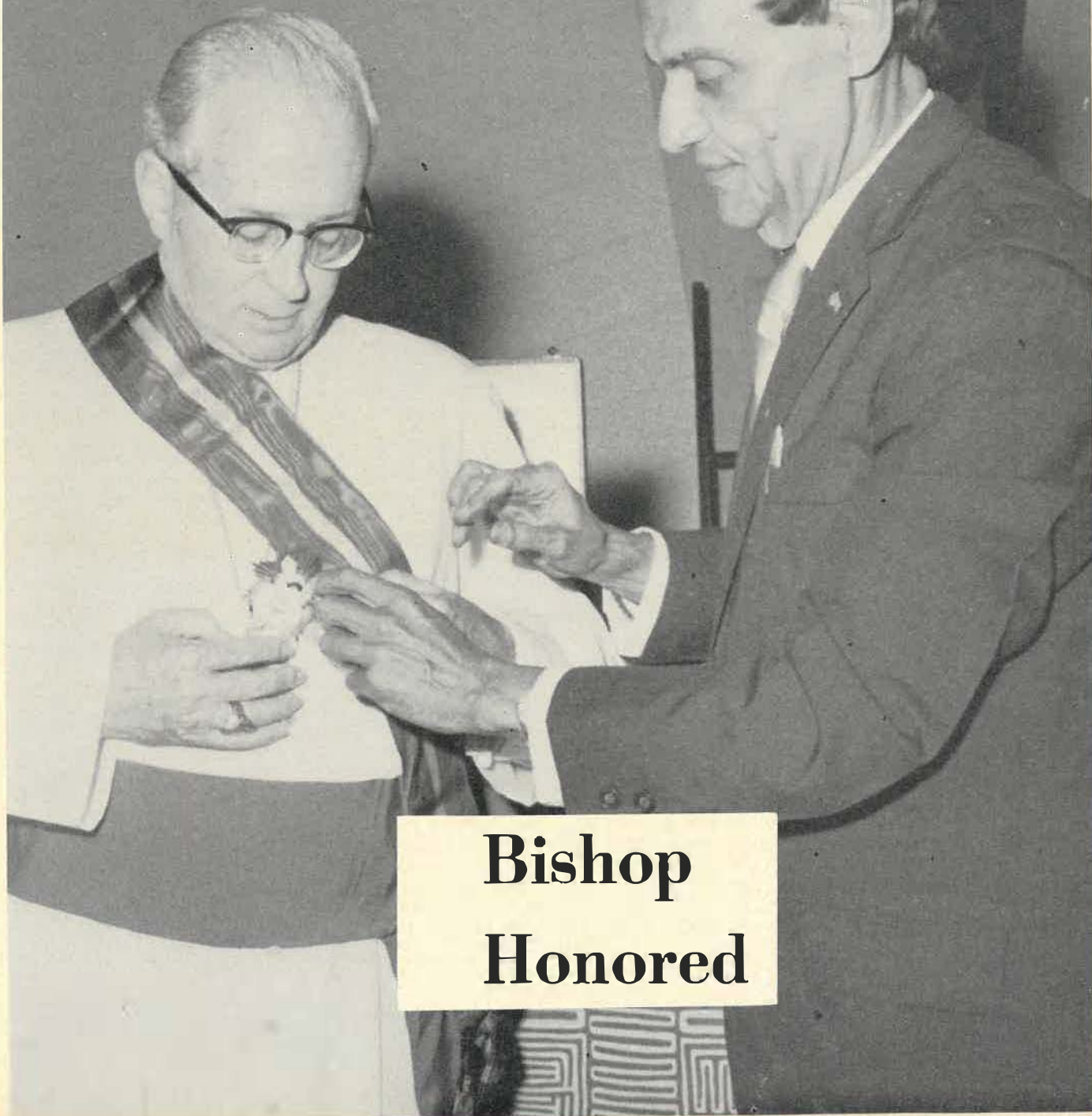


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Around  **& About**
— With the Editor —

READER L. H. has been having a fuss with his bishop about two verses in St. John 17, the passage commonly referred to as Christ's great high-priestly prayer. Some time ago he complained to his bishop about the prayers for all heads of state and civil authorities (not just all Christian rulers), and for the world as such, which are in the Great Intercession in Service One in the Green Book. L. H. quoted St. John 17:9, in which Christ tells the Father that he is praying not for the world "but for those you have given me, because they belong to you." He feels that if Christ did not pray for the world (assuming that this is what the verse he quoted means) then neither should we. The bishop replied that this whole chapter cannot possibly be historical—meaning that we may not assume that it contains the actual words of Jesus. But then, L. H. reports, he heard his bishop deliver an impassioned appeal for Christian unity, quoting Christ's prayer "that they all may be one, Father, even as you are in me and I am in you." You guessed it if you didn't already know it—this favorite text of ecumenists is also in that chapter that "cannot possibly be historical" (St. John 17:20).

L. H. wants my opinion. It is that each of them is partly in the right and both are in the wrong. L. H.'s objection to the prayer for all rulers, even atheists and heathen, and for all the world of men and other creatures, is wrong, for two reasons. First, the whole context of Christ's petition "not for the world" but for those whom God had "given him" makes clear that this is a *special* but not *exclusive* intercession. If your child lies very sick you may pray especially for him, rather than for all children in general, but surely you are not *excluding* from your concern all other children. Secondly, as William Temple pointed out in *Readings in St. John's Gospel*, Christ is here *asking* the Father about those whom he has given him, in a way that at the moment he does not need to ask about the world in general. He is soon to die and to leave them, at least as a man leaves his friends on earth when he dies. But the Father has given them to him. What will they do, how will they fare, after his human presence has been taken from them? He asks this as a man might ask concerning his wife and children (and not concerning the whole world) when he senses that he is at the point of death.

So, to argue on the basis of St. John

17:9 or any other text, that it is unchristian to pray for the whole world is textually and exegetically indefensible. Thank God.

The bishop quoting St. John 17:20 in support of his own conception of the ecumenical task has cut off the branch on which he was standing by rejecting this chapter as unhistorical and therefore unauthentic. You just can't say "Christ prayed that we all may be one" after you have said that "We cannot accept any of the words attributed to Jesus in St. John 17 as actually spoken by him."

Who says we can't accept St. John 17 as historical? It is commonly asserted that when he offered this valedictory prayer Jesus was alone with God, and since it is hardly likely that he handed to reporters a prepared text of what he had said to God we must infer that the evangelist, or somebody before him, simply imagined what Jesus must have said to the Father, then set the words down as if they had been stenographically reported. But in the case of this prayer, as distinct from some others which our Lord offered, there is no evidence whatever that he was alone when he offered it. He may well have spoken to the Father in the presence of "his own," those whom the Father had given him, in an act of solemn blessing and consecration of them. Indeed, the great prayer is most plausible by far when seen in this light.

That the prayer bears all the marks of the peculiarly Johannine editorial treatment of its matter is clear enough. Certainly it is the prayer of Jesus as remembered, meditated upon, and understood by the Beloved Disciple. But to reject it as unhistorical and unauthentic on any of the grounds that are commonly asserted for so doing, such as that this was a strictly private prayer of Jesus and so we cannot possibly know what was said in it, is as unwarranted as it is unnecessary. And again I say, "Thank God."

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The Living Church

Letters to the Editor

TLC, July 2

Many thanks to Dr. Morris for the excellent editorial [TLC, July 2]. These are words that have needed to be said for many years, and this should be required reading for all seminary students.

For almost 40 years I have been an Episcopalian in various locations in the midwest, and have heard these same things said by laymen in every parish I have been in. For too many years I have seen patient, hardworking parents give up their Sunday rest and recreation in order to get their children ready and to church on time. Too often they have been called hypocrites and a lot of things worse for even being in church at all. It is about time to call a halt to this sort of thing. It is strange that the agnostics are never called names or held accountable for any of the ills of society, but the faithful church members are supposed to be responsible for the shortcomings of the entire society.

