 1972  
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## ROMAN CATHOLICS

### U.S. Roman Catholicism, Pre-1960, Seems "Finished"

Citing a decline in Mass attendance and changing perspectives on sexual morality and abortion as indicators, a "preliminary report" on the status of the U.S. Roman Catholic population suggests that "American Roman Catholicism as it was known before 1960 seems to be finished."

Not only are Roman Catholics becoming "virtually indistinguishable from a protestant denomination," but the indications are that "fewer young people who have been raised Roman Catholic are going to continue to define themselves as members of an organized church."

The report, which is the first part of a "yearly monitoring program" to survey the attitudes and behavior of Roman Catholics on "certain critical issues," was written by the Rev. Andrew Greeley and William McCready of the National Opinion Research Center (NORC), Chicago. The material has been printed in *America*, the Jesuit weekly review.

The NORC report said that between 1963 and 1972, overall weekly Mass attendance has declined from 71% to 55%, with the decline "largely attributable to those under 40 rather than the entire Roman Catholic population."

Turning to moral problems of premarital sex and abortions, the report indicated a growing permissiveness in both areas among church members, but especially among those under 30.

Acknowledging that these indicators are just three recent shifts in American Roman Catholicism, the authors of the report claim, however, "they are shifts that the official church neither recognizes nor appears to care very much about. Whatever the end result," they added, "it can hardly be denied that there is evidence of a coming apart of the traditional, tightly-knit, organization of the church."

Asking if anything remains beyond "superficial ritual" to hold the church community together, they said it "seems to be that nothing remains."

Systematically criticizing the defensiveness of the hierarchy, many of the clergy and religious in "post-adolescent identity crises," intellectuals who are "journalists not scholars," and a few Roman Catholic writers, the authors characterized the neopentecostal movement as "emotional" and "appealing only to a minority."

Authors Greeley and McCready turned to "immigrant Roman Catholicism" which, despite weaknesses, "at least provided a series of answers to fundamental religious questions which enabled millions . . . to give meaning to their existence during an extraordinary difficult period. . . ." They said the immigrant church also generated an organizational loyalty that, for all its narrowness, produced much enthusiastic creativity."

Asserting that "if our data are any indication . . . the loyalty is gone, the creativity is gone, and the meaning system is gone or at least going. The remarkable thing is that no outside foe destroyed us; we destroyed ourselves."

The authors said they believe there is something which "will illumine the dilemma of the agonizing quest for fidelity and intimacy," but that "as far as we are aware no one is working on this or similar questions."

Quoting the Augustinian theologian, the Rev. Gregory Baum, they said: ". . . if the Blessed Mother expects us American Roman Catholics to survive this mess, she had better send us some leaders and prophets—damn soon."

## CHRISTIAN EDUCATION

### JED at Work

Christian educators of six religious bodies are taking "a new look at curriculum in the light of a recent study by a Joint Educational Development (JED) task force of sex role stereotyping in publications for the church school."

JED is an effort on the part of the educational boards of the Episcopal Church, Disciples of Christ, Presbyterian Church in the U.S., Reformed Church in America, United Church of Christ, and United Presbyterian Church, USA, to meet some shared concerns in Christian education. One of the organization's goals calls for the development of "ministries which enable persons, churches, and church agencies to deal responsibly with sexuality and familial situations."

Toward this goal, the task force on family life and human sexuality asked Ms. Diana Beach, research associate for the task force, to make a study of gender stereotyping in church school curricula.

In a paper entitled, *Sex Role Stereotyping in Church School Curricula*, Ms. Beach shares the results of this survey of nursery through high-school materials produced by the Seabury Series and by Covenant Life Curriculum.

In writers' use of biblical material the study finds that the Old Testament women mentioned in stories are not the prominent heroines at all, but women associated with "moral weakness" and even "sexual wickedness." New Testament women mentioned approvingly are those who are "passive, obedient, humble, waiting," and "acted upon."

The famous women of the early church are shown not as church leaders or decision makers but as providers of a hospitable meeting place. In the curricula dealing with the New Testament, Ms. Beach finds "no evidence" of the fact that Jesus affirmed, contrary to the cultural patterns of his day, the equality and humanity of the women whose lives he touched.

Ms. Beach is more positive about curricula for teens where she sees some girls portrayed as "active, independent, and accomplished" and some boys as "sensitive to personal relationships . . . shy, sick, or in need of help." But even in these stories, in the final analysis, girls are judged by their personal attractiveness, Ms. Beach said.

The study expresses further concern over the limited picture the curricula offer of the typical American family where according to Protestant church education, father is boss, comes home from work to read the paper and share "interesting activities with his sons." Mother remains a "background figure always at work in the kitchen, expressing her love for the family by her constant service." Not only does this mother appear to have a narrow field of interests, Ms. Beach writes, but she also puts the other 43% of American women who work in a bad light—no constant service, perhaps no love.

The paper calls on the Christian church to change its subtle message to womanhood and to become conscious of "these impoverished images of humanity . . . contrary to the promise of freedom and fulfillment in the Christian Gospel."

(The 1972 assessment for support of JED by the Episcopal Church is \$19,147.)

## NEWS FEATURE

### Episcopalians Can Say "Amen, Brother"

In the great bulk of Episcopal churches at their regularly scheduled services, choruses of "Praise the Lord," "Hallelujah, Brother!," loud "amens" during addresses and sermons, uplifted arms, and

extemporaneous praying, would be regarded by most people as, to say the least, uncharacteristic.

However, many of the nearly 500 participants in the First National Conference on Evangelism in the Episcopal Church held in Memphis, Tenn., would probably have felt that these expressions of their faith and joy in their Lord were not only long overdue in regular Episcopal Church services but perfectly natural and fitting.

The main thrust of the three-way conference was articulated by the Rev. Robert Hall, director of the Episcopal Center for Evangelism in Miami, Fla., in his keynote address. Fr. Hall stated that the present hunger for renewal and new life in both individuals and in the churches is a direct growth from the social passion and activism of the 60s. He stated further that the direction that this renewal would take would be determined by and within the witnessing community of laymen. His latter point was made even more manifest by the very makeup of the participants in the conference. Registrations ran more than two to one in favor of laymen.

The conference was organized into 17 workshops wherein various groups and individuals shared their experience and expertise with evangelistic techniques, theory, and methods. The workshops included such diverse approaches as: the Pittsburgh Experiment, founded by the Rev. Samuel Shoemaker, as a prayer covenant and fellowship among businessmen; an explanation by the Rev. Claxton Monro, rector of St. Stephen's Church, Houston, Texas, of his conviction and practice that the fellowship of witnessing laymen is central not only to the worship of the parish church but to its structure also; a series of addresses by Dr. Keith Miller on some of the personal problems and obstructions faced by the evangelist himself; to an explanation of small-group evangelism and yokefellows by Dave Stoner, executive director of the Mid-south Yokefellow Center in Florence, Ala. Other workshops considered evangelism among children, the Anglican Fellowship of Prayer, the Bible Reading Fellowship, Faith Alive weekends, the Daughters of the King, and the Brotherhood of St. Andrew.

It was both a great revelation and privilege for one who has been an Episcopalian all his life to be a participant in a conference such as this. It was refreshing to experience the warmth and love of fellow Christians palpably on fire by the Spirit without having to defend either the Prayer Book or the Green Book! But perhaps the highpoint of the conference for this participant was to find that the agony and struggles of the church's awakening to the injustice and needs of men in the world is not to be lost in the coming decade. Rather that same passionate concern for racial justice, for peace, for dignity for all men burns even hotter when it is offered over to Jesus. Even a cold

Wisconsin Episcopalian can say, "Praise the Lord!" at this!

One small note of disappointment, however, cannot be overlooked. It was a comment by a layman from Arkansas that summed it up. Looking around at the people there, he said, "This is the first church gathering that I've ever been to where there were no blacks." It is too bad that this had to be true of the first Episcopal Conference on Evangelism.

GEORGE C. L. ROSS

*The Rev. George C. L. Ross is rector of St. Mark's Church, Milwaukee.*

## GENERAL CONVENTION

### Reading the Wind V: To Consider

As veteran politicians will tell you, information comes in four varieties: what they had prepared, what they have released, what they wish they had said, and what they are quoted as saying the next day. This dashing assertion is a warning which will not go unheeded by those who have been called upon to deal with the data coming in from the dioceses—or so it seems.

In an effort to avoid misunderstandings and distractions, committees have been formed already to handle all the data months before the General Convention, thereby insuring the maximum time for dispassionate study before the deputies receive their recommendations for program and budget.

The recording committee in each diocese is the first group responsible for the orderly flow of data. Whatever is said at the diocesan meeting regarding mission, priorities, and funding must be registered on three separate forms; then tested, if the diocesan chooses, with others from within the diocese and general community. Finally, these forms are signed by the bishop and returned by him to the development office at the Church Center in New York. Under no circumstances will the development office deal with data not signed by the diocesan or his representative.

