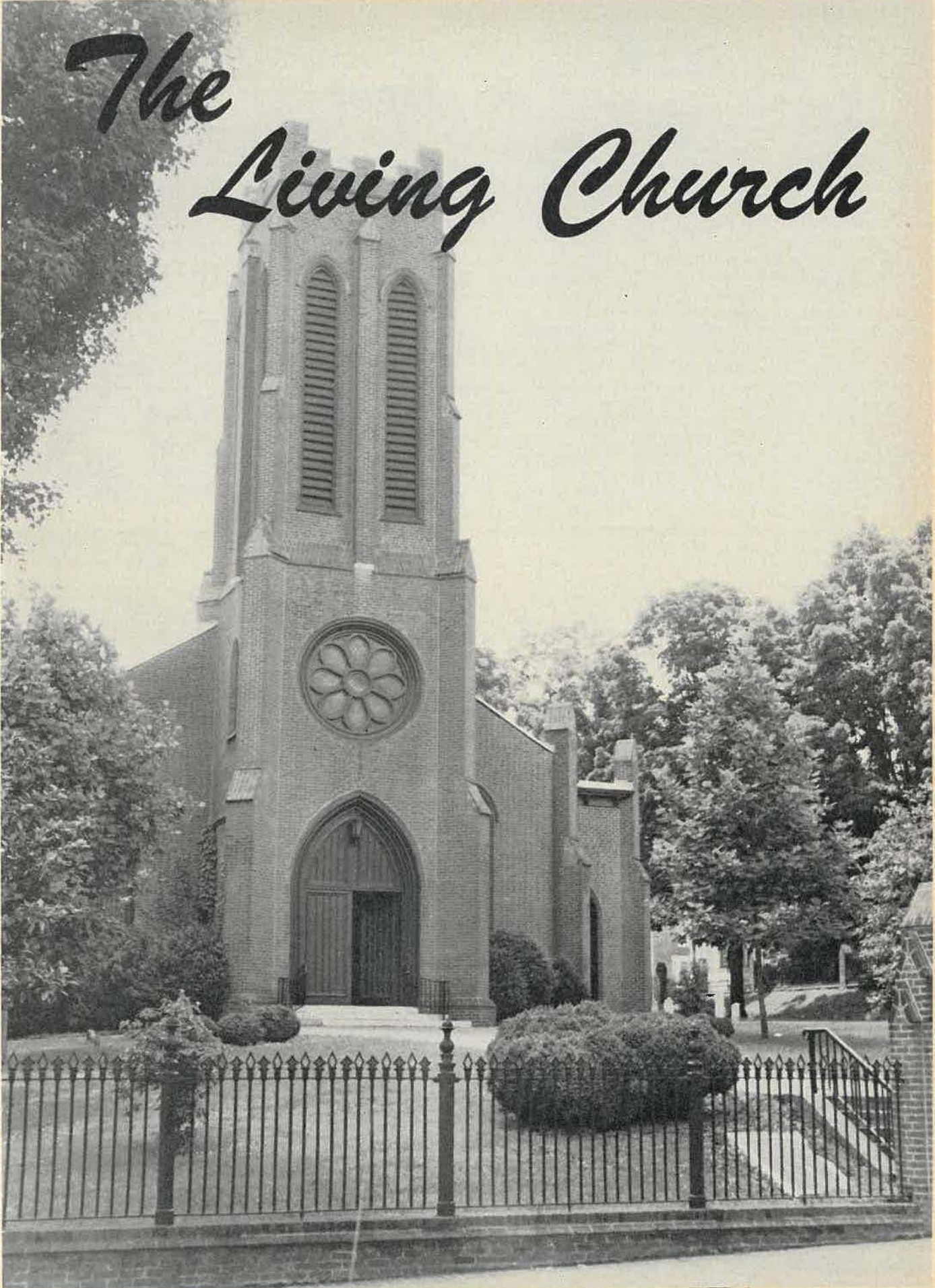
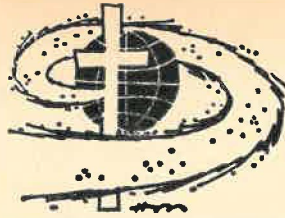


The Living Church



Around



& About

With the Editor

I DON'T know how it is with you, but I have got into the habit of God-blessing just about everybody, on just about every possible occasion, and I'm not at all sure that—the way I do it—it's a good habit or an efficacious means of grace to either blesser or blest. What I mean is that "God bless you" is a mighty easy thing to say, and there lurks in it the danger of what Bonhoeffer called "cheap grace." After all, if I say "God bless you" to you, and I leave it to God to do the blessing, it doesn't cost me very much, does it? And you may say, "It's real nice of that old boy to bless me that way; maybe I can do something nice for him some day." If you are blest as a result of my saying "God bless you" it seems to me that it's God who is being real nice. It costs me nothing but the words.

One reason why I am not enthusiastic about things like ritualized exchanges of the Peace in church is that it's so very easy to shake somebody's hand or hug him or mumble God-bless-you-my-brother. To bless somebody ought to be a tremendous thing, never a casual or trivial thing. Phillips Brooks touched on this in a sermon on *Whole Views of Life*, and this passage seems to speak to my present need for a greater seriousness about, and deeper understanding of, blessing other people. Maybe it will help you too:

"Whenever man blesses his brotherman, if he is doing the act in all its fulness, it is the completeness of one nature taking in all the completeness of the other. Whatever it is—the mother giving her blessing to her boy as he goes out from the home-gate into the dangerous world, the friend who finds no words of sympathy for his friend in his great sorrow except 'God bless you,' the priest consecrating the hero as he rushes to his duty in the field, the king who looks across the millions of his people and pours upon them all the blessing of his kingly heart, the people who set their king or president into his place of burdensome honor with shouts of benediction, the neighbor who greets his neighbor with sacred words which have not lost their meaning, or the children who gather round their father's grace and drop their blessings on his dear memory along with their tears—wherever there is real blessing there is the sight of the whole nature, there is the comprehension of the total life. Weaknesses are not forgotten. It is the remembrance of their presence which makes the voice tremble as it blesses. Struggle is not ignored. It keeps the

blessing hopeful when it is trembling on the margin of despair. The whole pathetic mixture of the human life is gathered up together. Its evil and its good are both in sight. The danger and the possibility, the fear and the hope, the darkness and the light, are blended in one great profound conception of what this wonderful life is; and when, standing where it is all clear before him, one human being says to another, 'I bless you,' it is the largest act that man can do to man. Rebuke, and pity, and exhortation, and encouragement, and warning, and exaltation, and prayer—all are in it. It is soul meeting soul in the highest region and with the closest grasp."

Surely, that is what it is to bless our human brother or sister. Our need is not to bless one another less often, or more often, but *more*. If there isn't the tremble of holy tenderness and awe in our voice as we speak our blessing or in our hand as we write it, we may be just vain-babbling the word, which is worse than idle speaking. If a blessing isn't quintessentially a prayer it is better unspoken.

Along this same line, and *apropos* our constant temptation to say things like "God bless you" all too easily and cheaply, we need to recognize that the current fad in Christian worship of being "celebrative" on every conceivable occasion may be, for many of us, nothing more than an effort to claim for ourselves a joy without sweat: the Crown without the Cross, resurrection without death.

Emile Caillet, in *Journey into Light* (Zondervan), comments: "How significant, when we come to think of it, that both the word 'prayer' and the learned form 'precarious' should be derived from the same Latin root! A man prays because he is overcome by the precarious nature of his situation."

This is true. It doesn't mean, to be sure, that the only true prayer is that which arises out of the depths of desperation and helplessness. But even that joyous praise and adoration which is the height of Christian prayer is what it is because it recognizes the miracle that in the midst of our "precarious" situation we are alive to praise him whose love creates and sustains us.

Liturgical or private prayers which lack the sense of the precarious are questionably authentic, to say the least. We pray because we know that we live solely by God's grace and that the thread by which we hang is precariously thin.

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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.

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Letters to the Editor

Women and the Priesthood

Dr. Cynthia Wedel is quoted [TLC, June 4] as having said that women have been denied ordination in many Christian bodies because men do not trust them with power. She is further quoted as stating that there are no solid theological or biblical reasons for refusing to ordain women; and she criticizes Anglican, Roman Catholic, and Orthodox Churches for using each other as an excuse for not ordaining women.

The tenor of these quoted remarks seems to add up to the conclusion that women are seeking ordination in order to win a power struggle against men. It is curious how seldom the word "calling" is ever used in connection with ordaining women. It seems to be a matter of pure and simple competition.

I hope the news story inaccurately quoted Dr. Wedel. It seems extraordinary that anyone can arbitrarily state that "there are no solid theological or biblical reasons for refusing to ordain women." *In my opinion*, one needs only to read scripture to discover some very valid reasons for this refusal. Also, the phrase, "to ordain women": women in the Episcopal Church *are* being ordained to the diaconate—but not to the priesthood. Apparently Dr. Wedel does not know this, or she was inaccurately quoted. Further, the difference between "Christian bodies" and the Anglican, Roman Catholic, and Orthodox Churches has escaped notice. I see no reason why women should not be ordained to the ministry of protestant bodies, and indeed in many, they are so ordained. There is a vast difference between a "minister" and an ordained "priest." Obviously, as catholic bodies, the Anglican, Roman Catholic, and Orthodox Churches must ordain their women to the *priesthood*—which is precisely why their attitude is not the same as the other Christian bodies to which Dr. Wedel refers.

If, as Dr. Wedel states, "able women are being turned away from the church, which is the last bastion of male dominance and prejudice," why cannot these "able" women fulfil their desire to serve by being ordained to the diaconate? I'm afraid the reason may

The Cover

Trinity Church, Staunton, Va., pictured on this week's cover, is listed in *The National Register of Historic Places*. It was the first Anglican church established in Augusta Parish, which antedates the founding of Augusta County authorized by the House of Burgesses in 1738. Centered in the square of land purchased from William Beverley, founder of Staunton, the present building (Trinity's third) was finished in 1856 and has been enlarged several times since then. The General Assembly of Virginia met there in 1781 following flight from the British from Richmond and then from Charlottesville. The schedule of services held at Trinity Church is listed on page 16.

be that women who seek ordination to the priesthood are more desirous of winning a fictitious power struggle against men, than in serving.