Also, thanks for the news story in the same issue about the American Church Union with the remarks by Fr. du Bois. He is right about the anarchy that set in the Episcopal Church about 1946. The church has been going downhill ever since that time. The lay people weren't the ones who started this or wanted it. It was forced on them at that time. Let's hope our bishops will wake up and restore our church to its true function of spreading the gospel of Jesus Christ.

DOROTHY ANDERSON

Springfield, Mo.

Prayer Book Revision

We want to be kept from "selfishly wasting and wantonly destroying" God's handiwork, to be sure, but I feel that doesn't go far enough. Shouldn't there also be a petition for help that we may open our hearts and our purses to those who need our help? (Of course that is not Cranmerian prose, but Shakespeare mentioned a purse!)

Also, we very much need the Ten Commandments. If they were used in the liturgy our youth might learn something about them and perhaps even obey them.

ELIZABETH WILLIAMSON

Owego, N.Y.

My personal opinion is that the church is so occupied in details of administration that she has lost sight of her head, our Lord Jesus Christ.

I do not mean that proper, necessary re-arrangement of the church's liturgy and its adaptation to the needs of the people who use it, Sunday after Sunday, is unnecessary or wrong in itself. Every liturgy of every church has to be changed from time to time. So must ours. *But we had better be very careful how we do it.* And the changes proposed in the first attempt at revision seem to me inferior to the text in the 1928 book.

But what strikes me, first and foremost, is that we pay more attention to questions of "revision" and "up-to-dateness" than we do to the church's head, Jesus Christ our blessed Lord and Saviour. If we lose this, what have

we left to dispute over? I am a member and a priest of the Episcopal Church, having been ordained in 1935. With the exception of some months, I have been a member since birth in 1888, through baptism. I submit that our church needs its head as much as it needs its body.

(The Rev.) ARCHIBALD B. MOORE
Gibsonia, Pa.

In an effort to get some perspective on the liturgy I suggest the following:

There are many in the church who cannot give up the use of the Book of Common Prayer without giving up the reality of their devotional lives. Making judgments as to why they cannot is beside the point.

There are many others who find the 1928 Prayer Book of less and less value in their prayer life.

There is a large and growing group throughout the world which covers the span from indifference to hostility on the subject of religion. The group includes those who say with a shrug, "Why bring up the subject?" to the angry, sarcastic ones whose scorn covers up their need for something they can believe.

Traditional language either of worship services or theology is so empty of meaning and so surrounded with a tradition (even non-believers have their traditions) of hypocritical piety that the not-yet-brainwashed—which is what the uninitiated think—will not listen any longer.

With these needs to satisfy how do we proceed? In parishes with strong traditions of full churches worshipping according to the Book of Common Prayer, what do you do when the church is a third full, when part of the congregation wants a new rite, when part wants a day or evening other than Sunday morning for their gathered together service?

What does our tradition have to offer by way of instruction for a program? It offers us an excellent example of how religious language grows and develops. Abp. Cranmer did not make up the words and style of the Book of Common Prayer. He took a thousand years of experimental words and actions in the religious life and captured much of the best of it. In fact, Cranmer took the flower of a field that had stopped growing. That English changed so little for so long does not mean that it continued as a vital force. Lacking any kind of leadership that new religious experience would have given it the English language slowly deteriorated to the present level so much deplored. By default technological language superceded it.

There is one small school of thought now beginning to be seen which holds that the God of the great monastic age died with that age. All efforts to save that God by saving that language and practice are now essentially bankrupted. So back to the tradition, not to restate old truths and experiences in our language but rather to find the language to state our experiences of God.

In this framework Prayer Book revision makes some sense. I repeat that those who cannot express their religious experiences in

our language are of no help. It does not mean they should be deprived of their religious life, just that they not be asked to do something they cannot do. The responsibility of the rest of us, who are concerned to preach the Gospel to the ends of the world, is to find or make the language that expresses our experiences. We will alter, modify, and add to language the same way early Christian writers did to classic Greek and Latin.

We are not concerned with language so much as with men. We can do anything to words if thereby Life is opened to some. If this seems surely to lead to fragmentation, it will not be different from what we have now. We need a clearinghouse, a collection point or points for new liturgies, new music, new ceremonials. We should capture as much of the pentecostal expression as is reducible to words and instructions. How much of the earlier underground liturgical movement is already lost? Is the theology of the East instructive?

We are not looking for comfort but God, not beautiful human expression but awesome experience of divinity, not the glowing words of the past but the mystic intimations of our futures.

JOHN CLARK

Poughkeepsie, N.Y.

Should Clergy Wives Organize?

Clergy associations are popping up all over the country, mainly for the purpose of dealing with the inequities in the professional ministry and as a support group for clergy in the field. Perhaps the time has come for clergy wives to organize them-

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selves to deal with the inequities foisted upon the distaff side of the ministry. The church, through the years, has been less than patronizing toward these women, of whom so much is asked.

One area, and a most critical one, in which clergy wives are short-changed is in the area of pension-fund benefits. The Church Pension Fund can, no doubt, show how unsound my conclusions are, based on sound actuarial policy. However, if I should live to retire at age 65, I will have had paid for me, some \$65,000 in pension premiums, under the current assessment schedule. I have no control over those funds and no matter how effective one's argument, most parish vestries consider the assessment as income to the clergyman. If we refer to the assessment as deferred income, and I think we should, it seems to me that clergy wives have every right to the full benefits of that income as much as the clergyman himself. Under the current benefit plan, wives receive one-half the benefit as a widow.

No other woman in society is expected to endure the demands our culture and society make upon a clergy wife. She is more involved in her husband's profession, whether she likes it or not, than wives of doctors, lawyers, teachers, or any other profession. In more cases than we might guess, she is viewed as an employee of the parish. She lives in a home she cannot call her own and cannot have repaired or make decorating improvements without three estimates and a vote from the vestry.

A career officer in the Marine Corps once told me that corps attitude was that if the Marines wanted their men to have a wife, they would have issued one to each Marine. We have not actually said that, but our church's policy at all levels would certainly lean in that direction. Clergy wives are victims of a system that denies them equality with other women, and somebody, somewhere, should do something about it — now.

The entire church benefits from clergy wives who often offer the only moral courage and support a clergyman needs to keep going. They put up with our long hours, frequent absence, low income, and other social indignities. The wife of any other professional putting up with a similar lifestyle would be judged crazy. Our wives are judged religious, or at least that is the expectation. Some day they are supposed to reap their reward; but, even the Church Pension Fund does not provide for that.

Clergy wives cannot depend on parishes, their diocese, the national church, or even their husbands to initiate the necessary action to improve their station in life. Only local and national organization of clergy wives can do that.

(The Rev.) HOWARD S. MEEKS
Rector of the Church of the Nativity
New Castle, Del.

The Ordinal

The letter of the Rev. Nelson W. MacKie [TLC, July 2] contains a most important question: "The Ordinal: Why is the preface omitted?" (from the Green Book).

A short while ago the Bishop of the Diocese of Massachusetts wrote me, "I am afraid that your reliance on the preface to the Prayer Book Ordinal is on rather shaky ground these days. A good deal of honest and wise scholarship has gone into the mat-

ter during the 200 years since this was written, and I suspect that there are no outstanding catholic scholars who would write such a statement in these days."

Is that so? I had thought that Kirk, Dix, Farrer, Green, Mackenzie, Thornton, Peck and Fairweather, among other "outstanding catholic scholars," could, if not "would," write a statement matching the famous preface.

Let us not submit to the dropping of the preface to the Ordinal. Let us recall the claim made by the Archbishop of Armagh (about 1953) that "We are not merely a church of the Reformation — we possess continuity with a system which was old long before the Reformation. And the uncompromising insistence of the preface to the Ordinal, while not indeed couched in controversial terms, is, nevertheless, no new piece of English legalism, but the reassertion of a principle held in honour up to that time, *semper, ubiques, ab omnibus.*"

HERBERT J. MAINWARING
Natick, Mass.