If for any reason the forms are returned in improper order, they will not be edited by the development office, but rather they will be returned, via linkage staff people, to the diocese. This is just one of the many procedures that will be used to insure integrity of the process.

By Jan. 15, 1973, it is assumed that all these forms will have come in from the dioceses. They will be gathered into a folder, and returned, unedited, to the dioceses. This way, those in New Hampshire can compare their responses (raw data) to the General Church Program with those from New Mexico, and so on. What is gathered in will be given out, completely.

At the same time these data go to the dioceses, a special summary committee of the Executive Council will receive them.

This committee will consist of Bps. McNairy of Minnesota and Temple of South Carolina, the Rev. Messrs. Gerald McAllister of St. David's Church, San Antonio, Texas, and Robert Parks of Trinity Parish, New York City, plus Mrs. J. Wilmette Wilson, professor of mathematics at Savannah State College, and council member. Their task will be to put the data into workable form for the Executive Council's deliberations and send them to the council along with their personal reflections. This is the first step of interpretation.

As the Executive Council receives these data plus reflections, the same information will be forwarded to the staff at the Church Center. Meeting on Feb. 6 they will have their chance to respond to the material as submitted. They, in turn, will send their comments to the council members, and these comments will become part of the agenda when the Council meets in executive session Feb. 20 through 23.

One point of major significance should be noted. No one will receive the raw data, or data-plus reflections, prematurely. As anyone who has moved through bureaucratic corridors can tell you, be on the lookout for those who find his or her strength as the so-called "insider," the one with all the information, who is usually all too pleased to share bits and pieces of it, for a variety of favors in return. The chances of this happening will be cut to a minimum if not totally avoided.

The Executive Council, meeting in February, will have three major items to consider: the report of the summary committee; the responses by the staff; the data themselves. In accordance with Canon Four, this body must take this information, and all other input which it feels to be germane to the life and work of the church, and translate it into recommendations for program and budget.

These recommendations by the Executive Council will be tested, months before the opening of the General Convention, in a series of regional meetings. The presidents of the two houses of convention plan to call these meetings in May and June of 1973. This means that in many cases the very deputy who participated in the diocesan meeting back in September can measure his opinions against those of the council at least six months before he and the council deal with its legislation at convention.

The legislative process at General Convention is always involved, and there has been much criticism that heretofore information came too fast and too late. These recommendations by council will be presented early in the convention by the special committee charged with the task of making it understandable to all concerned. No small order, therefore, is to be given to its co-chairmen, the Rev. John B. Coburn, rector of St. James,

New York, and president of the House of Deputies, and Walker Taylor, Jr., insurance executive from Wilmington, N.C., and council member. Joining them will be George T. Guernsey, senior vice-president of the Manchester Bank of St. Louis and council member; Oscar C. Carr, Jr., vice-president of the council for development; Matthew Costigan, assistant treasurer of the church; Carman Hunter, deputy for jurisdictions; and John C. Goodbody, communication officer of the church.

These various committees, then, have one major task and that is to put this raw data from the dioceses into a form where thorough discussion of it can take place calmly, professionally, and in plenty of time, without those internal and external distractions which can so easily mislead. As any veteran politician will also tell you, no bald man was ever completely engrossed in any information he had to deal with quietly during the fly season.

CHARLES R. SUPIN

*Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.*

#### PERSONALITIES

### King Holy Day, Holiday, Designated

The birthday (Jan. 15) of the late Dr. Martin Luther King, Jr., was proclaimed as a holy day and holiday for all "freedom-loving people" by the National Committee of Black Churchmen (NCBC), according to the Rev. J. Metz Rollins, outgoing executive director of the organization. He read the declaration at the site where one of the first black churches was organized in the U.S.

A ceremony, at a plaque marking the location of a tanner's shop where the African Methodist Episcopal Zion Church was organized, followed a brief worship service in the John's Street United Methodist Church.

It was at John's Street Church in 1796 that a group of blacks decided they could no longer contend with discrimination and withdrew to establish the AME Zion congregation. John's Street was one of the first Methodist churches in America.

The Rev. Gil Lloyd said it is legally possible for an organization like the NCBC to proclaim a religious holiday because of a 1972 amendment to the Civil Rights Act. That amendment defines "religion" in a way that includes "all aspects of religious observances and practice" and requires employers to make reasonable accommodation to allow employees to celebrate religious observances.

Mr. Lloyd, a Baptist clergyman from Seattle, is president of the NCBC, succeeding the late Bishop John D. Bright of the African Methodist Episcopal Church.

Mr. Rollins has left the full-time employment of the NCBC and is now pastor

of St. Augustine's United Presbyterian Church in the Bronx, N.Y.

Executive director-elect of the NCBC is the Rev. Mance Jackson, a member of the staff of the Interdenominational Theological Seminary in Atlanta. He will be available for the full-time responsibilities of the organization at the close of the 1972-73 academic year.

#### IRON CURTAIN

### Soviet Christians Ignored?

Although Israel is a "Jewish state," there is no country of the world known as a uniquely "Christian state." And this, says the Rev. Michael Wurmbbrand, is the major reason that the tribulations of Soviet Jews have received more attention than the persecution of Soviet Christians.

Mr. Wurmbbrand is executive vice president of Voice of the Martyrs, Glendale, Calif. His organization, also known as "Jesus to the Communist World," was started by his father, the Rev. Richard Wurmbbrand, a Rumanian pastor who was imprisoned by the Communists for 14 years.

The young Wurmbbrand blamed denominationalism for what he sees as the apathy of Christians in this country toward their counterparts in communists lands. "No one is concerned about what happens to other denominations," he said.

Voice of the Martyrs puts out a monthly newsletter and recently released photographs of 40 people it said have been imprisoned in the Soviet Union for religious reasons.

A recently published audit shows a total of \$1.77 million in contributions to Jesus to the Communist World for the year 1971. Last summer, the organization smuggled \$100,000 in rubles to families of "Christian martyrs" in Russia, and another \$100,000 worth of goods, Michael Wurmbbrand said.

He charged that Soviet propaganda has been effective in giving the world an impression that freedom of religion exists in that country. "When leading Christian officials go to Moscow they are given the red carpet treatment," he said.

#### RELIGIOUS ORDERS

### New Order Has First Oblate

The Company of the Paraclete was given its first oblate and a new associate director when José Eduardo Chiovarou was ordained to the diaconate by the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island and episcopal visitor to the order. Mr. Chiovarou took the vows of the order at the same time. Both services were held in St. Augustine's Church of the Covenant, Philadelphia.

Mr. Chiovarou arrived at this ordering after a long career in broadcasting, advertising, and public relations in the Dallas-Fort Worth area, and after an

earlier career as an operatic tenor in New York. A hearing affliction interrupted his musical career. The second career was interrupted by his baptism and subsequent call to the ministry.

To fit himself especially for a ministry to Spanish-speaking impoverished people, Mr. Chiovarou studied at the Episcopal Theological Seminary in the Caribbean and at the Center for Inter-Cultural Documentation at Cuernavaca, Mexico.

The Company of the Paraclete was founded a year ago when the Rev. Robert Harvey left the parish ministry in Morristown, N.J., and moved to Philadelphia, supporting himself and his family by working as a corporate consultant on urban affairs and minority manpower.

In the year since its funding, the order has provided a home both for its own members and for a dozen men on parole from state prisons. The latter are part of a new — and also unfunded — program called "Onwards," directed by the Rev. Vincent Goldstein, a Roman Catholic priest and college instructor.

#### SOUTH AFRICA

### Black Power Influence Cited

The influence of a black-power group within the Church of South Africa is said to be so strong that it was almost single handedly responsible for the defeat of a resolution criticizing the World Council of Churches at the synod of the Diocese of Capetown.

The Very Rev. Edward King, dean of Capetown, has obtained first-hand knowledge of the movement through his work as chairman of a church challenge group which reported that there is a direct clash between white and black racial interests in the Anglican Church. The movement might develop to the point of preaching a gospel in which Jesus is seen as black, the dean speculated, adding, "He certainly wasn't a western European."

During the synod, a motion to deplore the WCC grants to organizations that are allegedly pledged to anti-government violence and to ask the Anglican Provincial Standing Committee to resign from the WCC was withdrawn without debate.

Dean King said the motion was dropped even though there was "virtually unanimous feeling" among black, white, and coloured priests that the council's decision to help "so-called freedom fighters" was a mistake.

"At the same time there is sympathy with oppressed blacks in this country," he said. "Blacks are living in fear and they feel threatened. They are in fact suffering violence. Let us not throw up our holy hands in horror at the terrorists on the border when we have got an oppressive government—this is the thinking of the blacks."