EMILY GARDINER NEAL

Pittsburgh

The editorial entitled, "The Majesty of the Menial" [TLC, June 11], sets forth a profound problem in the church. The "clerisy" spoken of has often turned ordination into some kind of reward for piety, or faithfulness, or on rare occasions the investment of three years of one's life in a seminary. The sterility of our concept of lay ministry has sometimes resulted in the status of lay reader (does any parish need 25 of them?), the perpetual diaconate, and even the non-stipendiary priesthood becoming something akin to ecclesiastical merit badges.

What has impressed me about the women whom I have heard on the subject of their ordination to the priesthood is the way in which they rest their case so totally on the concept of *vocation*. In the understanding of ordination, there has always been tension between vocation on the one side and the functional needs of the church on the other. Our canons rest quite heavily on the latter, while much of our practice has derived from the former. The idea of reward, however, has no place. It is worth pointing out that I have yet to hear any reference either to "reward" or "higher status" by any of the women to whom I have talked. Whatever the outcome of the debate, there is at least hope that the deep vocational commitments that they express will lead all of us to a more adequate understanding of the nature of ordination than that which has shaped so many of our attitudes in the past.

RICHARD L. RISING

Pittsford, N.Y.

Pot and Drunkenness

Earlier this spring, the President's Commission on Marijuana suggested that the private use of marijuana be legalized, while the public possession and sale of the substance remain illegal. I think that it was probably apparent to most people that these recommendations were conflicting and illogical. Obviously it makes no sense to allow the private use of pot while still penalizing public possession or sales. This would just increase black market activities! But I would like to propose that it doesn't necessarily follow that we should therefore legalize the use and marketing of marijuana.

Being under 25 and still within the university community, I am fairly sensitive to the fantastic change in socialization patterns which has happened in the last five years via marijuana. But for me, things must go beyond pharmacology and medical/legal considerations, to Christian principles. Is smoking pot compatible with being a Christian? I haven't heard anyone anywhere in the church ask this question. But since it has become such a fantastic phenomenon, isn't it time we wondered about it?

Being completely unguided by bishops, priests, committees, and all such good counsel, I have mainly struggled with this in



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terms of "intoxication." Many people like to compare marijuana (a medically non-narcotic mongrel—sedative, euphoriant, hallucinogen) with ethyl alcohol (non-narcotic depressant). So I started thinking about drunkenness, or alcohol intoxication. Now there's plenty in the *Bible* about that! Scripture says that "drinking too much," to the extent that senses and faculties are impaired, is spiritually unhealthy and condemned. It seems that the ancient Hebrews and early Christians held the natural faculties of the body and mind in highest regard. Additionally, St. Paul admonished that the body is the temple of the Holy Spirit, and when we defile our bodies, we insult God. Thus it appears that when we get drunk, besides limiting ourselves and becoming absurdly foolish, we are sinning against God.

Well then, on to pot. It is pretty well established that the use of marijuana, while not as physiologically damaging as drunkenness, still is moderately intoxicating. Medically it doesn't appear to be as harmful as chronic alcoholism. However, its use is usually accompanied by alterations and impairments to the perception of time and space. What I conclude from this is that since it impairs time and/or space perception faculties, its use constitutes a state of intoxication or drunkenness.

The question is thus raised, can I smoke marijuana without being in a state of intoxication offending Almighty God? I know that I can use alcohol without getting intoxicated. Can I do this with pot? If so, is it reasonably good Christian behavior? What do other Christians think about this? Can we begin to hear from thoughtful priests and moral theologians?

I am concerned for the many pot smokers I've known who have been struck by the so-called "amotivational syndrome." They've lost their taste for the future. As a Christian I see myself constantly aware of the future. The resurrection of Jesus fills me with hope and confidence for each moment that comes, and I know that I'm part of the future eternity when I taste the Body and Blood of Christ. Would marijuana dull my joy in creating and participating in the future *now*? I'm concerned for pot users. And I think it's the responsibility of the church to care enough about people that we express our concern with how they choose to amuse themselves, rather than encouraging mindless euphoria.

Finally, I wonder about the long-range effects of pot. What will its use do to us? Should we risk widescale experimentation with it? What effect will its legalization have on society, culture, and the psyche? Will it help or hinder the realization of the Kingdom of God? By what human criteria do we decide to legalize marijuana: pharmacology, medicine, law, public opinion? What does our Lord expect from us? As Christians we believe that *what* we do has moral consequences on ourselves and others. We can't really be indifferent to the use of marijuana and future mind-teasing developments!

PETER H. DOTSON

Kansas City, Mo.

The State of the Church

The answers Dr. C. L. Glenn gives to his three questions in *The State of the Church* [TLC, June 4] are unconvincing to me. "What about cancelled pledges?" he asks. Sadly, I cannot agree that they "may be

evidence of a larger interest in the church." I believe they represent disenchantment with the church because it has become a catalyst for social change.

"How do you like the trial liturgies?" leads to the pronouncement that "Episcopalians who prefer it become Pentecostals, and Pentecostals who draw closer to God by a liturgy will become Episcopalians." This ignores the fact that Pentecostalism has become a leaven in all the Christian churches, including those like our own with a long tradition of formal, liturgical worship.

"Should the church be in politics?" Dr. Glenn thinks not. "The church has no wisdom to offer about specific courses except the one course of getting involved." Is this not a denial of the prophetic ministry of such great Christian leaders as Martin Luther King, the Berrigans; and John E. Hines?

(The Rev.) FREDERICK A. FENTON

Rector of St. Augustine's Church

Santa Monica, Calif.

Dr. Glenn's *The State of the Church* message is one that could have been delivered—and safely delivered—by any Christian minister in Nazi Germany.

Please spare us his remaining 30 questions. There have been times in the history of the church when it was as much a tyrant as any other institution with too much power. But the present is not one of those times. If the church cannot speak for the helpless, to whom can they look?

JOHN CLARK

Poughkeepsie, N.Y.

The statement by Dr. Glenn that "the present ambitious effort to change so much and so quickly, both here and in England, is bound to raise resentment" is indeed timely and true. I suggest that we now return to the use of the 1928 Prayer Book and allow the proper authorities to consider such changes for it as may have suggested themselves during the trial period which the church has undergone.

JOHN HULING, JR.

Elkhorn, Wis.

These days, one runs across many weird ideas. Let us hear further, please, from Dr. Glenn wherein he states that "Every Christian has to be a Democrat or a Republican . . . or he could belong to the . . . Communist Party. . ."

He could? *He could* . . . be a Christian and at the same time work for atheism?

Weird, huh?

GEORGE W. DEW

Honolulu

Flannery O'Connor

Flannery O'Connor won the 1971 National Book Award for fiction for the posthumous, *The Complete Stories* (New York 1971); she never won a Pulitzer Prize. (The latter prize was not awarded at all in the 1971 fiction category.)

Miss O'Connor was one of the greatest American artists of this century, and she would have been incapable of the ungrammatical and rather flabby sentence you attribute to her [TLC, June 18]. What she did say was recorded by her friend Robert Fitzgerald in his introduction to an earlier collection, *Everything That Rises Must Converge* (New York 1965), published the year after her death at the age of 39. I quote from Mr. Fitzgerald: ". . . She could make

things fiercely plain, as in her comment, now legendary, on an interesting discussion of the Eucharistic Symbol: 'If it were only a symbol, I'd say to hell with it.' She was commenting on what she *knew*.

The wonderful trenchancy of this remark is only a shadow of the "things" made "fiercely plain" to be found in her 31 stories and two novels. Readers interested in further observations of Flannery O'Connor will find them in abundance in *Mystery and Manners* (New York 1969), a collection of occasional prose also published posthumously. In one of these pieces Miss O'Connor wrote, ". . . I have found . . . from reading my own writing, that my subject in fiction is the action of grace in territory held largely by the devil." This writer's theology is not as easily separated from her artist's vision as your editorial tends to suggest. But, as an inveterate fan of the lady, I am grateful that you mentioned her and would like to recommend her work to the more adult, in every sense, of your readership.

MICHAEL D. HEFNER

Detroit

"Selective Conscience?"

Dr. Cynthia Wedel says that "the Church in a free country must act as the conscience of the nation and speak out against injustice, oppression, and inhumanity" [TLC, June 4]. Amen. But why then does not the National Council of Churches denounce communist aggression and communist inhumanity to man? Why is the council so concerned about the North Vietnamese who are the aggressors in this miserable war, and about Algeria and South Africa, and so unconcerned about the untenable situation of political prisoners in Cuba? The situation in Cuba is grim.

ALICIA P. STOCKEBERG

Deerfield Beach, Fla.

The Trial Ordinal

Some of the reasoning behind the new Ordinal is that it is much closer to the primitive rites used in the early days of the church and therefore is more "authentic" than those formulas used in the Book of Common Prayer.

This argument is rather specious, especially in an age in which the old is cast aside for the new. This is the modern age, so we are told, and the old ways of doing things are obsolete, do not apply to the "modern situation," etc., *ad nauseam*. The present (Prayer Book) form of ordination of bishops, priests, and deacons is much more modern than the form used in the trial liturgy, or whatever term one wishes to use, if the business of counting the advancing years is of any value in judging such things.

On the matter of the validity of the ancient formula there is this to be said: At the time of its use there was no doubt in any Christian's mind as to what was being done. Every one knew that the orders conferred were in the apostolic succession. Whatever excommunications flew through the air from West to East and back again, the validity of holy orders was never in question so far as I can determine. The reason for this was that there were no "jarring sects" who had their individual formulas of ordination varying between each other, as is the case in our time. In our time we see many churches using many different formu-

las and these churches are very specific about them, whereas the formula in the trial liturgy is so vague as to be indefinable by any terms. It is something that does not call for any commitment on anyone's part, and so no sacrifice is possible. Are we, as Anglicans, unwilling or unable to invite our Christian brethren to share the apostolic ministry with us? Or, are we discarding our "furniture" because it does not meet with the approval of our neighbors?

(The Rev.) GEORGE R. CLARK
Vicar of the Church of Our Saviour
Trenton, S.C.

Singing and Saying

The Richard C. Nevius's article *Anyone for Tennis?* [TLC, May 28] evoked delightful personal memories and, in addition, prompts me to say that all is *not* lost as far as English church music is concerned.

The delightful memories were aroused by the picture of the library and part of the quadrangle on which I used to gaze from the two windows just left of the cloister tower, as a student of St. Augustine's College, Canterbury.