O Sancta Mediocritas!

What truths TLC's readers sometimes speak! God speaks not only through the best of our talents, but also through the less than best — the mediocre. Fie on all those who obsessively pursue illusive standards of perfection. We are freed from their tyranny. Justly do we appreciate the mediocre which surrounds us and is so much of our humanness. Mediocrity may not be excellence, but it is better than nothing at all. Let us therefore rejoice in our new services and give thanks to all who have made them possible — Dick and Jane and Spot.

(The Rev.) CHARLES AUSTIN DINKLER
Vicar of St. Margaret's Church
Inverness, Fla.

Georgia and STU

TLC's readers should be warned that the article by the Rev. Henry Louttit, Jr. (*Who Wants What Changes in the Liturgy?*) [TLC, June 25] may not be an accurate reflection of lay opinion in the Diocese of Georgia. It reports that "Out of 10,000 lay people, 1,997 responded (a very thorough sample)." Samples should be judged, however, by their *representativeness* more than by their size. (The *Literary Digest* poll of 1936 had about 10,000,000 respondents—most of whom were for Landon.) Any study with a 20% return rate is suspect on its face: those who replied are, by definition, odd.

Unrepresentativeness is relatively unlikely to cause problems for associations (the article is probably correct, for example, in reporting that age is associated with resistance to the trial-use services), but without more information on the characteristics of non-respondents anyone who distrusts the article's conclusions can feel free to reject them.

I am pleased to see Fr. Louttit and others concerned to assess lay opinion of the *Services for Trial Use*, but I have yet to see an evaluative study which meets the ordinary canons of evidence (although some may have been done). I do hope that there will be some reliable studies done before a decision is made.

J. S. REED
Assistant Professor of Sociology
The University of North Carolina
Chapel Hill, N.C.

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THE KALENDAR

August

20. Pentecost XIII
24. St. Bartholomew the Apostle
25. Louis, King of France
27. Pentecost XIV

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The Living Church

August 20, 1972
Pentecost XIII (Trinity XII)

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PANAMA AND THE CANAL ZONE

Bp. Gooden Honored by Government

The former Bishop of Panama and the Canal Zone, the Rt. Rev. R. Heber Gooden, was honored by the government of Panama when he was presented with the Grand Cross of the Order of Vasco Nuñez de Balboa.

Making the presentation (pictured on this week's cover) in a ceremony held in St. Mark's Church, Panama, was Licentiate Camilo Levy Salcedo, director of ceremonies, in the name of President Demetrio Basilio Lakas of Panama.

The Rt. Rev. Lemuel B. Shirley, Bishop of Panama, officiated at the service, assisted by the Rev. Anselmo Carral, rector of St. Mark's. Also taking part were the Most Rev. Marcos McGrath and the Most Rev. Carlos Lewis of the Roman Catholic Church and the Rev. Walter Reitz of the Methodist Church.

Bp. Gooden, who resigned from his post so that Episcopalians in Panama would be free to elect their own bishop, is now Assistant Bishop in Louisiana. He was consecrated in 1945, and during his episcopate in Panama he became familiar with practically every part of Latin America, having jurisdiction in many republics, and ministering and preaching in others.

NORTH CAROLINA

Judeo-Christian Seminar Held

Christian-Jewish dialogues may result from a gathering of some 50 Jewish and Christian educators, held in Little Switzerland, N.C., that was sponsored by the Anti-Defamation League of B'nai B'rith and the Southern Baptist Home Mission Board's department of interfaith witness.

Christian participants included members of the Roman Catholic, Episcopal, United Methodist, and American, Canadian, and Irish Presbyterian Churches, and Reformed Church of America, Church of the Brethren, and Church of God of Prophecy.

Rabbi Solomon S. Bernards, national director of interreligious cooperation for the Anti-Defamation League, felt that the educators' conference was a success. "We did not gloss over any differences, but accepted each other while very clearly delineating the things in our own respective positions," he said. "At the same

time, we created great insight into one another's tradition so that in our teaching, preaching, and educating we can be much fairer to each other."

A series of Jewish-Baptist lay conferences has been projected for this fall as one outcome of the North Carolina meeting.

CRIME AND PUNISHMENT

Outsiders Attend Fellowship Dinner

The oldest inmate organization at Holmesburg Prison in Pennsylvania—the Fellowship of St. Dismas—observed its ninth anniversary with a buffet dinner and program in the prison.

With the approval of Warden Joseph P. McGowan, approximately 100 people were invited to join members of the fellowship for the festivities. Guests were members of other inmate groups; the Rt. Rev. Lyman Ogilby, Assistant Bishop of Pennsylvania; representatives of the Defenders Association and the District Attorney's office; and the warden. Dinner was prepared by members of churches in the Diocese of Pennsylvania.

In 1963, under the direction of the Rev. Frederick Powers and sponsored by Episcopal Community Services of the Diocese of Pennsylvania, the Fellowship of St. Dismas was begun. Its purpose is to assist prisoners through the services of volunteers and ex-inmates and to work for constructive prison reforms.

From its beginning at Holmesburg Prison, the fellowship now has additional chapters at the House of Correction, the Detention Center, and the Graterford State Correctional Institution.

Regular meetings of the chapters have assisted hundreds of men and women serving sentences and again during their re-entry into society.

MORMONS

Black Denies Racist Charge

The first black person to sing in the famed Mormon Tabernacle Choir disagrees with the commonly-held view that the Mormon Church is racist because it bars blacks from the priesthood.

Mrs. Wynetta W. Martin, 33, an employment interviewer in Ogden, Utah, said she joined the Church of Jesus Christ of Latter-day Saints (Mormon) after years of "spiritual hunger" and "searching for truth." She is the mother of two daughters and is divorced. She also said she had found "happiness and accordance with life and God" in the Mormon Church, which she joined in 1967, in San Diego. She disagrees with the interpretation many people hold about blacks not being permitted in the Mormon priesthood.

The fact that the Mormon Church does not permit blacks to attain the priesthood is interpreted by many as a form of racial prejudice. Mrs. Martin does not agree with this view. There are "some narrow-minded people both inside and outside the church" but that this has nothing to do with the doctrine on the priesthood, she said.

Mormon authorities have consistently held that the doctrine is not their "policy" but a requirement given to the Mormon Church by God, which cannot be reversed except through revelation. They state that the doctrine does not deter the spiritual progress of blacks who want to join the church.

Mrs. Martin said: "Negroes are going to get to Heaven like anyone else."

CHURCH OF ENGLAND

Duke Warns Against Juggernaut of Technology

That people should come before machines was stressed by the Duke of Edinburgh in his address at a special service in Westminster Abbey. Theme of the service was "One People," which was used at the Abbey's 900th celebration service in 1966.

"It is becoming increasingly obvious," he said, "that it is people and not machines that we should be worrying about. It should be only too obvious that the juggernaut of technological progress can only be kept under control by people." The duke also made the point that the vast power of modern technology must be diverted from simply creating wealth to the more pressing need of insuring man's survival.

The "One People" oration is now an annual event and this year seating at the service was restricted to 906 invited guests—one for each year of the abbey's existence. Through the service the dean and chapter hope to preserve links forged during the 900th anniversary celebrations with a wide variety of organizations and individuals.

In his oration, the duke, an ardent conservationist, also called for continuing

concern among mankind for human welfare, for the natural environment, and for a firm belief that the earth should not be too badly damaged for future generations.

He emphasized that it is now important to concentrate on thinking out a new philosophy for mankind. "We need a new vision of the future and a new interpretation of the ancient truths, set in the context of man's present and likely future situation," he said.

He made the point that perhaps the best chance of world unity lies in finding some threat from outer space. "If mankind came to understand that the earth is its only home in the universe, we might find some unity of purpose in trying to look after it with more care and consideration."