One prominent critic of the WCC

grants, the Most Rev. Robert Taylor, Archbishop of Capetown, denied that the black power group was responsible for the motion's defeat and said, "I think there are a number of those who for different reasons felt it would not be a good thing to bring up this resolution at this particular moment."

Asked about the existence of a black-power movement within the church, the archbishop suggested that the emphasis is more on black "consciousness" than "power. . . . I dislike the word 'power.' The synod was remarkable for the unity among blacks and whites," he said.

At one point during the synod, the Rev. Clive McBride, a colored priest, declared: "I foster black power unblushingly. I am still an integrationist because I am a Christian, but at the same time I believe that only through black power can I fight the cruel, merciless white power which attacks us even here in this diocese."

A motion asking the archbishop to appoint a committee to establish dialogue with the Dutch Reformed Churches in the diocese was passed. In advocating the move, Prof. John Crumptsy of the University of Capetown said the future peace of South Africa depends on cooperation between the churches.

The Suffragan Bishop of Natal, the Rt. Rev. Kenneth Hallows, reported he knows of several cases in which the South African security police have tried to get church members to act as informers for the government.

In Johannesburg, Dr. Alex Boraine, president of the Methodist Church of South Africa, charged that informers "are part of our life." The South African Council of Churches has also reported that it was aware of security police informers at its conferences.

## **NCC**

### **Tax Exemption Upheld**

An investigation of "financial records and activities" of the National Council of Churches by the U.S. Internal Revenue System has come to an end, with the ecumenical agency given a clean bill of health for two years under study. The IRS said the NCC will not be required to file an annual information return for the years 1968 to 1969.

Apparently at stake in the investigation were the federal provisions that tax-exempt groups, including churches and religious agencies, may not direct a "substantial" part of their income and activities into efforts to affect legislation.

The IRS decision would suggest that the NCC did not violate the IRS interpretation of the tax law for the two calendar years studied.

Throughout the months of IRS investigation, the NCC said little about the probe. In February 1972, the NCC's

general board spoke out against what it considered government attempts to chill Christian social action through tax pressure. The general board said involvement in public issues is part of the "free exercise of religion."

## **ETHICS AND MORALS**

### **Homosexual Congregation Is Growing**

The Church of the Beloved Disciple, a homosexual congregation in New York City, is moving from the Episcopal Church of the Holy Apostles to the First Moravian Church in the city.

For more than two years the congregation of homosexuals used the Episcopal church on West 28th Street before outgrowing its facilities. The Rev. Robert Clement, a former Polish National Catholic clergyman, who is pastor of Beloved Disciple, said his church has 600 members.

## **CHURCH AND MEDIA**

### **Saturday Church Page Now Friday Feature**

*The Washington Post* Saturday church page has been moved to the Friday editions. A major reason, according to religion editor William R. MacKaye, is to enable the paper's religion section to give better service to the Jewish, Seventh-Day Adventist, and other groups who observe Friday evening or Saturday as their time for worship.

Another factor, he said, is a mechanical problem. *The Post*, unlike some papers in the country, has been very "heavy" with ads for its Saturday editions in recent months and has even had to turn away as much as what would amount to 30 pages of ads because of limited printing facilities.

Mr. MacKaye said, in reply to a question, that he had no difficulty in "selling" *The Post* management on moving the religion section to Friday.

Part of the reason may have been that a recent internal readership survey done for *The Post* showed a "higher than expected" number of *Post* readers indicating they read the religion section.

## **CHURCH OF ENGLAND**

### **No Life as Mosque for Redundant Church**

In the first judgment of its kind in Britain, the Church Commissioners, who manage hundreds of millions of dollars of Church of England assets, have ruled against an Anglican church in the north of England being sold to Moslems for use as a mosque. Instead, the building will be torn down.

St. Mary's Church is in the Savile Town suburb of Dewsbury in the Diocese

of Wakefield, Yorkshire. Last used as a place of worship in December 1967, it was declared redundant in November 1970.

It was just another church closure which never made headlines until last January. Then it was disclosed that local Moslems, of whom there are many among the immigrants in Yorkshire, had offered to take over St. Mary's and convert it into a mosque. Church Commissioners agreed—provisionally—and soon controversy was raging, both locally and in the religious and lay press.

Last summer, the issue was discussed in General Synod when the Bishop of Wakefield asked that body to consider the use of consecrated buildings which have been declared redundant. After considerable debate the decision on a general policy was deferred. However, it was stated that the Church Commissioners would make an early review of the St. Mary's case.

St. Mary's is not merely disused and redundant, it is a wreck, thanks to vandals. Every window has been broken, the roof and doors removed, the central heating system ripped out, and the heavy stone font—the only religious symbol remaining—pushed over and broken.

The Rev. Michael T. Haynes, vicar of Thornbilles, another Dewsbury parish of which St. Mary's was a daughter church, said the commissioners had now decided to do what his parish council and local opinion had already urged: Tear it down.

## **NEW ZEALAND**

### **Few Anglicans Endorse Merger Idea**

The low proportion of New Zealand's Anglicans who recently voted on a five-church merger plan has led to speculation that the 1974 Anglican General Synod will be unable to endorse the plan.

According to *Church and People*, the New Zealand Anglican monthly publication, the 61,438 lay people who voted in the referendum, represented only 10.1% of all who were eligible to vote.

For this reason, even though the Anglican vote was 68.06% in favor of the plan, the newspaper suggested that "it seems impossible that any New Zealand Anglican synod could vote for union under the current five-denomination merger plan. . . ."

Though the merger plan does not rate enthusiastic responses among Anglicans, there is a general interest in ecumenical cooperation in other forms such as union parishes (some already exist), cooperation between parishes of other bodies, and sharing the sacraments.

In addition to the Anglican Church, other New Zealand churches involved in the merger are the Congregationalist, Methodist, and Presbyterian, as well as the Associated Churches of Christ.



## *First Rights*

“We cannot use this wine. . . .”

The pious voice droned on. . . .

“We cannot use this wine for communion  
but only wine the brothers make. . . .”

“These candles will not do. . . .”

Why sit and listen?

Why serve a God  
so finicky

and rule-bound?

who cannot countenance communion  
with layman’s wine  
and bakery bread?

The God I cherish

knows all            loves all

can tolerate man’s hand,

can transubstantiate

despite the maker of the wine,

will smile on field-grown flowers,

and shine forth with splendor

in candles bought in ordinary shops.

— *Frances Mims* —

# THEIR PROBLEM, OUR PROBLEM, OR BOTH?

By URBAN T. HOLMES

EVERYONE knows that the problem with the Roman Catholic clergy in this country is that they have a sexual "hang-up." They are attracted to the priesthood at a young, immature age, and from the beginning of their studies they are never allowed to face honestly their sexuality. In the pre-Vatican II days this was handled by keeping them safely in the rectory, isolated from the world, but now that does not work. The breakdown of the structures of the Roman Catholic Church has exposed their clergy to the opposite sex, and now they want to get married. Consequently, with required celibacy their only choice is to suffer or to resign, and thousands in the past few years have chosen the latter course.

This is, I suspect, how many of us think of the crisis which the Roman Catholic Church in this country is presently facing, a crisis which involves a great shortage of clergy and rapidly declining vocations. We recognize that this is a problem unique to the Roman Catholic Church (our priests marry), and so it is difficult to see what interest beyond a charitable concern for our brothers we would find in a survey of Roman Catholic priests, which seeks to clarify their self-image, their ambitions, and their opinion of the church. I for one, however, do not think the problem is so simple or unique to Rome.

Several years ago the National Conference of [Roman] Catholic Bishops, the equivalent of our House of Bishops, employed the National Opinion Research Center (NORC) at the University of Chicago, as well as a group at Loyola University in Chicago under priest-psychologist Eugene Kennedy, to conduct a survey of Roman Catholic priests in the United States. The NORC is headed by the well-known priest and sociologist, Andrew Greeley, the remarkable author or co-author of no less than 23 books. *Priests in the United States* consists of his reflections and recommendations based upon the findings of his agency. He only occasionally touches upon the work of Fr. Kennedy's team.

WHAT Greeley points out again and again is that sexuality in the Roman

clergy is *not* THE PROBLEM, according to the findings of his survey; and he goes on to speak to issues which he thinks are THE PROBLEM. Behind the issue of celibacy for the Roman priest is the deeper question of loneliness. In turn there seems to be reason in Greeley's judgment for seeing the loneliness of the Roman Catholic priest as related to the kind of person who is attracted to the priesthood in the first place (*not* that they are any less mature than the average American male of the same age), the failure of the church to re-think the meaning of the priesthood in terms of contemporary values, the leadership vacuum in the Roman Catholic Church, and the inability to develop an understanding of authority that is different than the post-Tridentine (*i.e.*, 16th-century) paternalism so common in the immigrant Roman Catholicism of America.