Church music-wise, as is most horribly said, I think a high standard is still maintained in many English churches. I recently attended Sung Matins at Holy Trinity, Brompton Road, in London. The glorious language of the English Prayer Book was made even more glorious by a small but highly trained choir. One feature of the service was the beautiful voice of a member of the choir who acted as precentor and sung those parts of the service usually reserved for the priest. This is a practice which, I think, many churches might copy.

Dr. Morris, the vicar of Holy Trinity, as far as I remember, did not lift up his voice in song, at least not as a solo. Had he done so, I am sure his tones would have been both dulcet and in tune. But the same cannot be said for many clergy I know who have felt, nevertheless, obliged to sing their parts of the service. The result has often been excruciating and I have been reminded of the Irish woman who heard the bagpipes for the first time and said, "It is by the mercy of God that no smell goes with it." What cannot be sung well is far better said.

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Trial Use

In Florida we have a great many winter visitors from all over the country. In this parish we use the Prayer Book. During the past season every visitor without exception who commented on the service rejoiced to find the Prayer Book Mass here. Also, without exception they deplored the trial liturgies.

(The Rev.) J. E. M. MASSIE
Vicar of St. Edmund's Church
Arcadia, Fla.

Contours for Tomorrow

I read with great interest *Contours for Tomorrow*, the story of Roman Catholic-Episcopal conversations [TLC, June 18]. I note how the matter of the papal bull *Apostolic Curiae* of Pope Leo XIII is minimized by Fr. Linnan, but I also have not read that it has been officially withdrawn! The matter of the Roman practice of Mariolatry is not even mentioned in the article. From the Anglican side, the speaker that, to me, made

most sense was the Rev. Reginald Fuller of Union Theological Seminary. Let's talk with our Roman brethren but let us not be apologetic about our Anglican heritage and principles.

(The Rev.) ALEXANDER ANDERSON
Rector of Calvary Church
Santa Cruz, Calif.

The Prayer Book

I was nostalgically amused by the reference in "Around and About" for June 11, to Psalm 42, verse 9. Back in my "pre-sanctified" lay-reading days I accidentally picked up an 1892 prayer book and, much to the amazement of my congregation, read "the noise of thy water pipes." Surely an Old Man with cataracts is preferable to one with plumbing problems!

I am surprised and sorrowful that the "Word of God" seems to have become identified with the 1928 Prayer Book rather than the Son of the Living God, who, I am sure, can make the transition to the second half of the 20th century as readily as he did to the first.

(The Rev.) RICHARD R. WORDEN
Black River, N.Y.

"Clerisy"

The way of the clergy may be "clerisy" in some cases but I believe the layman in the majority have created the "clerisy" problem [TLC, June 11].

The laymen of any given church will not permit their rector to be or act like a human being. They, the laymen, put him on a pedestal and kept him there. The menial (serving) tasks are the body of the church.

HAROLD S. MARSH
Hopkinsville, Ky.

Prayer Book Revision

A factor in Prayer Book revision I have not seen mentioned is what happens to those of us who find ourselves attending an Anglican church in other countries.

Psychologically, this is likely to be a time when, weary from coping with tact and understanding (we hope) of a culture not one's own, one needs the comfort of the familiar, and the room for centering down on the essentials of worship without distraction. I would suggest, therefore, that any first revision be a joint project with the other branches of the Anglican Communion. I hope this would mean that Parliament would no longer stand in the way of revision in England, not done, I believe, since the 17th century.

I heartily approve of alternative services, because there are occasions when the present service is a stumbling block to some. I found Rite III, which I experienced for the first time this spring, very good for the special occasion on which it was used. I would be sorry to see the flexibility of alternative services discarded, but would like to see the Prayer Book become again, what it once was: common to all Anglicans.

EDITH BRADLEY
Milton, Mass.

TLC, June 18

Permit me to refer to two statements in TLC, for June 18. The first concerns a remark by Dr. Terwilliger at the New York diocesan convention, that the Bible uses "ex-

clusively male symbols for God"—a position which, incidentally, echoes earlier pertinent remarks of Bishop Kilmer Myers. But surely, we are not fundamentalists; and that fact is not conclusive on the matter in question. All that we are entitled to say based on that fact is that those were ideas current at the time. Until comparatively recently, English common law stated, "The husband and the wife are one, and the man is the one." No one thinks like that today! If there are objections they would have to be made on other grounds; I heard someone say that if there were women priests, services would be too long and sermons would degenerate into quarrels due to a natural propensity in females to be discursive.

My second remark is on the article *Episcopalians and Roman Catholics View Their Common Future*. The drift of the article, including a quoted remark of the Archbishop of Canterbury at Graymoor, is that we should be willing to accept the Bishop of Rome as the official mouthpiece of Christendom. But why not the Patriarch of the East, or any other bishop, of the apostolic line, for that matter? Since St. Cyprian (4th century) the church rejected the claims of the pope based on the petrine text and held that Peter acted only as spokesman for the whole company of disciples, and that in fact the belief in Jesus as the Son of God is the rock of faith which makes a person qualified to become a member of the church of Christ against which the powers of evil cannot prevail. The craving for unity and oneness is natural to the human mind, but history has taught us that as we are—*sinners*—it is dangerous to concentrate power in any one man or body of men, for that matter, and that the best arrangement is the more easily handled group, with checks and balances. It was not by accident that in the course of history the church became fragmented. As idealistically undesirable as that is, it was (and is) necessitated by our as yet imperfect state as men. It is a reflection of *us as we are* trying to appropriate and to realize the truth as it is in God. No good could come of our pretending to be what we are not; what is important is that we should be earnestly striving to become more and more what God intends us to be, as we accord to all others the right to express their own honest convictions. It is *prejudice* that is the enemy of God, as we clearly see in our Lord's dealings with the Pharisees. We must keep an open mind toward another and not want to burn him because he doesn't believe what we believe!

We could have *union*, but it will only be a reflection of *unity* if and when we are full-grown spiritually; and that might take place only in heaven when we have become perfect. Meanwhile the divisions among us are an honest reflection of what we are.

(The Rev.) RUPERT F. TAYLOR
Vicar of St. John-the-Baptist Church
Orlando, Fla.

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The Living Church

July 30, 1972
Pentecost X

For 93 Years,
Its Worship, Witness, and Welfare

CHURCH AND STATE

Charitable Deductions Affected by Current Bills

Identical bills have been introduced in the Senate and the House of Representatives for a systematic review of virtually all tax preferences in existing law, including charitable contribution deduction and exclusion of rental value of rectories and parsonages.

Sen. Mike Mansfield of Montana and Rep. Wilbur D. Mills of Arkansas submitted the Tax Policy Review Act of 1972 in both Houses of Congress, calling for the tax preferences to be reviewed over the years 1973, 1974, and 1975, which would be terminated in the absence of action to the contrary.

The charitable and parsonage rent deductions are two of 54 provisions currently exempted from taxation, and both would be terminated after Jan. 1, 1976, unless other action is taken. The exact wording of the two sections covering these are:

"Sec. 306. Exclusion from Gross Income of Rental Value of Parsonages.

"Sec. 107 of such Code (relating to exclusion of rental value of parsonages) is amended by adding at the end thereof the following new sentence:

"This section shall not apply in the case of a taxable year beginning on or after Jan. 1, 1976."

"Sec. 312. Charitable Contribution Deductions.

"(a) In General—Section 170 (a) of such Code (relating to allowance of deduction for charitable contributions and gifts) is amended by adding at the end thereof the following new paragraph:

"(4) Termination—No deduction shall be allowed under this section for any taxable year beginning on or after Jan. 1, 1976."

"(b) Estates and Trusts—Section 642 (c) (relating to charitable deductions of an estate or trust) is amended by adding at the end thereof the following new paragraph:

"(7) Termination—No deduction shall be allowed under this sub-section for any taxable year beginning on or after Jan. 1, 1976."

A spokesman of the Congressional Policy Service said that any persons wishing to communicate their views on these tax exemptions may do so by writing directly to Sen. Mansfield or to Rep. Mills.

The spokesman pointed out that with the increasing need for more tax revenue, the congressional lawmakers will be taking a more hard-nosed look at the exemptions, with a view toward bringing in more revenue.

PRESIDING BISHOP'S FUND

Contributions Increase

Losses sustained by the drop in contributions to the Presiding Bishop's Fund for World Relief last year have leveled off. In fact, there was a slight gain in giving through the first five months of this year.

Contributions to the fund last year fell 8% from the previous year and resulted in an average gift of 28¢ per communicant.

As of May 31, 1972, contributions to the fund had reached \$329,335.07, an increase of \$78,789.86 over what they were a year ago at the same time. Near mid-point this year, gifts to the fund averaged 15¢ per communicant, but the goal for 1972 is \$1,100,000 or just under 50¢ per communicant.

Those who work closely with the fund contributions and disbursements report that "most Episcopalians do not have to be convinced of the value of that work of Christian help and witness which the fund makes possible, but they do need to be reminded that their gifts are now helping to alleviate the sufferings of thousands throughout the world and that they are enabling many, who otherwise would have no chance at all, to help themselves gain a decent life."

METHODISTS

Bishop Says President Refused to See Churchmen

United Methodist Bishop John Wesley Lord has accused President Nixon of refusing to see church leaders whose views differ from his own. The personal attack on the President came after the bishop said he had tried for weeks to deliver documents on peace drafted by his church's Council of Bishops.

Bp. Lord left the papers with Henry C. Cashen II, a presidential assistant on

domestic affairs, and entered into verbal disagreement over U.S. policy in Indo-China with the White House aide.

The Methodist bishop said the President comes across as a leader who will not listen to those who disagree with him, according to a United Methodist report. The church leader also said Mr. Nixon has a policy of refusing to see representatives of "mainline" churches and the National Council of Churches.

Mr. Cashen said the President does not "refuse to see people."

Bp. Lord was instructed by his church to deliver two documents to the President. One was a message expressing appreciation to the President for his efforts to "bring peace to the world," particularly by visiting China and the Soviet Union, but also condemning the "unprecedented fury" of bombing in North Vietnam.

The second document, entitled "A Call for Peace and the Self-Development of People," was endorsed by the United Methodist General Conference.

Bp. Lord said he was "troubled" that few churchmen "get to see Mr. Nixon" in contrast to the situation when Presidents Kennedy and Johnson were in office. He said the two previous Presidents were willing to listen even when they disagreed with visitors.