ANGLICAN COMMUNION

Bishops a Part of the Team in South America

Anglican bishops live a very humble life-style at the same salary level as other clergy, reports the Rev. David Woeller of the Anglican Church of Canada.

Fr. Woeller is on the staff of the national and world program of the Canadian church, with specific responsibility for the Caribbean and Latin America, and has completed a field trip to Brazil, Argentina, Chile, Paraguay, and Uruguay. He finds three different philosophies evident in South America as both indigenous and expatriate priests try to build and develop an Anglican presence.

In addition to the church-to-church concept used by the Canadian church in its negotiations and work in relation to Venezuela, Fr. Woeller said there are two other approaches to work in South America.

The other methods of work can be seen through jurisdictional relationships such as Ecuador with the Episcopal Church, or Argentina with the See of Canterbury, and in areas of the continent such as Chile, Bolivia, Paraguay, and Peru, where the development of Anglicans has been advanced by organizations such as the South American Missionary Society of the United Kingdom and Australia, according to Fr. Woeller.

"One of the things that struck me was that the concept of 'a missionary in episcopal orders,' as defined by the São Paulo Consultation in 1966, had really taken root in the life of some of these dioceses," he said. He added that this could be seen clearly in the Diocese of Paraguay and Northern Argentina. He said a married bishop with two children received the same salary as a married priest with two children. He found the bishops very much a part of the team ministry, highly flexible in their work, and deeply involved in planning.

There is a minimum of organizational

and liturgical structure, he added. Anglican forms, such as Morning Prayer and archdeacons, are still clearly recognized but organization and worship has become highly adaptable to the Latin environment, the Canadian reported.

WYOMING

Bp. Ziegler Is Dead

The Rt. Rev. Winfred Hamlin Ziegler, 86, Bishop of Wyoming, 1936-1949, died July 6, in Salt Lake City, following a period of ill health.

A graduate of Columbia University, he studied at both Western and Seabury-Western Seminaries and held degrees from Columbia and Seabury-Western. He was ordained to the priesthood in 1913. At the time of his election to the episcopate he had been archdeacon of Chicago for several years.

Early in his ministry, Bp. Ziegler served missions in Alaska, Washington, and Pennsylvania. He was a chaplain with the US Army in both WW I and WW II, leaving the service with rank of captain.

The bishop was responsible for building many of the small churches in Wyoming, especially the log ones, for he was fond of the native look.

Bp. Ziegler and his wife made their retirement home in Pinedale, Wyo., one of his favorite areas in the state. In addition to his widow, he is survived by one daughter, and three sons.

Services were held in St. Andrew's Church, Pinedale, with the Rev. Calvin Elliott, vicar, officiating.

ROMAN CATHOLICS

Woman Baptizes Own Child

Mrs. Christine Fitzpatrick of Warwicks, England, a Roman Catholic, baptized her own child, claiming that the parish priest refused to do it because she was sterilized after the birth of the baby, her eighth.

She baptized the child in the living room of her home before her seven other children, using holy water sent by a friend from the Marian Shrine at Lourdes.

"I wasn't sure what I had to say," Mrs. Fitzpatrick said, "so I just used the water to make a cross on her forehead and named her Claire Marie. I then said a blessing."

The secretary to the Archbishop of Birmingham said they were unaware that there was a difference of opinion over the baptism. As it was understood, he said, baptism was not refused but the mother did not attend the normal course as required.

Mrs. Fitzpatrick reportedly has been offered a church baptism for her daughter.

Statue of BVM Allegedly Weeps

The Pilgrim Statue of Fatima has shed

tears at least 12 times in the past year, says the Rev. Joseph G. Breault, MAP, who took the statue to New Orleans where it was on display for 10 days at the invitation of the Fatima Committee.

A picture showing liquid in the eyes of the statue and at the tip of the nose was taken by the editor of the New Orleans Archdiocesan paper, *Clarion Herald*.

The statue, carved by a priest from cedar, was approved by Sister Lucy, the only survivor of the three children who reported that the Virgin Mary appeared to them at Fatima, Portugal, in 1917.

Fr. Breault, a Canadian-born American citizen who now lives in Portugal, said, "My personal interpretation of the weeping is that the Blessed Mother insists that the faithful follow her message of Fatima. She wants to tell us, 'How long and how many times should I weep until my children will listen to me?'" he said.

The priest, custodian of the statue, said that the Bishop of Leira, Portugal, had asked him to collect some of the tears and to have the liquid examined.

WAR AND PEACE

Theme for World Peace Day Announced

The Vatican has announced that the theme for the 1973 World Day of Peace will be: "Peace Is Possible." The theme was chosen early so that individual peace programs can be planned around the phrase. The 1972 theme was, "If You Want Peace, Work for It." Observances are held Jan. 1.

The Vatican said that world peace is not only possible but mandatory if the earth is not to be destroyed. "In the present context, war is becoming more and more out of date," the Vatican said in its statement. "Because of its horror and extent, because of what is at stake, because of the madness of the arms race, because of its senselessness, war is daily losing its alleged legitimacy."

At the present time, it added, "the excesses of war rebound upon it and become a factor for peace. Modern war obliges us 'to work for peace.'" The Vatican warned, however, that just because war is so obviously senseless and horrible amid today's destruction potentials, this does not mean that peace will come automatically. Instead, it said, all mankind must work and work hard toward the goal of peace.

Research for the paper was done by the Pontifical Commission for Justice and Peace.

Pope Paul inaugurated the World Day of Peace in 1967. It was his idea to stimulate international leaders and others into finding new ways to work for peace. The United Nations has adopted the World Day of Peace, as have many religious and secular organizations.

NEWS in BRIEF

■ The Rt. Rev. Eldon A. Sylvester, 10th Bishop of British Honduras, received his crozier from churchmen of the Republic of Honduras, formerly a part of the Diocese of Honduras. Making the presentation was the Rev. Harold T. Lewis of Holy Trinity, La Ceiba. He was accompanied by Mrs. Alfred Francis, head of Holy Trinity School and the bishop's cousin; Mrs. Nora Green of Tela, where Bp. Sylvester had lived; and Ronald Chisner of Berkeley Divinity School, who was working in Tela. The Diocese of Western New York also presented a crozier to Bp. Sylvester.

■ The Rev. David Hathaway, a Pentecostal minister from Dewsbury, Yorkshire, England, was apprehended carrying Bibles and other religious literature into Czechoslovakia and will be tried on charges of "sedition and contravening of regulations." Custom officials at a frontier station said the offending literature was printed in "various East European languages."

■ Delegates to the national convention of the Benevolent and Protective Order of Elks (BPOE), meeting in Atlantic City, voted 1,798-921 to reject a resolution to eliminate the whites-only membership clause. It had been approved earlier by the 16-member Grand Lodge Advisory Committee. A majority of delegates at the 1971 convention voted to remove the clause but the vote fell short of the two-thirds majority required.

■ The Bishop of Haiti, the Rt. Rev. Luc Garnier, has returned to his office after recovering from a severe automobile accident earlier in the summer. He and the Rev. Alfred W. Rollins were in the bishop's Landrover when it was overturned by flood waters. Both men were swept into the torrent and badly hurt. Fr. Rollins dragged the bishop to higher ground where they were found. Bp. Garnier was able to direct the work of the diocese from his hospital bed.

■ Metropolitan Augustinos, Greek Orthodox prelate in Florina, Greece, has added mixed swimming of men and women in the twin lakes of Prespa, site of a new beach to the list of "vile and corrupt" practices the faithful must avoid. Over the years he has attacked movies, modern dance, long hair on men, women in slacks, and other contemporary forms of entertainment and styles. The metropolitan authorized the blessing of the Prespa beach on the condition that it "remain pure" and also threatened to excommunicate any Orthodox involved in mixed bathing. Despite a heavy rain, men and women ignored the threat and took a dip after the inaugural ceremony.