When Greeley makes these observations it is at this point the value of his study begins to become apparent for Episcopalians. Rumor has it that Greeley dictates his books on a tape recorder as he drives around Chicago, and judging from his style I would not be surprised. He sounds like a man who is fighting the traffic! We need someone, however, like Greeley to do the same for the study made in 1969 of the Episcopal clergy, the Top Priority Empirical Research Project on the Clergy. There has been an article or two and a pamphlet that I have seen on this, but no one has taken the data and given us the kind of hard-hitting, personally involved analysis like this book. I suspect if it were done many of the basic conclusions would be the same.

Greeley's point is that much of the loneliness of the clergy is a result of either a kind of unimaginative, mindless pursuit of a superficial relevance, or else an utterly hopeless and indefensible desire to absolutize the past. The end result is to encourage in the clergy either an aimless

faddism (*e.g.*, social activism for its own sake or the opposite: a kind of neopietism), or to insist that they preside over a self-righteous "ghetto" of true believers. In the Episcopal Church, as in the Roman Catholic, the tension this creates manifests itself largely where the priest functions supposedly within a clearly defined role, that is, within the congregation. The fact is that this clear definition, commonly accepted within the church and within the mind of the priest is more often than not *non-existent!* This makes the clergyman subject to all varieties of passing pressures, and gives him a persistent feeling of being cut off from whatever it is he is supposed to be a part.

As a professor in a theological seminary, I was particularly pleased to note Greeley's assessment of what is happening in Roman Catholic schools of theology. It is much the same thing we are experiencing, and his judgment is very much like my own. We cannot expect, Greeley says, that seminaries can re-make people. They need to get as students, in the first place, self-actualizing men of a strong faith (by which I mean possessing an expectancy of God), and then the seminary should help them develop the skills to make known the love of God in effective ways and to be able to state *why* they are doing this (*i.e.*, give them the perspective that comes out of theory). Instead of doing this, Roman and Anglican seminaries in the past decade have been caught up in the same faddism as the clergy themselves, and have been wandering around hoping to stumble on some reason for existence. (In all fairness, there are some notable exceptions to this.) My own impression, based upon considerable recent experience, is that the one thing we find it very hard to ask ourselves is: *what are we in the business to produce?*

Again, I cannot feel anything but joy over the collapse of the old, paternalistic, infantilizing institutions, created in the Episcopal Church in the 19th century on the mixed model of the English university and the Roman Catholic Tridentine seminary (which was not unconnected to the image of the "poor house" in *Oliver Twist*). These schools of theology are gone or are going in the Roman Church, and they no longer exist in Anglicanism except in the minds of a few nostalgic alumni. If they served us well in previous generations, they no longer



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The whole point of Greeley's study . . . is to support the contention that what we spend so much time talking about in regard to clerical unhappiness . . . is only symptomatic.

can and we may all say, "Good riddance."

I cannot understand, however — and neither can Greeley—why it is so difficult for us to *think* about what we might be doing instead of this. The difficulty becomes particularly evident, as Greeley says, in the area of spirituality. Why is it that seminary faculties cannot pursue the *issue* of spirituality in the late 20th century without fighting over details of practice, none of which were known to our Lord and perhaps not even to the pope before the 19th century, or making odious comparisons (*e.g.*, required attendance at the daily Eucharist and Offices versus "doing your own thing," the identification of a structured prayer life with the reforms introduced by Pope Pius IX [1846-1878], the inference that to practice an Anglican spirituality is insulting to members of the Reformed tradition [even though you happen to be Anglican], etc.?) The examples I cite are "red her-

rings" literally introduced at conferences I have attended in the past year when this question of the need for seminaries to be concerned about helping men grow in prayer was introduced! If theologians cannot discuss ideas without getting "bogged down" in programmatic questions, who can?

Greeley makes very much of a point in his survey that the laity need to be consulted in the shaping of a future theology of the priesthood. I imagine that this suggestion seizes some of us with utter panic, since we have pretty well convinced ourselves that all the laity want is a warm, cozy place to worship when it pleases them. There is just enough truth in this fear to keep us from coming to grips with a much more fundamental, if perhaps inchoate desire of many laymen I know; namely, to find in their life some overarching meaning that is not *merely* a telling of Bible stories and that has

some intellectual respectability. I am hopeful that if we got the lonely priest and the fragmented seminary together with the members of the parishes of this land—be they Roman, Anglican, or of any other variety—both priest and seminary would find themselves challenged to do some hard *thinking* about themselves.

**T**HE whole point of Greeley's study, from my view, is to support the contention that what we spend so much time talking about in regard to clerical unhappiness, resignation, and recruitment (*i.e.*, celibacy in the Roman Church, maybe marital disorder in the non-Roman churches), is only symptomatic. It is very popular today to talk about our *feelings*—for one another, about ourselves, and now even about God. This reenforces this kind of talk *when* it is done without asking ourselves what it all means!

I personally believe that the Roman Catholic rule of celibacy is begotten of a demonic notion of human sexuality, and even Greeley's reasoned generalizations about the superior abilities of *all* celibate priests to be more effective than married clergy are nonsense. As he admits, he suffers from the perspective of living in a Roman Catholic rectory, and he really does not know whereof he speaks. I am also convinced that if we allow Anglican laity to be divorced and remarried, we have to allow the clergy the same privilege. Either it is moral or not; there is no double standard. Having said this, I would go on to state that I am much more concerned, along with Greeley, that we develop a priesthood that can be an instrument for meaning—God's meaning—in today's world.

Greeley is immediately pessimistic and ultimately optimistic about whether or not we can do this. I am a bit more optimistic, because I think the categories for doing this are available; at least, I perceive some things very helpful to me and my colleagues emerging in the work of those in the history of religion and in the human sciences. Perhaps Greeley needs to step back a little from his computer and statistical tables and see what some of his fellow sociologists are saying.

#### Book discussed in the article

**PRIESTS IN THE UNITED STATES: Reflections on a Survey.** By Andrew M. Greeley. Doubleday. Pp. 213. \$5.95.



### THE QUESTION: Do we have to strive?

**D**o we achieve Christ through striving  
As a salmon fighting upstream  
Seeks a predestined rendezvous with death,  
That a cycle of life may be accomplished?

Should we forge our personal armor  
To be a glistening shield  
So that no man may penetrate  
The citadel of our central I;  
Then, guarded by the anonymity of steel,  
Crush the insubstantial sensitivity  
Of our lives?  
Or do we rather receive God's grace  
Through the very vulnerability of our hearts?

Can we be washed by time  
Transmuted by the warmth of love  
Into a finer sublimation,  
Where God's Holy Spirit  
Gains ascendance over heart and mind?

D. S. M.



# HEDGING THE EDGING

By GEDDES MacGREGOR

BACK in the distant past of 1967 when the God-is-dead movement was still tolerably fashionable and was especially fascinating to those who knew nothing of its history, the editors of *Radical Theology: Phase Two* mentioned in the introduction that Prof. Paul M. van Buren had assured the world he had moved beyond the position expressed in *The Secular Meaning of the Gospel* but had "not as yet clearly demonstrated what new position he has assumed." In his preface to *The Edges of Language*, van Buren now expressly claims this new study "has its roots in six years of rethinking the problem which I posed for myself in "that book."

The position is now clarified in the sense that we can now see more clearly than ever the underlying presuppositions of van Buren's thesis. The thesis itself has changed little. He is plainly committed to a fundamentally positivistic understanding of language; yet he seeks to try to find some intelligibility, within that view, for what he inevitably takes to be the periphery rather than the center of the linguistic purpose. There at the periphery, barely visible above the horizon, is the vocabulary of religion. Contrary to what the early exponents of logical positivism tried to claim, religious language is not necessarily nonsensical. It is, however, like puns and poetry, removed from the center, where meanings, couched in plain prose, shine forth clearly, undimmed by the blurred edges of language.

Words like "almighty" . . . have no application in the world we know"; nevertheless they are not wholly beyond logic. They have a logic of a kind, the logic of "frontier-language, near the final limit marked by the word 'God'" (p. 139). The Christian, as he beats about the bushes to express the vague but somehow specially heroic characteristics that he attributes, according to van Buren, to Jesus, feels he cannot say what he wants to say, so he relapses into adopting "the behavior he has learned from his religious community. He has learned at this point to say 'God'" (p. 140). When one stumbles "at the edge of utter nonsense" there is

nothing left to do but cry "God." One might almost wonder, on this view, whether the liturgy were not an elegantly ritualistic way of swearing.