CHURCH OF ENGLAND

Massive Restructure Advocated for Church

Restructuring of the Church of England ministry with compulsive retirement at 70 for all clergy in freehold appointments, from archbishops down, as a means of meeting the church's financial problems, was suggested in two parallel and related reports published simultaneously by the church.

One report, on "The Church's Needs and Resources," listed problems resulting from inflation, manpower shortages, etc., and said: "It is for the church to consider whether the wiser course would not be to press ahead with restructuring the ministry to enable the most effective use to be made of a smaller number of full-time clergy."

The second report, "Terms of Ministry," spelled out measures to secure a more equitable structure for clergy remuneration and making use of available manpower, and recommended a compulsory retirement plan. It added:

"It will of course remain open to

THINGS TO COME

September

15-17: Province VI synod to meet in Trinity Cathedral, Omaha, Neb.

bishops and other clergy over the age of 70 to hold appointments which are not freehold—for example, as assistant bishops, priests in charge, and assistant curates, or to undertake occasional duty. In these cases the clergyman acts by virtue of a license from the diocesan bishop, who may at any time revoke it. In other words, the individual clergyman is not in the position of being the sole judge of his witness to continue.”

The two reports are on the agenda for the summer session of the General Synod.

Of the church's resources in terms of manpower, an official summary made the point that the number of clergymen employed in parishes is now nearly 300 (or 2% of the 15,000 in service) less than in 1963. The report continued: “In recent years there has been a traffic jam in the movement of the clergy, and curates have often had to wait a long time to get their first appointment as vicar or rector. . . .”

“Available manpower is not being efficiently used when, for instance, the clergy per population ratio in one diocese is

1-1,273 while in another neighboring diocese it is 1-6,083,” the report stated.

It also urges reform of the patronage system, whereby an ordinand's nomination to a post can depend on the choice of a college or similar institution, an industrial concern, a landowner, or other private person.

It says there is a need for more effective cooperation between the patron, the diocese, and the parish in making an appointment to a “benefice,” and recommends that parish appointment committees should be formed to take over these responsibilities. Alternatively, both the bishop and the parish should be able to veto the patron's nominee.

The reports are by teams of appointed advisors to the Archbishop of Canterbury and the Archbishop of York.

ARMED FORCES

Compulsory Chapel Attendance “Unconstitutional”

The U.S. Court of Appeals has ruled that compulsory chapel attendance at

the three U.S. military academies is unconstitutional.

In a 2-1 decision, the court ruled that required attendance for Sunday services at the U.S. Military Academy, West Point, the U.S. Air Force Academy, Colorado Springs, and the U.S. Naval Academy, Annapolis, violates the First Amendment prohibition against establishment of religion.

The suit was originally brought more than two years ago by the American Civil Liberties Union on behalf of cadets and midshipmen at the service academies. Secretary of Defense Melvin R. Laird was named as chief defendant in the suit.

A number of religious groups filed friends of the court briefs opposing the government in its position that the long-established practice of chapel attendance is an important part of the future officer's training. Among them was the General Commission on Chaplains and Armed Forces Personnel, an independent organization which acts as a liaison between many of the major protestant bodies and the Chaplains Corps of the Army, Navy, and Air Force.

Compulsory chapel attendance was upheld by the U.S. District Court in Washington, D.C., in 1970, and was appealed to the higher court by the plaintiffs (originally one West Point cadet and five Annapolis midshipmen).

The Department of Defense could now appeal the case to the U.S. Supreme Court but unless a stay is granted, the appeals court decision puts an immediate end to chapel requirements.

In upholding the regulation earlier, U.S. District Judge Howard F. Corcoran had ruled that there is a crucial distinction between “attendance” at religious services and “worship” at those services. He said requiring attendance is not an establishment of religion.

Chief Judge David L. Bazelon and Judge Harold Leventhal of the U.S. Court of Appeals voted to reverse Judge Corcoran. In a dissent, Judge George E. MacKinnon said the lower court ruling should have been upheld.

Judge Bazelon quoted from the writings of Thomas Jefferson and James Madison in reaching the conclusion that compulsory chapel requirement violates the First Amendment.

“Individual freedom may not be sacrificed to military interests to the point that constitutional rights are abolished,” he said, noting that violations of the chapel requirement at the academies “are punished by reprimands, demerits, punishment marching tours, confinement to quarters, and possible expulsion.”

Judge MacKinnon wrote in his dissent: “. . . It is clear that the First Amendment is not fully applicable in the Armed Forces.” He held that the majority opinions are based on an absolutist interpretation of the First Amendment.”

NEWS in BRIEF

■ The Rev. Hugh G. Carmichael, former executive director of St. Augustine's Center, Buffalo, N.Y., has been named executive director of DeVeaux School in Niagara Falls, to determine whether the school can be used for the education of adolescents who have learning disabilities. This work will include curriculum study, use of properties, staff requirements, and possible collaboration with other institutions. Some preliminary work was done along these lines by James Crosby, Jr., who was headmaster of the school until its closing last year and is now headmaster of Cheshire Academy, Cheshire, Conn. Fr. Carmichael's appointment was made by the Rt. Rev. Harold Robinson, Bishop of Western New York, who is chairman of the DeVeaux board of trustees. The priest has been rector of St. Thomas', Buffalo, since 1967, a post he will resign Aug. 1.

■ With “an expression of confidence in Kemper Hall and in future generations,” Mrs. Stanton Palmer gave 5,000 shares of Snap-on Tools Corp. stock to the Kenosha, Wis. school. Mrs. Palmer is the widow of the late Stanton Palmer, former president of the company, and mother of Rogers Palmer, retired vice-president of the company and a trustee of Kemper. Although the gift carries certain restrictions, the school's trustees are at liberty to use the income for such purposes as they deem appropriate. The Rev. Raymond E. Gayle, headmaster, said the funds will enable the school to expand its academic program and scholarship commitments.

■ Three New York City parishes—St. Bartholomew's, St. James, and St. Thomas—concerned that chaplains should be available to patients around the clock at St. Luke's Hospital Center, have contributed funds to continue a chaplain's position dropped during a recent staff cutback at the hospital. The cutback had been necessary because of a financial crisis at the 762-bed general hospital.

■ In a school where 10% of the student body was black, a black student, Patsy F. Davis, was named valedictorian of National Cathedral School for Girls in Washington. She entered the school in seventh grade, earned many awards, and was graduated *cum laude*. “It is taxing if you are not rich and go to school with a lot of rich kids. I was exposed to a relatively large number of highly motivated people who pushed me to do more. I had to prove myself even more,” she said. Her mother teaches history at Roosevelt High School in Washington and her father, Robert L. Davis, is a landscape architect at the State Department and has foreign service ranking. Patsy, now 17, wants to be a dramatist and a poet.

■ Georgetown University has named the Rev. Kyle M. McGee as a chaplain at the school—the first non-Roman Catholic to be appointed in the history of the Jesuit institution. The black priest, assistant rector of St. Stephen and the Incarnation, Washington, D. C., since 1968, is considered a specialist in urban ministries.

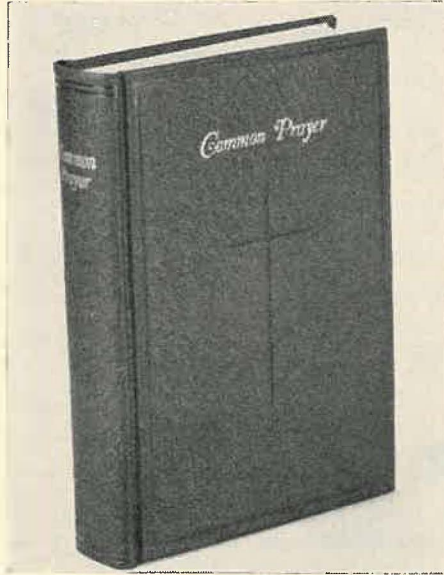
SERVICES FOR TRIAL USE:

By E. A. deBORDENAVE III

WE are not a confessional church. The Thirty-nine Articles with the rest of the Book of Common Prayer give to our Protestant Episcopal Church the closest we get to an official theological position. If the foes of the Thirty-nine Articles win their battle and that part of the Prayer Book is deleted—and there has been nothing to indicate that the articles will be kept—then the teaching, the theology, of the Episcopal Church will be solely given in and through its worship. Indeed, when Thomas Cranmer was commissioned to edit a common prayer book, he took the opportunity to alter the medieval catholicism which he and others were opposing, and being persuaded that his edition was not as reformed as it ought to have been, he and others came out with a new edition, more reformed, more evangelical. I believe that the Standing Liturgical Commission has followed Cranmer's example. Not only have they revised the liturgy of the Protestant Episcopal Church, they have also altered the religion of our church by altering the content of our services. The Rev. Robert Estill, the chairman of the editorial committee of the Standing Liturgical Commission, writing the foreword to *How and Why*, by Al Shands and Barry Evans, says essentially as much. "Some of the prayers," he writes, "seem outdated both in language and in content [italics added]."

As an evangelical, I take issue with many of these changes—not so much from a purely liturgical point of view, for I like many of the structural changes and other innovations, as from a theological point of view. I feel that much of the evangelical religion of the Prayer Book has been repudiated.

I regret the omission of the words, "and the Son," from the Nicene Creed, speaking of the Spirit proceeding from the Father and the Son. The omission shows a mistaken view of the Trinity, one that is repudiated in the New Testament but held by the Eastern Orthodox Church. It is unfortunate if ecumenical zeal takes precedent over New Testament teaching. I regret especially the possible



The 1928 Book of Common Prayer: Much of its religion has been repudiated.

omission of the Thirty-nine Articles. Of those who feel they are out of date, I ask: Which one? The one on the Bible, the Church, election, or good works? They are a great statement of faith of which we should be proud. I regret the fact that with all the Roman feast days added, such as St. Mary the Virgin and Holy Cross Day, the revisers saw fit to leave out our Thomas Cranmer. I am amazed to see the words ". . . in remembrance that Christ gives himself. . . ." This proposition that Christ gives himself over and over again in his sacrifice is explicitly denied in the New Testament.

I find not just a few isolated instances that lean away from our evangelical and reformed heritage but many instances throughout the Green Book. It is a trend. I would label this trend "the phasing out of sin," and it is to this pattern that I wish to direct our attention. I will examine this under three categories: the move away from penitence, the new worthiness of man before God, and the absence of faith for salvation and in the sacraments.