■ Dr. Robert J. White, 46, an American Roman Catholic neurosurgeon from Cleveland, was received by Pope Paul in private audience. The doctor told an earlier conference on transplants held in Fiuggi, central Italy, that the next stage in human transplants would be "to transplant brains and heads." He said it was now possible to keep a brain artificially alive for several hours.

■ The Presiding Bishop has appointed Mrs. David Hunter deputy for jurisdictions of the Episcopal Church to succeed Dr. Paul Tate, who is retiring after serving the church in that position and others for many years. Mrs. Hunter, who has been on Dr. Tate's staff since Jan. 1971, has been a member of the Executive Council staff for some time and is an authority on Christian education for the church.

■ A new St. John's in Greenwich Village, New York City, will be built on the site of the 125-year-old landmark destroyed by fire in March 1971. Architect Edgar Tafel will design the church — a one-story structure that will be started later this year. It will be smaller than the Greek revival chapel constructed in 1846 but it will blend in with the "cityscape" of its own section of the Village.

■ The Methodist Church of Mexico, an autonomous body, has voted to open the ministry to women; has established a single order for clergy; will ordain persons as elders; has authorized all pastors to hold simultaneous secular jobs, subject to congregational approval; and will permit laity to conduct all ceremonies, including weddings, with the exception of baptisms and Holy Communion. These decisions on ministry and organization were made by members of the church's General Conference at a recent meeting.

■ Jewish cultural activities have proven to be interesting and informative for Jewish and Christian cadets at West Point, according to Rabbi Avraham Soltes, Jewish chaplain there. He reports that at the last Passover Seder, the 40 men of the Jewish Chapel Squad were outnumbered by 160 Christian cadets. Of the Point's first graduating class of two cadets in 1802, one was a Jew, Simon Levy.

■ The Church of Ireland recently commissioned two women as lay preachers—Miss Susan Austin, a clerical worker, and Mrs. J. J. Stephenson, wife of the rector of Clogher Parish. They and five men were commissioned by the Bishop of Clogher. Lay preachers of the Irish Anglican Church are authorized to preach at regular services and to help administer the elements of Holy Communion.

■ President Michael Micombero of Burundi has ended the personal rule he has exercised since an uprising last spring and has named Albin Nyamoya to be premier. A new cabinet has been formed. The Burundi conflict which has been described as "intertribal" [TLC, Aug. 6] has involved the Hutu rebels and their Tutsi overlords, with an official count of 50,000 dead, and unofficial reports of 100,000 dead. An undisclosed number of Baptist and Anglican Church workers, educated members of the Hutu Tribe, were killed or are missing.

■ The Very Rev. Thomas Hudnall Harvey, 56, dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, since 1968, died May 31, in Austin. He was assistant dean and later associate dean for academic affairs at Virginia Theological Seminary, 1960-1968. He is survived by his widow, Dora, two daughters, one son, and one brother. Services were held in the seminary's Christ Chapel, and burial was in Marshall, Mo. Memorials are suggested for the Austin seminary.

■ Evangelist Billy Graham ended his largest crusade of 1972 thus far at Cleveland's lakefront stadium. The finale drew 50,175 people and total attendance for the ten-day stand was 372,440. Crusade aides had expected a total figure of 275,000 as a "realistic" goal. Black leaders of the crusade reported that black response was "better or equal to" similar response to public events. More young people and more Roman Catholics than usual attended the rallies, and more than half the inquirers were 25 or younger.

■ Speaking to 180 officers and men of the North Atlantic Treaty Organization (NATO) attending the 40th session of the NATO defense college, and their families, Pope Paul VI expressed hope that their stay in Rome would be "fruitful" in contributing to "world understanding and cooperation. Peace in our time is indeed something weak and imperfect and circumscribed by the limitations of our age," he continued. "It is your mission to render it strong and stable."

■ Dressed in his black robes of office, Ecumenical Patriarch Demetrios I [TLC, Aug. 13] made his first public appearance during a courtesy call on Gov. Befa Payraz of Istanbul. The patriarch is one of the few clergymen allowed to appear in priestly apparel in Turkey. During the visit, Gov. Payraz said: "Even the Turkish press is pleased with your election. The press is really a great power. If you succeed in safeguarding that support, then you can be sure you will succeed in your task."

CLERGY EVALUATION

UNDER current discussion, and in the process of being planned, is the "evaluation" of the leadership qualities, the performance, and the effectiveness of the clergy. Computerized deployment is in existence, with electronic circuits and transistors partaking of sacramental nature, used by the Holy Spirit as an outward and visible sign of an inward and spiritual malaise. My hypothesis is that standardized, valid evaluation of the clergy is all but impossible.

First of all, there exists no job description for most. True, anyone with a certain well-defined task, with fixed hours and a somewhat fixed desk, or working on a specific project, can be evaluated by results and how and when they are obtained. However, for parish and mission clergy, the situation defies analysis. At cruising speed a priest can in one day be conductor of services, administrator of sacraments, wizard of finance, patcher of quarrels, attendant at meetings, comforter of the sick, wheedler of the faithful, teacher of confirmation candidates, part-time secretary, part-time custodian, and, if any time is left over, husband to a wife and father to his children. Working with human nature and its unpredictabilities, anything can happen anytime and usually does. Times for meetings and services are fairly dependable.

Looking at a local church as a system, it can be readily realized that the list of separate activities is quite variable in forwarding "the cause"—*e.g.*, a hospital visit can be five minutes to let someone know that you are thinking of him, or an hour with the family of the dying. To complicate the picture, there is wide disagreement as to just what it is the church should be doing. What with the government doing charity work and dispensing alms, and with psychiatry being depended upon to get rid of guilt and anxiety instead of clergy counseling and holy confession, about the only things left to do are proclaim the Incarnation and the saving death and resurrection of Christ, or fill in some of the gaps in the welfare state to justify our existence. Some lean toward the first, some to the second.

The job description varies from place to place. In a large parish, the evaluation

seems to hinge on "activities," "organization," and how many community agencies and committees on which the rector has been given a seat. In the smaller places, it revolves around how much the priest revolves in getting around to see people and doing things—motion. As an obiter dictum, it seems to me that if a priest has an assistant or two to handle such sticky things as church school, youth groups, choir, calling on the sick, calling on those "up the miff tree," etc., he is, *ipso facto*, not acquainted with the deepest needs of all his people, to me a *sine qua non* of a priest. Maybe, in view of the findings of the "new biology," when a parish reaches the 700 mark, there should be a spin-off of a new mission. (See Antony Jay, *The Corporation Man*, for an exegesis of why 500 is about the right maximum size of a parish.)

I submit that when some priest is spoken of as falling down on the job, it may be that the *job* is falling in on *him*. In a "service field" it is difficult to increase the output per man-hour without making the quality unacceptable. Asking a clergyman to do more by spending less time at each task is like telling a symphony conductor he could have more selections in an evening concert if he played each one at twice the speed—and makes just as much sense.

SECONDLY, much of the work dealing with souls and private affairs of life is confidential, and thus unavailable for evaluation. Some parishes ask a report from the rector every month, and I think most dioceses ask a report from vicars, but these are probably not very significant. *Numbers* of calls and interviews, *e.g.*, are abstractions, and personal family griefs, arrangements, decisions, problem solutions, and so on are mercifully protected in the statistics. The means of evaluating clergy in confidential matters are either primitive or non-existent.

The personal, pastoral ministry coupled with justifying one's self to representatives of an organization just doesn't mix. I cannot imagine a doctor, psychiatrist, or an attorney giving a monthly report to an office board of directors who have an influence on how he cares for his patients or clients. Another way of expressing the essential confusion is that a rector's report is a digital and verbal listing of analog and intangible value matters.

Quite some time ago, I saw a parish weekly bulletin listing by name two calls for every weekday. There are two alternative thoughts that came to mind: first, these were on quite routine matters and any other calls involving confidentiality were omitted; or, there had been static about his presenting himself at people's homes and he was being forced to justify his existence.