That perspicacious Anglican genius, the late Austin Farrer, many years before van Buren's first book appeared, had already detected and discussed the false presupposition on which such an understanding of language as van Buren takes for granted is based. "There is," wrote Farrer with his characteristic impatience toward prosiness, "a current and exceedingly stupid doctrine that symbol evokes emotion and exact prose states reality. Nothing could be further from the truth. Exact prose abstracts from reality, symbol represents it. And for that very reason, symbols have some of the many-sidedness of wild nature." If one's experience of what I would call the God-dimension is so slender by comparison with one's experience of the dimension of bourbon and apple pie, then of course even the slightest linguistic departure from the dreary world of apple pies will seem to put language out of apple-pie order.

One has only to converse a little with people whose whole lives are spent at a very low level of human existence (where the birth-copulation-death cycle is almost all that enriches the tribal vocabulary beyond meat-and-potatoes words) to see how clear the language of such a tribe is by van Buren's criteria of clarity and how free of the accretions of the blurred edges that trouble us in societies that have moved as far away as has ours from their positivistically undergirded moorings. Presumably languages like Jolof and Gungwinggu, to say nothing of Efik or Gimbunda, are to be accounted more ductile than Greek, more useful than English, and much clearer than French. For they

lack the edges which, though they may appear to our decadent taste to adorn these languages as lace doilies have decorated finger bowls, constitute a linguistic hinterland the destruction of which would bring no ill beyond depriving "radical" theologians of an occupation.

DR. VAN BUREN, in his earlier work, contended that the word "God" is meaningless, that it is "dead." He tells us (p. 144) he was wrong in that judgment, for he has now discovered that "saying 'God' is an acknowledgement that one has come to the end of language." In other words it is presumably a theologically idiomatic counterpart to the "you-know" of the counter-culture, which some of us old-fashioned people see only as a parade of a defective literary education. Christians, being inarticulate, like many junkies and those sailors whose adjectival vocabulary is somewhat monotonous, have a natural tendency to stray so far toward the edges of language that they hit its boundary where, instead of saying "wham" with the more linguistically genteel and analytically sophisticated, they say "God" with the less articulate. For it is presumably more articulate to use a word like "wham," which specifically calls attention to collision with the frontier of language than one like "God," which, having connections with theism and atheism, might misdirect the unwary beyond the gravitational pull of a positivistic theory of language, and into outer linguistic space *ubi nulla salus*.

As Max Planck himself observed, no one could have discovered the quantum theory in physics from positivistic principles. I would go so far as to say that no one committed to the positivistic aspect of the language analysis revolution could make either scientific or religious progress. The positivistic presuppositions of much contemporary philosophy and its consequent sterility are due, indeed, to the tendency of many contemporary philosophers to work with the outmoded conceptual models of Newtonian physics. With a theory of language such as van Buren's one could not move from a mechanistic physics to, say, discoveries in modern physiology, let alone modern psychiatry, and even less could one move as Einstein did. That anyone should have the simplistic view of Nature that 20th-century positivistic language analysts do



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Dr. van Buren is sure of so many things that one might wonder whether it is possible to say of what he is most sure. Happily, however, he leaves us in no doubt.

often have suggests, to say the least, that they are still under the old Newtonian spell that Pope depicted in his celebrated couplet:

*Nature and Nature's laws lay hid by night  
God said, "Let Newton be!" and all was light.*

No one who has really seen the way in which Planck, Einstein, and others have undermined the 18th-century view of Nature could want to work with the old-fashioned Newtonian naturalism that positivistic theories of language presupposes. We should do well to take as more than a clever jest J. C. Squire's vivacious contemporary comment on Pope's lines:

*It did not last; the Devil howling:  
"Ho!  
Let Einstein be!" restored the status quo.*

Nature is no longer as intelligible as she seemed to many during the age of Newton and its aftermath. She is once again

as mysterious as is God, and whatever she reveals of herself is certainly never mediated through the positivistic outlook van Buren takes for scientific Gospel.

**T**HE subject van Buren so fruitlessly tackles is not, in my view, the most interesting or useful to which theologians might address themselves today; but it is by no means without value, and those who want to see helpful essays in it would much more profitably look at John Macquarrie's *God-Talk* or the trilogy by the late Bishop of Durham, Ian Ramsey, whose *Religious Language* is still by far the best introduction available for those who, being untrained in the technicalities of the philosophical analysis of language, want to try to understand the nature of the language of Christian faith.

Prof. van Buren's thesis takes him into what the blurb calls "a delightful side venture into such wordplay as jokes . . . puns . . . and the language of humor and love and metaphysics." His examples of wit and humor should discourage even

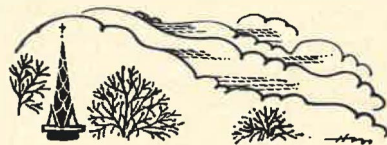
an incurable optimist from hoping to be enlightened when he approaches religion. One of his selected jokes, which he calls "better" than the one preceding it is about a man who dreamt the elevator carried him through the roof and who was told: "that must have made you soar." On top of that we have the one about the man who, at a Texas tycoon's gorgeous funeral said "Man, that's really living." (I wonder, indeed, if corn had even been invented when men first yawned at that one.) Such stories do adumbrate, however, the quality of insight we may expect into what Christians might consider weightier matters.

In the course of van Buren's elaborate apologies for the language used by Christians, whom he is gallantly resolved to redeem from the charge of mental deficiency to which he fears they may be exposed, he consoles himself with the reflection (p. 157 ff.) that though religion still stands in danger of becoming an opiate, it can no longer be an opiate for the people but only for its adherents. That felicitous turn of events is due to its having been "finally cast adrift from its too willing anchorage in the harbor of governmental policy" (p. 158). Apparently we are to understand that both the 11th-century Hildebrand (Pope Gregory VII) and the Scottish Presbyterian opponents of state establishment who walked out of their benefices at incalculable sacrifice in 1843 (to say nothing of the Episcopalians 150 years earlier) are to be accounted Erastian.

Dr. van Buren is sure of so many things that one might wonder whether it is possible to say of what he is most sure. Happily, however, he leaves us in no doubt. At the end of the book, after a staggeringly brief glance at the possibility that Christians might be "making a metaphysical 'claim'," he dismisses it in a final *pronunciamento*: though they "did have once such grandiose pretensions," no "educated Christian" has them any longer. Then, after a swift general disparagement of metaphysical enterprise he concludes an unnecessarily lengthy exposition of his not unprecedented incapacity to see what Christians are talking about.

#### Book discussed in the article

**THE EDGES OF LANGUAGE: An Essay in the Logic of Religion.** By Paul M. van Buren. Macmillan. Pp. 178. \$5.95.



### Rapture of Night's End

**A**bandoned in dark  
light seeps through  
cells                    hope

I climb and wash in white  
the dark off

pools surround me  
I step around tears and blood

surprises await the abandoned  
light seeps to spill in liberation

Christ's resurrection is implanted  
in universes known and unknown

Christ is the white the dark dies of

Judy Sternbergs

# A SPIRITUAL CIRCUS

By JUDSON S. LEEMAN

**I** READ *Psychopaths* by Alan Harrington with considerably mixed emotions. It seems curious for a man who has earned himself an established place in good writing to explore a field of personality typing which still puzzles the professionals. He tries to distinguish between the true psychopath (or sociopath) and those showing their effect in the aberrant behavior of all of society, but one remains confused as to which is which. He seems to believe that this kind of behavior is not only with us to remain (as it has always been) but is becoming the pattern of our society as a whole, and those who are uptight in their ways of reacting can learn how to use the psychopath's patterns to get along better in this world. What a jungle of confused hostility it depicts. One wishes that we could hope for better distinction between patterns of behavior which are distinctive of particular emotional or political types and the occasional acting-out of most of us.

Recently a prominent national figure was interviewed by a TV commentator over our local station. She classified all aberrant behavior, such as that of the anti-war groups, as being communistic. The interviewer asked her point-blank if she felt that anyone who disagreed with the current administrative policies was in fact a communist, and although she tried to extricate herself from the direct charge, could only imply that this was her belief. McCarthyism it seems was not executed; it simply had a quick-freeze and keeps coming back to life to haunt us.

"All in the Family" has become one of the most popular TV series of all times. What bothers one, however, is the alarming number of viewers who miss the sarcasm of the name of its main character, Bunker, as well as the tongue-in-cheek humor involved, and who really consider Archie as the incarnation of right-thinking, blue-blooded American citizenry. CBS has its problems about what to do with an unexpected tiger which it barely holds in rein.

In the same way, anyone today with long hair or strange attire is immediately branded a "hippie" with the worst implications of that description. After this

book they will probably all be called psychopaths. Mr. Harrington quotes partial definitions of a psychopath from the recognized authorities: *sic*, "an asocial, aggressive, highly impulsive person, who feels little or no guilt and is unable to form lasting bonds of affection with other human beings." In the early section he sounds a warning note as to how common aberrant behavior has become. In the middle section he gives "fictional" case-histories in which he includes those who display any of the symptoms which alone and/or at times in multiplicity are characteristic of most if not all of us in those circumstances where our uncontrolled behavior takes precedence over our basic characters. His case histories are not very interesting and are, as one reviewer indicates, "either too trivial or too extreme to serve as paradigmatic warnings of a widespread malaise." (Anatole Broyard in *The New York Times*, 6/7/72).