THE movement away from penitence began with the 1967 *Liturgy of the Lord's Supper*. In the *Services for Trial Use* this is seen in the changes accompanying the penitential parts of the three communion services. In the Third Service in the eight rubrics there is no call for confession, not even in the special instructions under

the rubric "proclaim and respond to the Word of God." In the Second Service, confession is optional with no provision for either the Ten Commandments or the Summary of the Law. The Prayer of Humble Access is omitted. In the First Order, confession is called for, but the Ten Commandments, the Summary of the Law, and the Prayer of Humble Access are optional.

Not only is penitence played down, but the opposite note of joy is now emphasized. In the Prayer Book, there is a drama in the communion service in which joy is deliberately placed at the end. We go through the Summary of the Law, the lessons, the prayers, confession, consecration, and then communion before we express the joy that rightfully results from the sequence. This joy and praise are sung in the *Gloria in excelsis*. In the trial services, the *Gloria* is placed at the opening of the service, thus kept from being an integral part of the drama of repentance, reconciliation, and response. And so, while penitence is not encouraged, joy is throughout.

Secondly, the worthiness of man is a new expression in the services which falsely exalts man and lessens Christ. The worthiness of the creature to stand before the Creator is affirmed. Almost those exact words make up a part of an alternate Great Thanksgiving in the Rite II for the Eucharist. This is seen in the liturgical question asked about candidates for ordination, "Is he worthy?", to which the congregation responds, "He is worthy." The same thought is found in some collects, such as the one for the Second Sunday after Christmas which contains this petition: "Make us worthy to partake of his divine life." The most surprising use of this idea I found in *How and Why*, where the authors use it to explain our addressing God as "You" and not "Thou" in worship.

This is a total turnabout from the Book of Common Prayer. The thinking behind the phrases, "O God, without whom nothing is strong, nothing is holy," and "that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will," is central to the religion of the Prayer Book. Our "worthiness" before God is only because of the righteousness Christ imputes to sinners. Christ gives to us life—moral, eternal, physical, and spiri-

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An Evangelical View

tual life. In all things Christ is pre-eminent.

The third alarming sub-theme in the trend away from sin is the underlying assumption that faith is no longer needed for salvation and no longer called for in Baptism and Holy Communion. This is most clearly expressed in a misquotation of John 3:16, given in the service for the Reconciliation of a Penitent. At one point the priest says that God "gave his only Son that none should perish but have eternal life." The Bible says that God uses the criterion that all who *believe in him* shall have eternal life, and revisers have no right to say otherwise. In Holy Communion, Second Order, words of administration are used that almost deny what many of our reformers died for. It has been our position that we eat the flesh of Christ and drink his blood in a heavenly and spiritual manner. "And the mean . . . is faith" (Article 28). They died denying the fact that the wine becomes Christ's blood and the bread becomes his flesh. They—Cranmer, Ridley, Latimer, and many others—said that the bread and wine are figures of the body and blood of Christ and that we do eat his flesh and drink his blood not in our mouths but in our hearts by faith. The words of administration as proposed are "The body of Christ (The blood of Christ) keep you in eternal life." Not only is Christ now made to "give" himself each time in the service, he is not received by faith. We have seen more of this kind of thinking in the recent Anglican-Roman Catholic statement of agreement on the presence of Christ in communion.

This same reasoning is evidenced in the service of Baptism with the Laying-on-of-Hands. In that service, the bishop, or priest, seems to bestow the Holy Spirit automatically when he says at the laying-on-of-hands, "You are sealed with the Holy Spirit." There is the same disregard of faith as not being necessary to receive the benefits of Christ in the sacraments.

The whole content of grace relies on that, for "where sin abounds, grace does much more abound (Romans 5:20)" To shy away from sin and penitence as is done here is to assume the position of the Pharisees to whom Christ said, "The well have no need of a physician. I have come to heal the sick." There is comfort in penitence—the comfort of repentance and forgiveness. The comfort of "worthiness"

is the false idea that we *earn* worth. To distort sin and penitence is to distort Christ. To know repentance and forgiveness is to know the great work of the death of Christ, who died to forgive and to live in the hearts and lives of those who believe in him and who trust in him

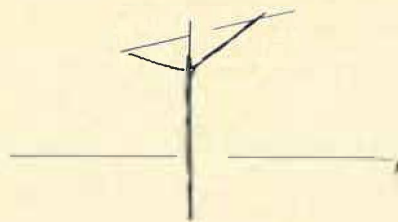
As an evangelical, I take issue with many of the changes—not so much from a purely liturgical point of view . . . as from a theological point of view.

for their salvation. Then the one in whom all the fulness of God was pleased to dwell will be truly known, truly worshipped, and truly glorified.

NO, I am not for sin. But that is the stumbling block of keeping the evangeli-

cal heritage! Nobody ever is "for" sin. We constantly want to dismiss it. This heritage cannot be institutionalized as can much of Anglo-Catholicism. There is nothing in our genes or in the structures of the church that keeps repentance, faith, and scripture alive. The evangelical faith never stands the test of time, as does much of liberal theology. There is nothing "relevant" about confession and conversion. On the contrary, this is God's work and his alone, and he must tell us anew each day and each age. It falls to man to discover golden calves and justifying good works—ways around the sovereign grace of God given through Jesus Christ to those whom he calls through faith.

I regret that one way that God kept these spiritual truths before us—the Book of Common Prayer—is being changed *in content*. I hope and pray that the great strengths and truths of the evangelical faith may be yet held up in the revised Prayer Book. If so, there must be further revisions and greater efforts to keep them, for I do not believe that the revisers of *Services for Trial Use* had these truths in mind.



A Prayer

DEAR LORD, ABOUT MY TALENT:

T oday is all I have
A nother chance to exercise your gift
L et me not forget from whence it came
E ach opportunity—a responsibility
N ever let me doubt your sustaining strength
T imidity will flee if I am truly
glorifying thee.

Marguerite Alice Byars

JACOB, JABBOK AND US

By GEORGE W. WICKERSHAM II

I AM often asked whether or not I believe in the Devil. I find this a difficult question to answer because I do and I don't. If my questioner means some demi-god or demi-gods especially endowed to mislead the children of men, I don't. If he means a power within me which tends to make of me an intolerable person, I do.

Psychiatrists will tell you that in each one of us there are enough destructive urges to account for almost any type of socially delinquent behavior. Add to this the fact that we are all born self-centered, and you can readily understand why, when left alone, we become monsters: cruel to begin with, self-seeking to end with. The horrors which humans have perpetrated on one another over the centuries provide ample testimony to the reality of the demon within us.

The strange thing is that we are not conscious of the existence of this beast for some years. As a child, I was simply not aware of him. But my mother was. Looking back, I was appalled at some of the attitudes which I took, some of the deeds which I did. When did I begin to suspect that all was not well within me? When did I begin to realize that I was not the perfect angel which I had assumed that I was?

I honestly do not remember, but I do remember that it was hastened by an increasing awareness of God. Just sitting in the pews before divine service was enough. Whatever was coming during the next hour, I knew that I needed it. And those early communions—how awesome they became!

Thus I learned to wrestle with myself. No horned Satan was necessary. I had trouble enough in my own soul to keep me more than busy.

TO tell the truth, I am still busy, very busy, wrestling with that same multi-headed monster who lives in me. The wiser I get, the smarter he becomes: new tricks every day, with old ones thrown in when I least expect them. The awful fact remains that I can never rest on my laurels. I am two people and the two are continually at war.

Casting my eye back over what span

of years has been mine, it seems apparent that there is one great big reason for this. That reason is simply that there is not one wrestling match going on in my life, but two. Further: one would be unnecessary but for the other. If God would only let me alone, I would not have to bother with fighting the demon.

Jacob and me. To deceive my father, cheat my brother, and outsmart my uncle would seem like the normal thing to do—and might even be rather fun. I have no doubt that Jacob found it so, and there are indications in Genesis that some of his descendants took pride in his cunning. Indeed, there is a good deal in Genesis which we find questionable, to say the least. But here is a place where the book goes beyond the tribal prejudices even of its own time, let alone Jacob's, and gives us a glimpse of life as it really is. In the tale of Jacob wrestling with God, we are plumbing the depths.

Fear of his brother's revenge was enough to make Jacob divide his company in two, so that one half might escape if Esau fell on the other. Hope of mollifying the offended brother was enough to cause him to set up the elaborate procession of gifts which were to go before him as he approached the family estate. But nothing could make him face the simple fact that he was a liar and a cheat, that is, nothing save the insistence, the unrelenting pressure, of God alone. And this is how it is with all of us.

There at the stream Jabbok, he finally faced the reality that he, Jacob, was a stinker. Ye gods, how many of us put it off! The so-called "still small voice" becomes such a roar that our whole lives are devoted to trying not to hear it. You think that some people are remote? They are not remote, they are bothered. You think that others are touchy? Wrong

diagnosis again. Not touchy, just fearful. So many mortals are fleeing from God, or trying to. At the stream Jabbok, Jacob stopped running away.

It is an antique story. It has many elements of the primitive, including the angel's aversion to daylight. It is thoroughly anthropomorphic. It is connected with dietary customs: a superstition about eating "the sinew of the hip which is upon the hollow of the thigh." It is all of these things. Still, in its raw Old Testament way, it rings the bell of reality. God just will not let us be monsters. At least he will not let us be monsters in peace.

THERE is an atmosphere of dread hanging over the scene at Jabbok in the story of Jacob. He sends his entire entourage across the stream, including his four wives and his eleven children and "everything that he had." Then the narrative states starkly, "Jacob was left alone." Foreboding.

We all know that earthly power and possessions are of no avail when we come to settle things with the Ultimate. We also know that somebody is going to be cut down to size and that that somebody is not going to be Him. Terror.

But the odd thing about wrestling with God is that by losing, you win. The whole purpose is to get him to change you. This, of course, is exactly what he wants to do, but you have to want him to do it enough to fight for it. So you must hang in there. You must absolutely refuse to let go until you get that blessing.