Because of the first two areas of consideration—an amorphous task in which definitions and boundaries are not explicit, and the necessary restriction of confidentiality in most activities not public in nature, such as services and meetings—there arises a third condition: evaluations of a clergyman by individuals, or even by designated groups, necessarily contain a high degree of subjectivity.

In any evaluation procedure or test, there is no such thing as complete objectivity—the person or persons issuing it make value judgments as to the worth of the most definite questions. If a clergyman has certain degrees, there is no way to know whether he was a brilliant student or just managed to scrape through. In asking about a clergyman, the answers come from a general impression modified by the respondent's own interests, concept of the church and the ministry, and whether or not there are amiable relationships between himself and the subject of the inquiry. It is quite within possibility to hear the four following remarks about the same man: "He's great in community activities but not much of a pastor"; "he knows his people and their needs, but doesn't get into town interests much"; "not much of an organizer or administrator"; "I hear he rules his church with an iron hand."

Large parishes have this trouble, but it seems to be dealt with and "absorbed" better. It is in the medium and smaller places in which the subjectivity of a few can generate static and flak out of proportion to the number involved. The older members feel the rector is not "paying attention" to those who are paying the freight. If he sees fit not to spend time with the hirsute epicenes in town and church, he's not "relating well to the young people." It is in this area we find the explanation for the correlation of pejorative evaluation with the times of the yearly every member canvass or a raise in salary to the rector.

The Rev. Robert H. Moore is rector of Christ Church, Meadville, Pa.



By ROBERT H. MOORE

Also, heaven help the rector who collides with a maladaptive authoritarian who takes any difference as an insult to his ego core values. It can lead to a masterful, subtle job of reputation shredding, done with techniques carried on with a facade of warmth, friendliness, and concern "for the good of the church." (See Betty Ganzhorn's article, "The Character Assassin as Student Leader," in the October 1965 issue of the *Personnel and Guidance Journal*, pp. 126-129.)

IN summation, if people "who don't come to church" are asked why, there may be some helpful things come forth, but probably most of the material is a deleterious mélange springing from frustrations, fears, self-concepts modified by insecurity or arrogance, sensitive egos, short fuses, and inadequate apprehensions of what the church and the clergy are supposed to be and to do. Those who approve of, and are content with, the rector are unlikely to feel the need to say anything.

The clergyman's "leadership" comes as the last and stickiest area, and the evaluation of this quality is exceedingly difficult if at all possible. What does one look at? Does it come from a position? The VW emblem is on the front of my car, but it in no sense "leads" the little banger. Does it come from personal characteristics? Is it a certain sort of behavior? If you can combine the three elements, a certain position, held by a person with certain characteristics, who as a result does certain things, the evaluation jolly well better be sure of the characteristics and behavior expectations being *themselves* valid.

Leaders are supposed to influence people, but there are four types of influence: legitimate influence by virtue of being the rector, influence by reward (and punishment), influence by being respected and taken as a "model," and a special skill or experience background leading to influence. But how can these be evaluated? Certainly, and again, subjectively, does the rector represent and forward the best interests of his people and parish with usually sensible decisions? Does he bring out the best in his people? What is the definition of "bringing out the best"?

There is one type of leadership which is usually evaluated as "high" and "good,"

but mostly because it *looks* that way. This is what one writer (I wish I could remember who) called "coach-dog leadership." This occurs when a "leader" examines very closely which way the coach of holy church is heading, and then runs ahead barking loudly, "This is the way!"

Further evaluation difficulties are illuminated by path-goal theory investigations of leader effectiveness. It would be indicated that people in high-level positions, which tend to be satisfying, value "initiating behavior" and will show less need for "support and guidance" leadership behavior. People in routine jobs or non-satisfying roles tend to value consideration, guidance, expressions of appreciation, etc., as desirable in a leader. This may have a bearing on why vestries and other official groups, usually composed of men functioning at high-satisfaction levels look for "initiating behavior"—new programs, new activities—and evaluate a clergyman accordingly. It must be re-

membered that new programs, projects, activities, and so on, are viewed by some as added obligations, complications to an already unsatisfying existence, demanding more time and energy. Guilt feelings often arise when cooperation and participation are not feasible.

I know many readers will disagree with these lucubrations—some I am not too sure of myself. But on this matter of the "evaluation of the clergy," there were several matters and areas necessary to think about.

There are the overshadowing questions of validity, and the possibility of justification of the effort, time, and expense involved. Would there be all kinds of damaged relationships possible between some evaluators and those who have been evaluated? Could evaluation itself be examined? My personal opinion is that bishops and vestries are functioning very well already in the evaluation of the clergy in the matrix of the local situation.

Sacrament

"... A consuming fire, and a mighty tempest shall be stirred up round about him."

Psalm 50

Fretted so with fire,
Can You be
A moment *small* enough
To love *me*?

Restless so with seas
That thunder and beat,
Can You stay your wave
About *my* feet?

Water and fire: they are
Beautiful, wild;
They can make clean again
A thing defiled.

Burn fire, and crash
Wave! On my breast
Let your long fury
Beat, and wrest

From that poor place a rock,
A quickening flame—
A soul, Oh God, obedient
To Your Name!

Harold Lewis Cook

ON THE DEATH OF A KING

By STERLING RAYBURN

“KING FREDERICK IX is dead. Long live Her Majesty Queen Margrethe II.” With these words the accession of a new queen to the throne of Denmark was announced to the world. Ah yes, it is a largely titular throne, but it remains a throne.

The death of a king brings up timely discussion about the fundamental realities of human government. Is the age of monarchy dead? Irrelevant? The average man would say so. We live, however, in an age characterized by a certain “nominalism” which arbitrarily categorizes things without reference to their given reality: we call ’em like we see ’em. This “nominalism” is not unlike Orwellian “double think” or communist “Aesopian language.” For instance, Americans are *imperialist chauvinists* because they do not “free” a Puerto Rico whose electorate overwhelmingly chooses to remain under the United States flag. The Russians, by contrast, were *benevolent protectors of a democratic people* when they invaded Hungary and Czechoslovakia!

In this same “nominalistic” spirit we state categorically that the Age of Kings is past. And this in an age of unparalleled absolute monarchs! Stalin was a king in everything but name. As was Khrushchev, Ho Chi Min, as is Mao Tse-tung, as is Castro, as are a hundred military dictators in the “third world.” Most of these uncrowned rulers are in fact a thousand times more monarch than Margrethe II or Elizabeth II. Far from having left the age of monarchy, we have entered into an unprecedented era of monarchial absolutism.

An absolute monarchy that takes no heed of the will of God or the good of the people is a perverse monarchy. We heirs of the American Revolution still shudder at the thought of such monarchi-

cal tyranny—fresh in our cultural memory are the pyres and gallows of Tudor England, the harsh taxation of the Georgian era. We are sickened at the thought of half-crazed hereditary monarchs, of priest-ridden oligarchies. And we rejoice in the liberties won for us by George Washington and his revolutionary army.

Possibly, however, our revolution severed us from too much. The Declaration of Independence does make reference to the Divine Law. At the same time, however, it teaches that the power of government is *of the people*. Is this view consistent with scriptural tradition? Does not the Bible teach that civil authority comes from God? Even pagan Caesar is viewed by St. Paul as bearing Divine Authority!

With our notion that civil authority derives from the people we have progressively become like a rudderless ship: law and order are subject to naught but the *vox populi*. Morality is the product of majority fiat. And that’s where we’re at.

Any consistent Christian view of government, be it outright monarchy, oligarchy, republic or democracy, or any varieties thereof, is that all authority comes from God. This authority can be misused, but it is divine, to be respected both by the governed and by the governor himself, who in the last analysis is under God’s dominion. The function of the electorate, no matter how small or how broad its base, is not to *confer authority* but to *choose* who will bear this divine authority, and to consent obedience to it. (This is very like an episcopal election.)