**P**SYCHOPATHS (or sociopaths) are those people whose early years are so void of love, concern, and trust that they fail to develop the usual moral sensitivity at the time the average person includes a superego within his personality development, resulting primarily from the need to please and imitate those whose love he wants most to retain and develop. (This is, of course, an oversimplification of a complicated but universal process.) He grows toward "maturity" without a real sense of right and wrong, with no sense of guilt for his aberrant behavior, does not form lasting affectionate relationships, and gains his egocentric aims by any means necessary, usually including extreme cruelty which has no real necessity. He would differ from the usual petty thief who robs primarily out of need, in that the psychopath's action often includes a wanton beating up of his victim, if not outright murder, with no apparent need, either to conclude his action or to protect himself from identification. He can be "punished" in any way

society chooses, but does not profit from either his mistakes or the punishment received.

Many characteristics of the psychopath are seen in other forms of emotional or mental illness, as well as at times in the best of us. The great difference lies in the fact that most of us do not engage in antisocial activities of whatever sort without a gnawing sense of guilt. Most of us cannot act in an overtly aggressive manner without a "bothered conscience." We usually learn from our mistakes, or even the threat of them, and find it expedient to avoid committing antisocial actions if only because of the fear of discovery and its consequences. The psychopath on the other hand flaunts his misbehavior before society and its recognized police safeguards. His sense of "omnipotence" crowns him with the need for bravado after each felony, increasing his power over cowering victims.

In the latter section of the book, Mr. Harrington departs from his sociological and psychological discussion and becomes the advocate of a new brand of "church." It reminds one of the faddist emergence of schizophrenic communities who throughout history have disguised themselves as a new expression of Christianity. He even advocates a drug-church in which LSD would obtain "a power as great and as useful as prayer." I am reminded of a talk by a psychiatrist friend of mine speaking during the time when LSD was more commonly known and used, who reminded us that each of us has stored away in his sub- and un-conscious both things of beauty and of terror, and no one knows exactly which may emerge during an LSD trip. Bishop Sheen wrote of the superego as the vigilant guard over the stairway between the basement (storage) area of our human household and the living quarters we share with our families and friends on the floors above. On that stairway, he wrote, are not only demons lurking to gain admittance upstairs, but hordes of angels as well also seeking a share in the communal life on the upper floors. When LSD overcomes the censor (superego) there is no way of knowing which waiting group may gain admission above. The psychopath and the so-called consciousness-expanding drug-users share the power of an absent censor to allow all sorts of demoniacal aspirations to invade not only their own lives but those



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I would like to see a church where people could express honest opinions and feelings. It is so strange that we are inhibited from expressing true joy in worship.

with whom they have even the least relationship.

Mr. Harrington does not limit the stimuli to drugs in this psychopathic church: "Ritualistic violence; orgies (bringing sex and religion back together where they belong), every sort of productive encounter session, fasting, sleeplessness, yoga, dancing, rolling, quaking, mystical calisthenics, multimedia bombardment . . ." these will all be the media to give expression to religious feeling. He describes it also as a "spiritual circus" (how apt!).

Such a church would be but another sect to appeal to the schizophrenic religious nature of many people. The average layman has seldom understood the meaning of a "split personality" as seen in terms of the schizophrenic. He thinks of it as a Dr. Jekyll and Mr. Hyde, which is a dramatic but symbolic portrayal of this mental affliction. The "split" actually is between the cognitive (intellectual) quality of a person, and the feeling (emotional) responses that he makes. In the schizophrenic these are split and though he may gain some insight into the intellectual fallacies of his behavior, he does not find it easy or possible to express it in his emotional response. Harrington's "church" would be a happy hunting ground for this split kind of religious expression. It would make an absolute truth of the fallacy that it doesn't matter what a man believes as long as he is sincere. It mattered to millions of people what Hit-

ler believed, and one cannot doubt his sincerity of conviction.

The author seems to accept again as absolute truth Timothy Leary's thesis (from *The Politics of Ecstasy*) that "emotions are the lowest form of consciousness; that emotional actions are the most contracted, narrowing, dangerous forms of behavior." Bliss or ecstasy Leary defines as the "absence of emotion."

The last time I heard Leary on TV, I was struck with the schizophrenic quality of both his affect and his speech. There was a flatness about them which indicated, as in both the schizophrenic and the psychopath, a complete lack of emotional tone, the inability to feel or to relate, a split between the cognitive and the emotional aspects of his personality. Leary's thinking was as well almost totally concrete. He demonstrated the lack of emotional feeling or action. Harrington questions whether this in the sociopath is not a boon to him since it removes pain. The pain-censors of the body have been and still are recognized as a safeguard against our destruction. Without them, we can easily destroy tissues, even life itself. A religious setting of the "September Song" reads, "without a hurt the heart is hollow." Is Harrington in his enthusiasm for the birth-rebirth experience of psychodelic trips advocating not only revolution that precedes rebirth (as he relates it) but complete death itself?

Again Harrington writes, "Removing pain, detachment paradoxically can sharp-

en pleasure. The unconnected person, feeling no responsibility, has nothing to inhibit him; we have heightened sensation achieved through indifference."

**W**HAT difference is there between the overly-pious (perhaps the pseudo-pious?) who walk by the person in distress indifferently while he goes to his church to pray, and the psychopath who allows his absence of feeling of responsibility to express his violence with equal indifference? In this respect, it is curious that only in America is responsibility defined as obligation, rather than its basic meaning of "the ability to respond." Surely there is the man between these two extremes who is able to respond with compassion, sensitivity, and an outwardly expressed concern for his fellowmen—who acts in truth with *agape*, which is voluntary love, but still with the deeper feelings of concern and true good will.

I would like to see a church where people could and would express honest opinions and feelings. It is so strange that we are inhibited from expressing true joy within the community of worship. Recently in the church which I have just left for another appointment, two of the women in the choir sang an exquisite duet prior to the start of the main service. I commented to them that I didn't see how the congregation could have refrained from breaking out into spontaneous applause. (Since I wrote this, on Father's Day I attended a folk-mass in the Roman Catholic cathedral in Oakland, Calif. The preacher for the service was a lay-lawyer who delivered an excellent talk on the meaning of fatherhood, after which the congregation vigorously applauded.) We inhibit our joyful feelings but seldom find it necessary to repress those which barely veneer the jealousy, hostility, even hatred lurking within. Isn't it strange that in church people feel so uninhibited in expressing their negative and critical qualities which in their week-day activities might cost them their jobs? I dream of a church where, without the artificial stimuli of drugs, sex, or plainer reinforcements, people can express true joy from a sincere stimulus of love of God and their fellowmen.

#### Book discussed in the article

**PSYCHOPATHS.** By Alan Harrington. Simon and Shuster. Pp. 288. \$7.95.



### Role-Playing

**T**he minister  
as servant  
or slave driver,  
as manipulator  
or messenger?

Robert Hale

# EDITORIALS

## Honk If You Love Jesus

SO help me, that's what I read on the bumper sticker on the car ahead. I didn't honk. Mainly, perhaps, because I don't like to be turned on and off like a light switch. I have been in certain church services when the minister shouted, "Everybody say 'Amen!'" and I didn't say Amen, either. There are some things that lose meaning very easily, at least for me. Like the ice-cream freezer I saw in a store recently. It was the kind in a wooden tub, but was, incredibly, powered by an electric motor. It is my conviction that if you don't crank an ice cream freezer by hand, you shouldn't be making ice cream in a freezer in the first place. For it's not that homemade freezer ice cream is so great, but that the fun of making it is so great. Take away the cranking and what have you got? There are some things you cannot automate or mass produce or even program, and have anything left worth having.

It isn't as if I would not be very happy to encounter even an occasional motorist who loves Jesus. But I would like to see the loving proved by something more than a honk. The other morning when I momentarily blocked a lady driver's path, she honked. I promptly received the impression that she did not love me and I doubt that she loved Jesus, for the look she flashed my way was one of instant rage. For all I know, she was a very sane and a very nice person and maybe even a Christian when she didn't have a hundred-and-some horsepower at her disposal.

All of which indicates that what I would most value on the highway from one who loves Jesus is not a honk either of rebuke or of testimony, but a Christian style of driving. But I suppose no one would buy a bumper sticker that reads, "Drive courteously, if you love Jesus." It's easier to honk. That's the story of my life as a Christian, I am afraid, and possibly of yours. It's easier to make noise than progress. It's easier to talk about being loving than it is to be loving (or even than to be lovable).