Thus in the process of taking a terrible beating, Jacob actually prevailed. This is the meaning of the change of his name, a Hebrew sign for a change of character. He limped away from the encounter, definitely a humbled man, but that is just the point: you have to be abased before you can abound, you have to lose your life before you can save it. The wise and mellow Israel of the succeeding pages of Genesis bears little resemblance to the scheming Jacob of the previous ones. His battle had been decisive.

We wrestle with the demons, as the Epistle to the Ephesians poetically points out, and we wrestle all of the time. But we do not stand a chance with our wily opponents unless we have first come to grips with that mysterious Antagonist whom Jacob met at the stream Jabbok many years ago.

Prayer of Poet

I give thee thanks
for pencils, Lord,
But especially, I give thee
great thanks for erasers.

Judy Sternbergs

*The Rev. George W. Wickersham II, D.D.,
is rector of St. Luke's Church, Hot Springs,
Va.*

EDITORIALS

The Church's Priorities

A FEW weeks ago a staff reporter for *The Wall Street Journal*, Laurence G. O'Donnell, reported (in *WSJ* May 19) on the response of General Motors Corporation to the effort of some church leaders to influence GM business operations in South Africa. He offered this comment: "Even as it seems to be having less and less of an impact on American families, the church is gaining more and more of an impact on American corporations."

To many it may come as news—either good or bad news, according to their own predilections—that the church has any notable impact on American corporations. "Impact" is a strong word. But Mr. O'Donnell submits facts in evidence that some corporation leaders, whether for conscience' sake or public relations' sake, are listening to what the church leaders have been saying about the special responsibility of those who do business in South Africa. Mr. O'Donnell should know. Let us accept, then, that there is such an impact.

This granted, we pass to the nub of his statement: that as the church's impact upon the corporations grows, its impact on American families weakens and wanes. Mr. O'Donnell does not suggest that there is any connection between these two developments; it isn't his subject. We are making it ours, and offer our opinion as follows:

First, there is no *necessary* connection between these two developments on the corporation and family fronts. Growth in the one impact does not cause or necessitate diminution in the other. The two impacts in the two different areas, such as they are, are mutually independent; so that if you deplore the failure on the family front you cannot logically attribute it to the success on the corporation front as the efficient cause of the failure.

However, any church, like any society or person, must set priorities among its operative concerns at any given time. The Episcopal Church has chosen to concentrate on its corporate impact upon society rather than on its pastoral impact upon families and persons. This began at the 1967 General Convention, with the establishment of the General Convention Special Program for the political empowerment of poor and oppressed minority groups. Not only this program but the philosophy behind it was officially embraced and was made the priority principle of this church. At the South Bend and Houston conventions it was ratified, confirmed, strengthened, and extended in its application. It is the priority principle now in full control of the church. Its essence is corporate impact upon society as such, as distinct from pastoral impact upon families and persons as such.

Defenders of this principle may heatedly, and rightly, protest that the one concern (for social impact) does not preclude or exclude the other concern (for personal impact). Ideally, we can have both; we are not forced to make an either/or choice between the two. A Christian church or person can love and serve men collectively and man individually, both together; and indeed this is the calling of the Christian church or person.

In practice, however, we must set priorities in any given time and situation and concentrate on them, while trying not to leave undone our other clear and acknowledged duties. And since 1967 the Episcopal Church, officially, institutionally, for better or for worse, has concentrated upon its corporate impact upon society rather than upon its pastoral impact upon families and persons.

That this is a correct statement of the case will be clear to anybody who will study the Episcopal Church's program and budget. The money goes where the concern is; and the various social-action programs are where most of the money goes, apart from what is spent for institutional self-maintenance. Programs of Christian education, counseling services, evangelism, care of the elderly and others in personal need, Christian mission—these are by no means abandoned; but they are down on the priority list, not up. They get what's left after the priority programs get theirs, and as a rule it isn't very much.

If you are unhappy about this present ordering of priorities, don't blame it all on the Presiding Bishop and the Executive Council staff. Such priorities, with the programs and budgets for their implementation, are adopted by the General Conventions. The PB may propose (and he proposed this one), but the GC disposes. The same is true, of course, if you approve the present priorities. Whether you want them repealed, or want them ratified and continued, your best bet is to find out who will represent your diocese in the 1973 General Convention and butter them up, or twist their arms, or do whatever you tactically do when you want somebody to vote right—*i.e.*, your way.

For our own part, we have deplored the present ordering of priorities since its establishment and we continue to do so. We earnestly hope that they will be changed at Louisville, and that the church will there choose to concentrate upon its pastoral, evangelistic, and prophetic ministry to its people, and mission to the world. May Oliver Goldsmith in *Paradise* forgive us for partially amending a line of his to read

*Ill fares the land, to hast'ning ills a prey,
Where programs multiply, but men decay.*

It is in such a land that the church in America today must preach the Gospel to the poor, and in the Spirit and power of her Lord heal the brokenhearted, deliver the captives of sin, open the eyes of the blind, and turn the hearts of the disobedient to the wisdom of the just.

The Soul at Sea

Sargasso Sea behind me now;
The waves resound to pounding prow.
The windy deck slants neath my feet;
Muscles feel hard tug of sheet.
No port I see, no harbor near,
Yet sails my soul and knows no fear.
In joy I ride the open sea
For 'tis the Christ that buffets me.

Lee Churchill

Book Reviews

RELIGION AND THE NEW MAJORITY. By Lowell D. Streiker and Gerald S. Strober. Association Press. Pp. 202. \$5.95.

Like Dean M. Kelley's *Why Conservative Churches Are Growing* [TLC, June 18] this book is a study of the religious situation as it is in the U.S. today, although *Religion and the New Majority* deals more specifically with the religious-political situation. Lowell Streiker and Gerald Strober examine such matters as Middle America, Fundamentalism and Middle America, Richard M. Nixon as an evangelical Quaker boy who made good (and continues to make good) in the politics of this nation; and, through all and above all, Dr. Billy Graham as "Prophet, Priest, and Quintessential Middle American."

Whether you are Middle American, Nixonian, Grahamic, or quite the opposite, or something else again, if you want to understand the theological and spiritual anatomy of the Middle Americanism which prevails in this nation today, you will find this book very helpful. Messrs. Streiker and Strober know their subject, and handle it exceedingly well.

◆
SHRIVEN SELVES. By Wesley A. Kort. Fortress Press. Pp. 149. \$4.50 paper.

An in-depth analysis and interpretation of the works of five contemporary writers is to be found in *Shriven Selves*. In each chapter one major work is discussed in terms of its dominant literary elements and the terms of the problems with which the narrator or principal character is struggling (specifically religious), and in relation to other major works of Wesley A. Kort. The book is suitable for students, clergy, teachers of religious and non-religious contemporary comparative literature. Not for the general reader.

In J. F. Power's *Morte D'Urban*, with its catholic attitude, Kort discusses the church's conflict with human power within and outside the church.

Peter De Vries's *The Blood of the Lamb* and its Dutch Reformed background of characters is handled with the question of transcendent power and its relation to human need and desire: "What a person most deeply needs is contradicted by what his world allows."

John Updike's *The Centaur*, Lutheran in emphasis, is explored from the aspect of the problems of vocation.

Bernard Malamud's *The Fixer* has a Jewish nature to its fictional world. Kort points up the Death-of-God theology and dissatisfaction with Jewish covenant theology: "Moments in contemporary life when the word of God seems inappropriate and lacks meaning."

Finally, in William Styron's *Confessions of Nat Turner*, Kort analyzes the dynamics of revolution with a more mythical vision: "Social revolutionary events are transmuted into individual and psychological experiences."

ANN MARTIN
Trinity Church, Tulsa, Okla.

◆
MEDITATIONS ON A THEME: A Spiritual Journey. By Metropolitan Anthony Bloom. Mowbrays. Pp. 125. 60 p. net, paper.

The 125 small pages of *Meditation on a Theme: A Spiritual Journey* completely belie the spiritual depth of the contents! The book begins with a sort of prelude, "Preparation for the Journey," or "Girding our Loins," followed by a number of meditations on events or parables recorded in the gospels, and concluding with a chapter called "The Goal," which is a face-to-face meeting with the crucified and risen Christ, and an earnest call for us to take up our crosses and follow him. Any person who can read through these pages without feeling a few pricks to himself must surely be endowed with an impervious spiritual shell!

Metropolitan Anthony, Exarch of the Moscow Patriarchate in London, seems to this reviewer to be carrying on the high line of Orthodox spirituality which has been exemplified in the past by such luminaries as Sts. Tikhon of Zadonsk and Seraphim of Sarov, and by the writer of *The Way of a Pilgrim*. The book is rich in quotations from holy scripture and from the Fathers of the church. It is earnestly recommended to all, clergy and laity, who are willing to take a deeper look at their spiritual lives—in Lent (if one needs a special excuse) or at any time during the year!

(The Rev.) MERRILL A. NORTON
St. Luke the Evangelist, Mulberry, Fla.

◆
FREDERICK DENISON MAURICE: Rebellious Conformist, 1805-1872. By Olive J. Brose. Ohio University Press. Pp. 308. \$12.50.

The turbulent, anxious middle decades of the 19th century were blessed with the life and thought of Frederick Denison Maurice, a sort of latter-day Occam whose vision of a Christocentric church cut through the polemics of church parties, higher criticism, and Benthamite utilitarianism, to effect a synthesis for which the 20th-century church is greatly in his debt. That debt is being acknowledged this year by a spate of centennial celebrations in this country and abroad.

The centennial year has also brought *F. D. Maurice: Rebellious Conformist*, a new biography of Maurice which attempts to unravel the web of theological and philosophical premises which con-

tributed to the making of Maurice. Hence, the biography develops not so much a life of Maurice as an intellectual history tracing the various influences and the mental callisthenics which enabled him to abandon his father's 18th-century Unitarianism, reach the unswerving conviction that "Christ is in every man," discover that the key to institutional truth was to be found in the Thirty-nine Articles, and assume the responsibility of gadfly to all parts of a divided Anglican Church. Maurice was a complex man and any book which seeks to penetrate this complexity is unlikely to be anything less than complex itself.

Prof. Olive Brose's book is not the sort of thing to pack along on one's summer vacation for light reading between hook baitings. Nevertheless, it is an important contribution to Maurician scholarship: all of the major phases and major works of Maurice's life are painstakingly scrutinized in the context of the man and the times through extensive use of contemporary documents. The scholarly apparatus provides a particularly rich vein for Maurice students to explore, and bears witness to the fact that Prof. Brose has done her homework. She knows her subject well. Perhaps too well, for one puts the book down with the suspicion that the hours spent pouring over Maurice's writings have been as laudanum to the author's rhetorical sensibilities.