Thus, even if we limit our president to a four-year term and define his office with a Constitution, which forces him to share the authority of government with a Congress and Supreme Court, as central figure of our state he is still our king, image of the Divine King. If this be shocking to anyone, he must have carefully weeded out all teaching about government from his Bible. For the king, whoever he happens to be, and however much he be limited by law, is *ex officio* vicar of the Eternal King.

We have “nominalistically” categorized religion to admit but certain groups, certain activities as religious. This is extremely inadequate. The only realistic definition of religion is that it is a *system of values, a way of life*. Thus defined, public schools are religious institutions, *Time* and other such magazines are religious publications from cover to cover.

We read, for instance, that the Ulster question is “religious” and smacks of the medieval wars of religion. But this is such a confused statement! Yes, there are “religious” (in the narrow sectarian sense) issues involved, even though the violent activists are typically disobedient to the authorities of the churches to which they claim adherence. In the broad sense of “religion,” however, the Ulster tensions are religious, because they revolve about

questions of human values. But in this sense, so is the war in Indo-China a religious war; so was World War II, and World War I, and all the others. We must face these facts, and get matters in perspective. All questions of value are religious questions; theological questions if you will.

Our Constitution is by nature a religious document and based on a particular religious tradition — somewhat broadly diffused, often vague, but definitely recognizable as western Christian tradition. Never before modern times was it considered a violation of the separation of church and state for our president to be sworn in on a Bible, or for witnesses in trials to swear honest answers on a copy of the scriptures. Nor did anyone question the motto, “In God we Trust,” nor did anyone seriously question the Judaeo-Christian foundation of American law.

Time was when the liberal was a liberal in the name of that tradition. The anti-slave agitators were as a rule deeply steeped in this tradition. They based their stand on scriptural principles of human dignity. Such can be said for other earlier movements in American history (as we noted, even our Declaration of Independence makes reference to the Divine Law). This is not to say that all these liberals were practicing members of some religious body: but they did refer their stands to an Ultimate Rule.

Some such liberals are still left: but many who call themselves “liberals” today hardly have anything to stand on. They are not only far out on a limb, but appear to be very much concerned to cut that limb off from its trunk! The modern self-proclaimed “liberal humanist” has no foundation other than his subjective feelings and a few left-over Christian values. He talks about the dignity of man. Upon what, please, does he base his assessment of human dignity? What is the good of man?

The very notion that there is such a thing as the good of man, found to be sure in Aristotle and Plato, has nevertheless come to us in its Christian and eternally embellished form. Most modern “humanists,” however, do not even reach the heights of Aristotle and Plato! Their general notion of the good of man, devoid of its traditional content, is worthless.

Much that C. S. Lewis predicted years ago is coming to pass, and it all stems from our tacit rejection of the Divine King and of the divine nature of all forms of human rulership. If we do not wish to see our world plunged into an era that puts Hitler in the light by comparison, then we had better recover what our founding fathers assumed about religion and politics. Underlying our form of government is the Christian doctrine of man, a doctrine which has roots in the Old Testament, and in the ancient Greeks. If we reject this, as we are indeed doing, God help us!

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EDITORIALS

Boorstin on Protest Violence

DR. DANIEL J. BOORSTIN, who is director of the National Museum of History and Technology, had some wise and interesting things to say, following the shooting of George Wallace, in an interview with *U.S. News & World Report* (May 29). But in the course of it he fell into one astonishing and grievous lapse from good sense and just judgment. It is in this statement:

"When an unbalanced young man slips into a crowd and shoots, there is a chorus of dismay. But these very same politicians [Wallace's opponents who expressed horror at the shooting] are very cautious when the violence is done—not by one unbalanced person who probably will be put away and not be able to vote for many years, if ever, but instead is done by crowds of young people who have the vote, or by Negroes, 'Jewish defense' organizations, 'Women's Lib' groups—you name it. The cowardice and timidity of our politicians who are unwilling to use the public force and public conscience to fix limits to social disorder—that is what I find disturbing."

Well he may. We have deplored often enough on this page the cowardice and timidity of politicians, and also of religious and educational leaders, who have condoned or promoted the destructive behavior of some protest groups. We share Dr. Boorstin's disturbance about that.

But is it just, does it make sense, to put student demonstrators, black marchers, and women's libbers into the same dock with people who shoot to kill? We find this indiscriminate blanket indictment disturbing too. The "violence" of most of the people in these protest groups is purely verbal violence; it isn't the violence of bullets or bombs. Surely, the distinction is worth noting.

We happily re-join Dr. Boorstin as he goes on to say: "It seems that when groups of voters appear receptive to disorderly instincts, the politician says: 'Wait a minute—maybe this is a great thing. Maybe women are great, or "black power" is great, or maybe it's marvelous that students should burn a professor's manuscript or seize a government office.' That is the serious symptom of disorder I see."

Alas, it isn't only the politicians. Too many religious and educational leaders dance to the same tune. The politicians have an obvious and intelligible angle—their desire for votes. Many religious leaders and educators who condone civil disorder seem to us to have as their angle the desire to be accepted by the protesters as "with it" and "relevant" regardless of the merits of the case. In our view, the politicians' desire for votes is more respectable as an angle, rationally and even morally.

Anti-War — Or Pro-Hanoi?

CAN it be that the anti-war forces in this country are—despite their pacific intentions—helping to prolong the bloodshed in Vietnam, by encouraging the Hanoi government to

hope that American opposition to its conquest of the South will eventually be withdrawn? Authoritative support for this view has recently been given by Dr. Ithiel de Sola Pool, professor of political science at M.I.T. Asked by *New Leader* magazine whether he would have taken the action President Nixon announced on May 8 (to mine North Vietnam's harbors, etc.) he replied:

"On moral grounds I have opposed bombing and shelling of populated areas throughout this war, and I shall continue to do so. There are less violent alternative strategies of resistance to communist aggression. Blockading North Vietnamese harbors is such a tactic. So is Vietnamization and the associated withdrawal of American combat troops.

"Four years ago enemy forces were all over the populated heart of South Vietnam, and it required over 500,000 U.S. troops to block them. Today, with 500,000 U.S. troops gone and the South Vietnamese doing the job, the enemy, despite his heaviest attacks of the war—whether he takes Hue or not—occupies only difficult outskirt areas.

"If in the face of all this the killing continues, it is largely because dissidents in the U.S. continue to give the totalitarian regime in Hanoi the hope that in the end it will be allowed to impose its tyranny upon the South."

We would respectfully and seriously urge our fellow American Christians who call for withdrawal of American troops from South Vietnam, with no similar withdrawal of the invading troops from North Vietnam, to ponder this. What they want is an end of the bloodshed. That is what we all want, if we are Christian or even civilized human beings. But it is at least conceivable, and we fear that it is plausible and entirely likely, that much of the anti-war agitation by Americans, directed against their own government, gives aid, comfort, and encouragement to Hanoi, and in so doing does more to prolong the agony than to end it.

The Llama in the Gray Flannel Suit

I dreamed the circus came to town
And they quartered all the animals
In empty offices with dirty windows.
A dreamy young llama, with head held high,
Had broken his bonds and wandered off alone
And was gazing at the hills.
"You'd better come back," I told him gently.
(I have a way with animals.)
"You'd be lonely out there all by yourself,
And they'll be looking for you, you know.
The people want to see you in the parade."
He followed me, dragging his feet.
"What's the matter?" I asked, not wanting to know.
"Oh, nothing—nothing," he replied.
He sighed and straightened his shoulders and smiled
And walked back into his cage.

Pat King

Book Reviews

UPANISHADS, GITA, AND BIBLE. By **Geoffrey Parrinder**. Harper Torchbooks. Pp. 136. \$2.25.

The Professor of Comparative Religion at the University of London presents us with what may be the best book yet on the subject of the relationship between Hinduism and Christianity. Geoffrey Parrinder is fair and forthright in demarcating the distinctions between the two religions. He avoids silly and untrue clichés, such as the popular one that all religions are essentially the same, and shows that both the sources and the subsequent development of the two faiths are exceedingly different. At the same time, he is not unaware of similarities.