Honking, for the average church member, is what it's all about.

How wrong can we get?

Take "witnessing," for example. I am sure that once in a while someone emphasizes that witnessing is not all talk, but from what I have seen and heard, it must be only once in a while. When the witnessing is out of the way—sort of like the day's Good Turn—one normally goes about one's pursuits in a manner as shrewd or calculating or cussed as the job calls for. Real witnessing, in the dusty Galilean road sense, is of the essence of life itself. It's not a matter of a honk here and a honk there, but of one's total lifestyle, wherever and whenever. A neglected word in religious circles is "winsome." That doesn't mean making eyes or showing dimples or slapping backs, but being the kind of person who by sheer being and presence raises the sights and capabilities of those whose lives he touches. It's the quality of life that makes clear one is aware of others and their

well-being, even if one happens to be behind the wheel of a car—the spot these days to take a difficult test of Christian love.

There's just no substitute for what Jesus called taking up your cross and following him. Certainly a honk is no substitute. There is no easy out for commitment. But then the man or woman who is genuinely committed is not looking for one.

KENNETH L. WILSON

## Freedom Weeps In Greece

ANGLICAN and Orthodox Christians rejoice in a deep and unique friendship. These two communions have much in common as catholic communities of faith and life which do not need the Pope, or a pope, as their center of unity in order to hold together. We have no doubt that they will go on in this way of ever deepening unity of the Spirit in the years ahead. But recent events in Greece, revolving around the trial of an evangelical mission leader from America on charges of having violated Greece's anti-proselytism law, remind us of a fact that we wish were not there—that Orthodoxy does not share (modern) Anglicanism's belief in religious freedom: at least not in some lands which are officially classified as Orthodox.

Two Greek Orthodox priests who testified in court for the American evangelical have been dismissed from service with the Patriarchate of Alexandria. The defendant, a Greek-American named Spiros Zodhiates, had published articles in a Greek newspaper in which he contended that salvation is by faith alone. The Greek Orthodox hierarch who brought action against him for such "proselytizing" declares that to be saved one must not only have faith but must confess one's sins before an Orthodox priest and be baptized by him. That should put most of us on notice as to where we shall spend eternity.

The two priests who have been deprived of their posts had protested against the legal action taken by their ecclesiastical superior. They commented: "It is inconceivable that a servant of God, Who is Love, should sue a fellow Christian minister even if there were minor differences of doctrine." Inconceivable perhaps; but, alas, true.

The chief defense attorney in the case said of Greece's anti-proselytism law: "The existence of such a law lowers the standing of Greece before the civilized world." And Greece should be about the last land on earth where such an oppressive and stifling law should find a home.

Orthodox theologians sometimes chide Anglicanism—and we think rightly—for its apparent indifference to soundness of doctrine. We have something to learn from our Orthodox brethren about the need for holding fast that which is committed to us. Respectfully and affectionately we remind them that Christians should not only be zealous for the Faith Once Delivered but equally zealous for that liberty of the children of God which Christ died to establish.

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**MERRILY ON HIGH.** By Colin Stephenson.  
Darton, Longman, Todd. Pp. 293. \$6.50.

This is not only an autobiography, but a delightfully written account of the Anglo-Catholic movement in the Church of England within the last 50 years. Canon Colin Stephenson is also author of *Washington Way*. For ten years he was administrator of the Anglican Shrine of Our Lady of Walsingham. In *Merrily on High* he traces his own life and experiences, telling us about incidents and persons with such humour and wit that it leaves the reader convulsing in laughter. He has the ability of poking fun at himself, as well as conveying the fact that Anglo-Catholics have always enjoyed their religion, with its complex disciplines and splendid worship.

It is difficult for American Episcopalians to understand or appreciate the influence of Continental Christianity upon the Church of England in general and the Anglo-Catholic movement in particular, thus giving a distinct baroque quality to much of "very high" churchmanship. Canon Stephenson does not merely look back, but has some serious observations about the present and the future, and bids catholic Anglicans to thrust forward into the future, and not look backwards holding on to certain positions which are obviously signs of insecurity. This is the kind of book which is difficult to put down, and one can hardly wait for Canon Stephenson's next book!

(The Rev.) RICHARD CORNISH MARTIN  
St. Paul's, Washington, D.C.

**NOTES TO THE OVERWORLD.** By Carroll E. Simcox. Seabury. Pp. 127. \$4.50.

In less skilled hands, *Notes to the Overworld* could easily have been an exercise in making Brownie Points in the Communion of Saints. In point of fact, Carroll Simcox's fertile skill and vast store of read, marked, learned, and inwardly-digested readings makes *Notes* an entirely imaginative and engrossingly stimulating study of theology — and at a level of interest anyone can appreciate and enjoy.

In other words, this is profound thinking which is readable and pleasurable! You "can't hardly get them kind no more," but (*laus Dei*) Fr. Simcox proves the art is not dead and that thinking can also be interesting reading.

There is a sense of relaxation here which never loses sight of important points, yet demonstrates an openness others wish for but do not achieve. One understands so much better from reading these notes what "the Christian approach" really is like. A favorite discussion game of mine has always been "yes, but what does it really say?" Fr. Simcox hones this to a perfection, the proverbial fine art. This is a primary value of this work. For example, read what Lord Acton really says of the corrupting influence of power (p. 53). Or, understand what Eisenhower really said of the "military-industrial complex" (p. 99). Or do you really want a balanced view of individualism? Then read the note to Julia Ward Howe on page 92.

So one could ask and answer from virtually every page. But there is more value here. Perhaps as important as the common sense about Christianity and the call to understand things as they really are is the sense in which these notes to all manner of people formerly of this present world stimulate one to want to investigate their efforts for oneself. Any book which can combine so many values and still be fun reading is a truly attractive work. That *Notes* does this makes it a jewel which ought to crown every library on that special "well-worn" shelf.

I am personally grateful for Seabury's collecting and publishing these *Notes to the Overworld* because in the process of moving recently, I ended up in Michigan while my old files of THE LIVING CHURCH remain somewhere in the muds of Pennsylvania! Now I can re-read these notes again and again. And *that's* a final entry in a catalogue of values — these can be read anytime and anywhere, again and again. Write on, Carroll! Write on!

(The Rev.) ROBERT A. SHACKLES  
St. Paul's, Muskegon, Mich.

**TO THE FINLAND STATION.** By Edmund Wilson. Farrar, Straus & Giroux. Pp. 590. \$15.

This masterful comprehensive survey of the whole sweep of historical forces which culminate in the modern communist revolution appeared in its original edition in 1940. The late Edmund Wilson, whom many critics regard as the greatest American man of letters of our generation, was at that time a warmer admirer of that movement than he was near the end of his life (which came earlier this year), when he wrote a new

introduction to this opus from his pen. In it he confesses: "I had no premonition (*i.e.*, when he wrote the book) that the Soviet Union was to become one of the most hideous tyrannies that the world has ever known, and Stalin the most cruel and unscrupulous of the merciless Russian tsars."

In the introduction Edmund Wilson acknowledges and speaks to some of the criticisms of *To the Finland Station* at its first appearance, but corrects the original text very little.

A recent reviewer of this new issue of the book, Marshall Berman, writing in *The New York Times Book Review* (9-20-72), makes the interesting comment that it is "the last great 19th-century novel." There is a lot of sound point in this remark. The subject of the book is vast, but Wilson had the Olympian skill to manage it. The result is a classic that deserves to be a classic, and a read classic at that.

The price, \$15, is a pity, but maybe it has to be.

◆  
**THE NIXON THEOLOGY.** By Charles P. Henderson, Jr. Harper & Row. Pp. 210. \$6.95.

It's true. There is such a book as *The Nixon Theology* — which argues persuasively for the fact there is such a thing as a Nixon theology. A real person wrote it — the assistant dean of the chapel at Princeton University. He succeeds in making a real person out of Richard Nixon—a mightily mixed religious bag, however. In spite of a pronounced liberal bias, Charles Henderson seems to be saying over and over to his surprise he finds Richard Nixon a thoroughly and conscientiously Christian man.

Superficially the President appears to exploit his religion for show. But underneath he really is what he tries to show himself to be: a Quaker who won't quake; a Puritan who would rather be pure than puritanical, but somehow comes out a little of each; a Protestant who admires and admits Roman Catholics to his councils; a Calvinist who in this election year hopes himself predestined to election; a champion of separation of church and state, who regards Billy Graham as the official chaplain to the civil religious establishment.