ROBERT G. SCHWARTZ, JR., Ph.D.
Central Missouri State College

◆
CRISES OF THE REPUBLIC. By Hannah Arendt. Harcourt Brace Jovanovich. Pp. 240. \$6.95.

In her field of political philosophy, Dr. Hannah Arendt has few peers, and in *Crises of the Republic* she is at her best. In it she deals, extensively and intensively, with these four subjects in turn: Lying in Politics, Civil Disobedience, Violence, and Politics and Revolution. Miss Arendt is so objective a scholar, and so comprehensive a thinker, that she commonly deals with a controversial subject in such a way that the reader finds it very hard to decide where she stands on the issue. This is one of several reasons why she is so helpful to the reader who is trying to reach an informed position of his own. Like all of Hannah Arendt's writing, this is not easy reading, but for anybody who is prepared to think hard it is a hundred-fold worth whatever mental sweat it requires.

◆
TIME INVADES THE CATHEDRAL: Tensions in the School of Hope. By Walter H. Capps. Fortress Press. Pp. xxiv, 152. \$3.75.

Dr. Walter Capps attempts an assessment of that theological movement commonly called the "hope school," whose chief proponents he recognizes to be Ernest Bloch, Johannes Metz, and, of course, Jürgen Moltmann of Tübingen, who contributes a brief forward to *Time*

Invades the Cathedral. Capps, acknowledging that his Lutheran training engendered in him both respect for and suspicion of systematic ways of thinking, admits that the later Whitehead exercised an ineradicable influence over his image of the cathedral invaded by time, the static encountering the dynamic, the "vertical" placed in jeopardy by the "horizontal". He expounds a favorite theme of the hope school: there are really two "formative dispositions within the Christian religion"—world-renouncing and world-affirming. Then are Christians too hidebound by a "God above" conceptualization to be able to accept the *Gott vor uns* one that Metz commends, which Capps somewhat boldly translates "God ahead"?

The very candor and skill of Capps' exposition seems to the present reviewer to let the philosophical cat out of the theological bag. Much of the thought of the whole movement is vitiated by the presupposition that the world-renouncing and world-affirming dispositions are in fact each self-sustaining and separable. In fact, there has never been a world-renouncing disposition that was not also a world-affirming one and *vice versa*. The tension between the two dispositions is essential to the genius of Christianity and belongs to the secret of its incalculable power in human history. No cathedral uninvaded by time could ever have stood long enough for anyone to write even a shorter book than the *Theologie der Hoffnung*. Catholic tradition is full of the antinomies that have sustained and fostered the incomparable life of the church. For example, there has never been, nor could there be either, a purely contemplative or a purely active order, a mysticism without asceticism, a faith without thought, a sense of history without a sense of hope. Peter's bark could have carried no binnacle, nor indeed could it have found wind to set sail on the motionless Eleatic waters that are the fiction of an ahistorical contemporary mind. No surviving cathedral has ever been untempest. The church, like Moses's bush, has continuously burned; *nec tamen consumebatur*.

(The Rev.) GEDDES MACGREGOR, D.Phil.
St. Paul's Cathedral, Los Angeles

◆
THE PREACHER AND THE NEW ENGLISH BIBLE. By Gerald Kennedy. Oxford University Press. Pp. 183. \$5.95.

It is difficult to assess this book. To begin with it has nothing to do with what the title would lead you to believe: *i.e.*, Bishop Gerald Kennedy giving us some insights on preaching through the fairly recent NEB translation. Any version could have been used (with corresponding change in the title) for all that we find are sermonettes/vignettes presented by the author that are not singularly related to the translation used. Secondly, it is not the *New English Bible* at all for all that we have are selected texts from the

four gospels (the OT, Apocrypha, and the remainder of the NT are not included).

If a person were an enthusiastic devotee of Bp. Kennedy, I imagine that he would be inclined to purchase *The Preacher and The New English Bible* at the published price; but I cannot eliminate from my appraisal that the title is an absolute misnomer and that purchasers will be stung unless they peruse it first. At one point Bp. Kennedy (p. 8) equates "The Cure of Souls" with counseling ("today we call it counseling"). Counseling is a part of the "cure of souls" but there is so much more in historic catholic understanding of this phrase; they are not equals or synonyms and people should not be falsely informed into thinking they are.

(The Rev.) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

◆
CHRISTIANITY AND THE CLASS STRUGGLE. By Harold O. Brown. Zondervan. Pp. 219. \$1.25.

Harold O. Brown, who is associate editor of *Christianity Today*, analyzes the contemporary religious and social problem in terms of the class struggle and presents a Christian solution in this book. The concepts of "struggle" and "class" are developed from their Darwinian and Marxist backgrounds and expanded to include most of the major divisions of mankind. Satan is conceived of as the "Divider" of humanity into economic classes, racial groups, the young against the old, and male against female. Christ is presented as the one through whom the warring divisions of the human family can find reunion and reconciliation. "What is necessary, then, is to deepen the believers sense of his distinctive identity as a Christian and to make it stronger and more profound. If this is done, reconciliation between Christians of different classes and backgrounds will not be difficult. With this as a solid foundation, the Christian brotherhood can work for the reformation of society and the conversion of individuals.

Christianity and the Class Struggle is specifically recommended for those seeking to develop a rationale for social action amongst individualistic evangelical church groups. Its scope appears to be limited to this rather small circle. The clash between Christians, for instance, in Northern Ireland, seems to indicate that both the problem and the solution are more profound than the author contemplates.

(The Rev.) JEROME F. POLITZER
St. John's Chapel, Del Monte, Calif.

◆
THE ETHICS OF MARTIN LUTHER. By Paul Althans. Trans. by Robert C. Schultz. Fortress Press. Pp. 160. \$8.95.

The Ethics of Martin Luther, a companion volume to Paul Althans's earlier work, *The Theology of Luther*, is an ex-

cellent comprehensive compendium of Luther's ethical thought and teaching, written by one of the world's best-known authorities on Reformation studies. It is generously documented with numerous quotations and references from practically all of Luther's works and provides an excellent little handbook to Luther's ideas and interpretations on ethics. Althans discusses Luther's view of justification by faith as fundamental to the Christian view, examines his understanding of Law and authority as basic in Christian action, and then proceeds to delineate his teaching on government, love, marriage and parenthood, work, property, business and economics, and the state. His chapter on "The Two Kingdoms and the Two Governments" is worth the price of the book. It is a detailed analysis of Luther's understanding of the interrelation between the Kingdom of God and secular government, based upon his examination of scripture. At a time when we are especially bewildered by the same issue in our day, it provides a refreshing and helpful resource for reflection upon the moral dilemmas implicit in our political and military involvements in areas of international tension and war.

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

◆
TO ME IT'S WONDERFUL. By Ethel Waters. Harper & Row. Pp. 162. \$5.95.

To Me It's Wonderful is an autobiography of Ethel Waters, theater star and popular singer, "set down" by two of her "children," Eugenia Price and Joyce Blackburn, who listened to Miss Waters as she read from notes.

The story is stranger than fiction. It tells about a black child from a ghetto in Chester, Pa., born of a 12-year-old mother who had been raped. This girl went on with little formal education to success as an actress in Hollywood and Broadway. At the age of 61 she turned her back on this impressive career and has attained international prominence as a valuable member of the Billy Graham crusades. On stage and screen as well as from the crusade platform her theme song, learned in childhood, has been "His Eye is on the Sparrow." In fact, Miss Waters is the "Sparrow" personified. She sang this song 501 times in the cast of "The Member of the Wedding."

Her accomplishments were hard won both externally and internally. Faced with prejudice on account of her color, hampered by lack of education and not knowing a note (or ever learning one), she fought her way upward by singing wherever and whenever she found an opportunity, becoming one of the first of her race to be a member of an integrated cast on the stage. At the age of 12 she was converted in a small colored church in Chester, Pa. "The peace, light, and happiness" which she then experienced were clouded over shortly after by a fight

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WANTED: Experienced woman teacher for position of principal in girls' boarding school. Reply Box M-881.*

WANTED: Women teachers for small Episcopal girls' boarding school in midwest. High school English, French, Spanish, maths, science, commercial, and P.E. Grades 7 and 8. Reply Box M-882.*

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EXPERIENCED PRIEST, former church musician with cathedral background, desires correspondence with rector of altar-centered parish, who would welcome the assistance of older man with a "regular" approach to the worship and life of the Church. Reply Box M-910.*

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at church with a girl who, with pointed finger nails, made deep gashes in her cheek. For nearly 50 years the hate she felt for the girl kept her from enjoying the peace of God and engaging in church activity. She read the Bible, finding comfort particularly in Psalm 71. She prayed, and listened to sermons over the radio.

In spite of her great success as an actress she felt no happiness because she seemed to be so far from God and did not know how to get back to him. The great change came in 1957 when a friend gave her tickets to Billy Graham's crusade in Madison Square Garden, New York. She had wondered whether Dr. Graham was genuine. She was soon convinced of the sincerity of his earnestness. Being given a seat in the choir and being asked to sing "Sparrow," she at last found peace and the fulfillment of her life in giving herself entirely to the Lord in his service.

To Me It's Wonderful is a heart warming story of a 76-year-old woman whose joy in the Lord is almost overwhelming. (The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

◆
THE COMING OF AGE. By Simone de Beauvoir. Putnam. Pp. 585. \$10.

This may be the most important and valuable of all modern books on the subject of old age. Its author is France's leading woman in philosophy and literature. Its implicit thesis is that society usually treats old folk shabbily or worse, and that most people find old age hell on earth, or at least hopeless misery. If you want complete information on this subject, drawn from all cultures and all ages to date, you will find it presented in beautiful array between these covers.

There is one grievous defect: Simone de Beauvoir simply disregards the role of religion, and its responsibility for making any age of man a blessing. She has great wisdom and compassion, but evidently no religion. One person whom she quotes as saying that "as the body wanes, so the soul rises to its apogee" she accuses of "mystical twaddle" which is also "indecent" (p. 316). If people know and love God, they face old age, and experience it, knowing that "the best is yet to be." There is no recognition of this in the book.

But despite this one defect *The Coming of Age* is a great book. Christians can add the knowledge it provides to the wisdom their faith provides.