The author can't explain the contradictions, but he can point them out. Over and over he seems to say, "I wish I could prove Richard Nixon a heathen or an infidel or a hypocrite, but, dammit!, I can't." Much of the book deals, incidentally, with the religious views of other Presidents and prominent public figures. At its end the author projects his own view about religion and social organization, a perspective summarized in these words: "A powerful brief can be made for the proposition that American society could be more justly organized around a system of values emphasizing



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community and cooperation rather than privacy and competition." It seems to me that the system of community and cooperation of which the contraries are privacy and competition is generally called collectivism, but perhaps my bias is showing.

The closing lines of the book are a gem: "The tragedy of Nixon is that his most noble impulses are not equal to the trials of the time. In a very real sense, he is the political manifestation of the death of a national god"—which is another way of saying Richard Nixon is human enough to have original sin. And I'll drink to that!

(The Rev.) M. JOHN BYWATER  
St. Paul's Quincy, Fla.

◆  
**A VESTRYMAN'S GUIDE.** By V. S. Bowen. Seabury Press. Pp. 64. \$1.25.

Since 1914 several guides for vestrymen have been published and this is the best of the lot. It is well written, up-to-date, and outlines many of the duties and responsibilities of vestries. V. S. Bowen emphasizes the value of communication, mutual trust, and candor in collaborating with each other. His comments about diocesan conventions are timely and the recommendation that vestrymen ask their rector and lay delegates how money is spent in the diocese and for what purpose should be underscored. *A Vestryman's Guide* has considerable practical value and I believe that most vestrymen would find it interesting as well as useful, regardless of their experience in church management.

JOHN C. PIERSON, M.D.  
St. Thomas, New York City

◆  
**THE EXPECTATION OF THE POOR.** By B. N. Y. Vaughan. Judson Press. Pp. 182. \$3.50 paper.

*The Expectation of the Poor* is an important book. The final chapter of this definitive study of why so many programs intended to help developing nations have failed should be required reading for everyone who has anything to do with the implementation of welfare programs. What the Bishop of British Honduras says about these programs can be applied equally well to plans for the assistance of smaller groups, and even of individuals.

Bishop B. N. Y. Vaughan in this masterly analysis of his topic shows that assistance programs, whether at the international level or on down to less ambitious planes have fumbled along and more often left their beneficiaries in worse condition than they were before. He believes that this is because they have been conceived and executed apart from fundamental Christian principles. Such a philosophy would be based upon a theology of development and a Christian doctrine of man.

The author acknowledges his indebtedness to Moltman's theology of hope, which he summarizes nicely. He shows

that it is futile to approach the poor man with a view to helping him unless the approach is made in Christian love. The initiators of most "welfare" programs consider man only as an economic, social, or political being, ignoring the fact that he is first and foremost a child of God. Only when this is recognized can a welfare program be expected to accomplish what should be its goal.

Speaking of the nature of man in that magnificent final chapter, Bp. Vaughan says: "Basic is freedom, because man cannot be a creator and associate with God in creating a new world if he is not free, neither can he be morally responsible without this freedom, and to love a man means primarily to grant him that freedom. That is why the Christian message is all about setting men free and Christ is the great liberator of men."

An added bonus comes in his observations on the fallacy and futility of most contrived indigenization programs in the mission field. The bishop asserts that indigenization is desirable, but it cannot be imposed, and that it must and will arise as the natural religious expression of the liberated neo-Christian.

(The Rev.) CLIFFORD E. NOBES, S.T.D.  
A retired missionary priest

◆  
**ALTERNATIVES TO DESPAIR.** By Leon H. Sullivan. Judson Press. Pp. 160. \$4.95.

*Alternatives to Despair* is a series of essays, sermons, and speeches made by the Rev. Leon H. Sullivan about his work in the field of economic development of poor people. He describes vividly the Opportunities Industrialization Center which he started in Philadelphia and which now has centers all over the United States. Dr. Sullivan is a man who practices what he preaches and preaches what he practices. The book is an important one, because the great task of raising 40 million fellow-Americans from poverty into the mainstream of American society is the greatest challenge of the decade.

The theme of Dr. Sullivan's work is "readiness." People must be made ready for opportunity. The church is close to OIC and must remain close to efforts of this nature if success is to be realized. *Alternatives to Despair* makes for good Advent reading because its theme of readiness is the theme of the season. Church people have to make the Gospel of our Lord meaningful here and now, and the Rev. Dr. Sullivan does just this with loving concern.

(The Rev.) JAMES A. GUSWELLER  
St. Matthew & St. Timothy, New York City

◆  
**THE POPISH PLOT.** By John Kenyon. St. Martin's Press. Pp. 300. \$10.

Probably the reader will feel like the boy who began his book report: "This book tells me more about penguins than I care to know." That Titus Oates was an unsavory character can be learned from any encyclopedia, along with the main



# Booknotes

Karl G. Layer

facts or fancies about the "plot." Prof. Fuller provides the details of an unhappy period of English history, but throws little light on its significance for its own time, or ours. He is over-fond of characterizing people as "crazy" or "half-crazy," and resorts to a homosexual interpretation of history to explain what can just as easily be accounted for on other grounds. If the English were "paranoid" in their fear of Roman Catholic plots, perhaps it was not so much psychological as practical. All they had to do was to look at Louis XIV's treatment of the Huguenots, or to reflect upon the lot of Protestants in Spain. That there was no popish plot in the terms alleged by Oates may be quite true, but it is equally true that there was a papal effort to recapture England and every other protestant country by any possible means and that the Jesuits were the shock troops.

Prof. John Kenyon seems to me to lack historical imagination. He faults 17th-century Englishmen recovering from a devastating civil war and a disastrous fire for not acting like 19th or 20-century liberals. If they were fanatical about their religious beliefs, at least they were believers. This need not be equated with paranoia.

*The Popish Plot* is amply annotated — aside from its psychological and sexual judgments — and has an ingenious appendix on the mystery of Sir Edmund Godfrey's death. I found it interesting, and at the same time profoundly unsatisfying.

(The Rev.) WOOD B. CARPER, JR. D.D.  
St. James's, Lewistown, W. Va.

**THE RSV HANDY CONCORDANCE.** Zondervan Publishing House. Pp. 191. \$1.25 paper. Here is a handy concordance for every Bible reader. It is quite complete, and is keyed specifically to the Revised Standard Version of the Bible.

**EPISCOPAL CHURCH CALENDAR 1973.** Morehouse-Barlow. \$4.25 paper. This is the second year that M-B has put out this extremely useful church calendar. It contains the church year from *Services for Trial Use* in parallel with that of the Book of Common Prayer. Although the "Prayer Book Lectionary" column follows that of the BCP exactly, the dates of the Lesser Feasts and Fasts have been conformed to those in *Services for Trial Use* (as amended in 1972), but in accordance with Prayer Book rules of precedence. New hymn lists, appropriate for Year B, are included. Pending the publication of a revised lectionary for the Daily Office, this calendar provides an adaptation of the Sunday office lectionary of the BCP. All in all, this church calendar is a very useful tool for both private use and for use in planning public worship services of the church.

**CHRIST THE CRISIS: Basic Questions Concerning Christology.** By Friedrich Gogarten. John Knox Press. Pp. 308. \$4.95

paper. This reprint of the 1967 German original deals with matters of Christology, especially the relationship between Christology and the question of the historical Jesus, discussing the views of such men as Bultmann, Robinson, Bornkamm, and Ebeling, and sets forth Gogarten's own interpretation at some length. It offers some valuable insights, especially for those who preach and interpret the word of God.

**THE NEW ENGLISH BIBLE COMPANION TO THE GOSPELS.** By A. E. Harvey. Oxford and Cambridge Presses. Pp. 400. \$3.95 paper. This companion, which goes through each of the gospels verse by verse, is a reprint of part of the 1970 New English Bible Companion to the New Testament. This would seem to be a useful volume for anyone seriously interested in reading the first four books of the NT.

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**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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictin; 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, 1st 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.

**KANSAS CITY, MO.**  
**ALL SAINTS'** 9201 Wornall Road  
 Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
 Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

**OMAHA, NEB.**  
**ST. BARNABAS** 40th & Dodge, 1 blk N.  
 The Rev. James Brice Clark, r  
 Sun Masses 8, 10:45 (High)

**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

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

**NEW YORK, N.Y.**  
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
 112th St. and Amsterdam Ave.  
 Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys HC 7:15, Ev 5:15. Tours 11, 12 & 2 wkdys, Sun 12:30

**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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
 87th Street, one block west of Broadway  
 Sun Mass 8:30, 11 Sol Mass; C Sat 4



CHURCH OF THE HOLY COMMUNION  
 CHARLESTON, S.C.



**NEW YORK, N.Y. (Cont'd)**  
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
 The Rev. Chas. H. Graf, D.D., r  
 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;  
 the Rev. S. J. Atkinson, O.H.C.  
 Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B, 6, Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**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, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

**ST. THOMAS** 5th Avenue & 53rd Street  
 The Rev. 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

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

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

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

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

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