Mass Evangelism

America has two deities —
God and Mammon.
We have won the world
for Mammon.

Robert Hale

PEOPLE and places

Appointments Accepted

The Rev. John S. Adams, former curate, Church of the Atonement, Tenafly, N.J., is rector of St. Andrew's, Millinocket, Me.

The Rev. Richard Andersen is rector of St. Elizabeth's, Ridgewood, N.J.

The Rev. Ernest C. Biller, former supply priest, All Saints', Wheatland, Wyo., is in charge of St. Alban's, Laurel; St. Thomas', Hardin; and Good Shepherd, Bridger, Mont.

The Rev. Jeffrey P. Cave, former member of the staff, Church of the Epiphany, New York City, is to be a canon on the staff of the National Cathedral, Washington, D.C., Sept. 1.

The Rev. Donald A. Fox, former curate, St. John's, Olympia, Wash., is to be curate, St. Thomas', Medina, Wash., Sept. 1.

The Rev. Douglas J. Hadley, former curate, St. Elizabeth's, Burien, Wash., is associate priest, Church of the Epiphany, Seattle, Wash.

The Rev. Terrence Keefe, former priest in charge of churches in Banner and Kimball Counties, Neb., is rector of All Saints', Sterling, Colo.

The Rev. John Lathrop, deacon, is assistant, Trinity Church, Columbus, Ohio.

The Rev. Robert B. Lucent, former priest in charge of St. Francis', South Sioux City, and All Saints', Winnebago, Neb., is priest in charge of St. Paul's, Indian Mission, Sioux City, Iowa. Address: Box 895 (51102).

The Rev. George Martin, former part-time assistant, Holy Trinity, Lincoln, Neb., and graduate student at the University of Nebraska, is to be assistant, All Saints', Omaha, Neb., Sept. 1.

The Rev. John S. Paddock, deacon, is assistant, St. Edward's, Columbus, Ohio.

The Rev. Peyton E. Splane, Jr., former rector of Christ Church, Bastrop, La., is vicar of St. Matthew's, McMinnville, Tenn. Address: 118 Cherry Lane (37110).

The Rev. S. James Steen, former curate, St. Thomas', Medina, Wash., is on the staff of Trinity Church, Princeton, N.J.

The Rev. Allan R. Wentt is rector of St. Philip's, Columbus, Ohio.

The Rev. Robert A. Whitlock is curate, Christ Church, LaCrosse, Wis.

The Rev. William H. Wood III, former assistant, St. John's, Roanoke, Va., is associate rector of St. David's, Valley Forge Rd., Radnor, Pa. 19087.

Reception

The Rev. John Joseph Negrotto, former Roman Catholic priest, was received as a deacon by the Bishop of Newark, June 17.

Dioceses

Louisiana—The Rev. Alan Robson, former press officer for the United Society for the Propagation of the Gospel, is rector of St. Mary's, Chalmette, La., and on Sept. 1, will become editor of the diocesan paper, *Churchwork*.

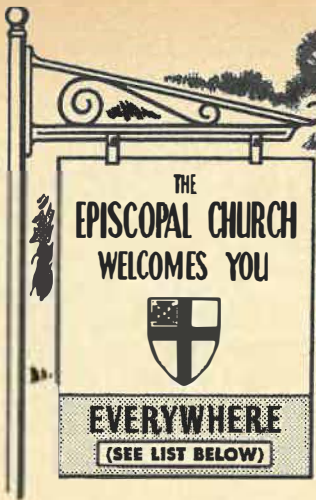
Deaths

The Rev. Roy Johnson Riblet, 37, retired priest of the Diocese of Newark, died June 6, in Ocala, Fla. His home was in Summerfield, Fla. Survivors include three daughters, one son, grandchildren, and great-grandchildren.

Amerlia Dorothea Beyer Ahrens, 99, widow of the Rev. August D. Ahrens and communicant of All Saints' Church, Scotch Plains, N.J., died June 17, in Hackettstown, N.J. She was a member of the parish altar guild, and taught the ecclesiastical embroidery class. She was a 1901 graduate of the St. Barnabas' Hospital School of Nursing, Newark. Survivors include two sisters.

Mrs. Roger Mills Nall died June 22 in Roanoke, Va. Survivors include her daughter, Mrs. William H. Marmion, and several grandchildren. A memorial service was held in St. John's Church, Roanoke.

The Living Church



GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

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

SANTA BARBARA, CALIF.

TRINITY State & Micheltorena Sts.
The Rev. Richard Flagg Ayres, D.D.
Sun Masses 7:30, 9 (1S & 3S), 11

DENVER, COLO.

ST. MARY'S 2220 S. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Fri, Sat; Wed 5:30

DANBURY, CONN.

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

NEW LONDON, CONN.

ST. JAMES' 121 Huntington St.
The Rev. H. Kilworth Maybury, r; the Rev. John F. Flora III, c
Sun HC 8, 9:15 (Sung), 11 (Choral)
Seat and Burial Place of Bishop Seabury

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7 & 8, Service and Ser 10:30; Daily 10 HC, Wed, HD, 1S & 3S 10:30

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.
The Rev. Robert Caldwell, r
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

ATLANTA, GA.

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CHURCH OF THE MEDIATOR 10961 S. Hoyne Ave.
The Rev. Wm. D. McLean III, r
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & HD

GRACE

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

DANVILLE, KY.

TRINITY 320 West Main St.
The Very Rev. Edgar C. Newlin, r
Sun HC 8:30, MP 11; 1st Sun HC 11

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

LOWELL, MASS.

ST. ANNE'S Merrimack and Kirk Sts.
Fr. Marshall Hunt, r; Fr. K. Gordon White, c
Sun 8 & 10; Wed 12:10 & 7. Consecrated in 1825

SPRINGFIELD, MASS.

ST. PETER'S PARISH 45 Buckingham St.
Sun Mass 7:30, 9:30; Mon, Tues, Thurs 6:15; Wed, Fri 12 noon; Sat 9, 5:30; C Sat 4:30

GRAND RAPIDS, MICH.

ST. MARK'S 134 N. Division (Downtown)
The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

INTERNATIONAL FALLS, MINN.

HOLY TRINITY Highways 11 & 71 at 9th Ave.
The Rev. Frederick K. Smythe, r
Sun HC 8, 10 (MP 2S, 4S), 12 (1S), Thurs 7:30

BRANSON, MO. (Lakes Table Rock, Taneycomo

SHEPHERD OF THE HILLS & Bull Shoals)
Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10

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

MILES CITY, MONT.

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

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 9:15, 10:45 (High)

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 10; Weekdays 8

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

(Continued on next page)



GRACE CHURCH
UTICA, NEW YORK

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

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

RENO, NEV.

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

BEACH HAVEN, N.J.

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

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
(Serving Neptune & Ocean Grove)
The Rev. D. Stewart Alexy, r
Sunday H Eu 8 & 10; Wed 10 & Healing; HD 5:30

HOPE, N.J.

ST. LUKE'S High St.
Sun HC 7:45, MP 11 (1S & 3S HC); Wed EP 8;
Thurs HC 9:30

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

SEA GIRT, N.J.

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

VENTNOR CITY, N.J.

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

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, DD., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. M. Bowman, v; the Rev. D. Riley, ass't
Sun H Eu 10; Wed H Eu 9:30; Sat H Eu 7

NEW YORK, N.Y.

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

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. Donald R. Goodness, r
Sun 8, 11; HC Tues, Wed, Fri 8; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S); Week-
days HC Tues 12:10, Wed 8 & 5:15; Thurs 12:10
& Healing; Saints' Days HC 8; EP Tues & Thurs
5:15; Church open daily 8 to 6

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
Sun Masses 7:30, 9, 10, 11 (High); EP & 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, 10 Sung Eu & Sermon; 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 10:30-11

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

The Living Church

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WATKINS GLEN, N.Y.

ST. JAMES' U.S. Grand Prix Town
The Rev. Alton H. Stivers, r
July-Aug. Sun HC 9; Wed HC 9:30

YONKERS, N.Y.

ST. JOHN'S, TUCKAHOE 100 Underhill St.
The Rev. Osborne Budd, r
Sun Ser 8 & 10

SYLVA, N.C.

ST. JOHN'S Jackson St.
The Rev. Reginald Mallett, II
Sun HC 8, MP & HC 11

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
Mt. Resurrection Monastery (Soc. of St. Paul)
Off U.S. Highway 26 near Mt. Hood
Sun HC 9:30 Daily Office, HC 6:30

PHILADELPHIA, PA.

CHRIST CHURCH 2nd above Market
The Rev. Ernest A. Harding, D.D., r
Sun HC 9, MP 11 1S HC

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

VALLEY FORGE, PA.

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

WESTERLY, R.I.

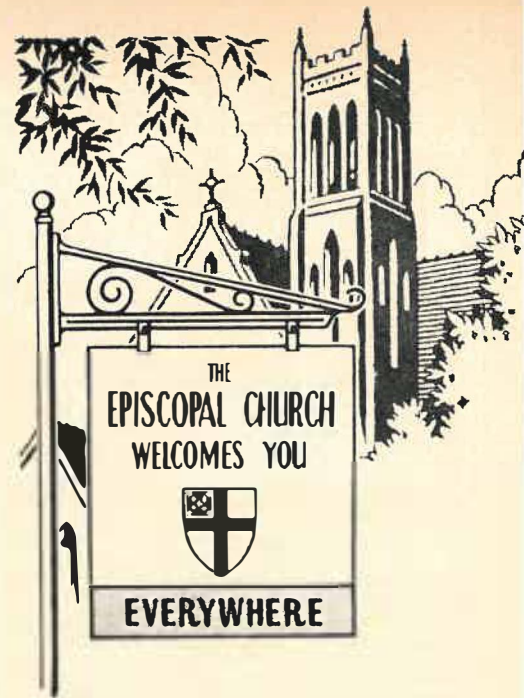
CHRIST CHURCH 7 Elm St.
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

CHARLESTON, S.C.

ST. PHILIP'S 142 Church St.
The Rev. Canon Samuel T. Cobb, r
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat
8:30



FORT WORTH, TEX.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Daily as announced

STAUNTON, VA.

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

ASHIPPUN, WIS.

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

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
The Episcopal Church in Bay View
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



TRINITY CHURCH
SANTA BARBARA, CALIF.