Hinduism is Indo-European in origin, and reflects in part a fusion of the Vedic religion of conquering nomadic people with the faith of their agrarian subjects. This has something of a parallel to Hebrew experience, but the nomadic Hebrew tradition was quite different, and the history of the conquerors was one of repeated subjugation in turn. Early Hinduism is oriented to myth in a way in which early Hebrew religion is oriented to history. Essentially, the later Hindu point of view of the Upanishads is philosophy, while that of the later Hebrews is religion. This is seen in the differences between the respective doctrines of the immortality of the soul and of the eternal life. Furthermore, Hindu doctrine is frequently addressed to the conceptual Ultimate Reality beyond personal religion, whereas Christianity is addressed to a God who loves and cares.

It is in the much beloved Bhagavad Gita that Hinduism comes closest to the spirit of Christianity. There God is loving and personal. Yet the orientation is towards a going beyond life and the world, rather than a transformation of life and the world.

Upanishads, Gita and Bible is an excellent book, well recommended to all those who have an interest in comparative religion. It is written in a clear and concise manner.

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

◆
THE INTEGRITY OF WORSHIP. By **Paul Waitman Hoon**. Abingdon Press. Pp. 353. \$8.50.

The wonderment of new discovery is exciting to the discoverer; and to watch that excitement from nearby, similar wonderment is absorbed by the observer. Thus it is to read Prof. Paul Hoon's *The Integrity of Worship*, which he subtitled, "Ecumenical and Pastoral Studies in Liturgical Theology." Both his title and sub-title are apt, and the text supports them well.

Prof. Hoon centers his concern in the pastor, for he views liturgical theology as a form of pastoral theology. He is a Methodist and recognizes his free-church background. He freely acknowledges that those of the free-church tradition "... are not as confident about sermon-centered worship as we once were. The sacraments are increasingly important to us." And it's wonderful to feel his exuberance in his new discovery.

This is not to put him down as a man who should have known better a long time ago. On the contrary, it's a mark of his personal integrity that he writes candidly from the free-church tradition as he views things liturgical with a rich insight which many of us Anglicans may have lost. We take it all for granted sometimes; but Hoon sees it with freshness. Therefore, this book will mean much to Protestants, and it certainly *can* mean a great deal to Anglicans.

Prof. Hoon has been at Union Theological Seminary, New York, since 1953, the first incumbent of the Henry Sloane Coffin chair of Pastoral Theology. His degrees are from Yale, Union, and from Edinburgh. He has been a pastor and a contributor to various publications including *The Interpreter's Bible*. His many years of close work, both in the parish situation and in the academic world, become a beautiful blend into a deep interest and informed concern for the enrichment of the church.

His background makes it quite natural for him to see liturgical theology as both an intellectual discipline and also an expression of ecclesial, pastoral, and missionary concern. He is a practical man who rejects what is merely propositionally, speculatively stated; he also rejects those liturgical renewal expressions which consent to be turned into only experimental theology. He is strong enough to say candidly that "... (liturgical) reform is reliably undertaken only by those who love the church, who live within the life of her Head, who know her mind and tradition, who pray her prayer and sing her song and serve in her name." And that's a refreshing position to behold, especially when much of our own liturgical renewal has been only the manipulation of a few structures. This is not to bring down a shroud about our official liturgical commission; but it is definitely to put Hoon's solid concept in contrast with what is too often seen in Anglican churches—carelessness and even butchery, by the local parson, all in the guise of "liturgical renewal."

His section entitled, "The Perspective of Psychology," gets to the heart of much trouble we now experience in our own Anglican renewal efforts. He points out

the relativity of liturgical language to personality structure and he quotes John Smith, the Cambridge Platonist, as saying, "Such as men themselves are, such will God himself seem to them to be." From that premise (and a very good one), one can more readily understand (though one need not accept) the hodge-podge of the amateur pastor-liturgist too often seen in our Anglican places of worship. The Green Book has never authorized any padre to cut loose and go it all on his own, nor to twist the intentions of the BCP 1928 into something strange and foreign. Neither does the Green Book demand balloons of anyone, nor even guitars. These things might have their rightful places, but to insert them into the worship of the church, as under the auspices of the Standing Liturgical Commission, or under the protection of the Green Book, is a dishonesty which tortures the souls of many a man in the pew, and ought to torture the souls of the clergy who inflict that dishonesty upon their congregations.

Prof. Hoon, with his newness of approach, begins on the ground of honesty. The word "integrity" is even in the title. And that's his flag, his banner, his watchword. It could be more so among our own familiar friends. Read Hoon's section on "The Dialectic of Form and Freedom" (pp. 216 ff), and ponder his statement, "Only when freedom is affirmed does meaningful form become possible. Only when form is asserted does freedom become responsible." And then follow him farther and sense his commitment, and his call to all of us, to underscore that word "responsible."

The book contains eight major chapters, each of them with excellently captioned subsections. Its reading moves along with clear logic as to the divisions and with clear focus upon an undergirding thesis that, "(A confessed and forgiven) heart is as important as a clear mind in the search for integrity in worship." The index, though it has only nine pages, is helpful; though the reader will be caught from the start by the full text.

Highly recommended to all Anglicans, and especially to those clergy who believe they have a fair understanding of liturgy and its integrity.

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

◆
STRANGE SECTS AND CULTS: A Study of Their Origins and Influence. By **Egon Larsen**. Hart Publishing Company. Pp. 245. \$5.95.

The advantages of *Strange Sects and Cults* are that much of the subject is put into one place in an interesting manner. Also, it raises important questions. The disadvantages are that (1) it covers much material on the surface, and (2) Egon Larsen treats the sects as those funny people who do those lunatic things. In this, the author is not different from most of us.

However, the mystery religions can no longer be considered a lunatic fringe, and the church, as in former years, has an important relation to them. Until we see the "strange" sectarians as human friends and until we participate in their activities as friends who gladly receive the hospitality that they repeatedly offer, we will not understand what they are saying to us and what perhaps we should be saying to them.

The author considers practically everyone from Father Divine to the Cargo Cult. (Margaret Mead has given some very important advice to the church in her consideration elsewhere of the Cargo Cult.)

It seems to me that *Strange Sects and Cults* could be a very effective source for problems to be solved in courses in systematic theology and liturgics. That mainline conservative Christianity can meet the basic needs of people who might otherwise flock to "strange" sects was proved to me recently when I twice participated in very reverent but exuberant celebrations of the Eucharist at St. Dominic's, Amsterdam, which evidently has no problems with attendance.

JANE KEDDY

Emanuel Church, Wakefield, Mass.

◆
BACKGROUND IN SUNSHINE: Memories of South Africa. By Jan Juta. Charles Scribner's Sons. Pp. 302. \$9.95.

It is always interesting to have an intimate glimpse of another person's family. When the family happens to have lived during the history-forming years of South Africa, before and after the Boer War, and, moreover, in close contact with the people who created that history, then, interest turns to fascination.

Sir Henry H. Juta, Jan Juta's father, whose personality dominates the book, was a distinguished jurist of Dutch descent and English sympathy. He served as Attorney General under Cecil Rhodes and later as Speaker of the House of Assembly. Sir Henry was married to a socially prominent Scottish lady of wit, charm, and beauty whose legendary hospitality drew to her home the greats of that time: among many others, Cecil Rhodes, General Smuts, General Botha, Rudyard Kipling, Robert Baden-Powell, and last, but who dares to say least, Elsa Maxwell.

Background in Sunshine is justifiably called a background, for it is with his background and not himself that the author is concerned. His own character is painted almost incidentally into the picture of the country he portrays and obviously loves. The only straight piece of autobiography is in the last chapter where Mr. Juta reveals the deeply moving story of the girl he so briefly knew, so deeply loved, and who died without warning, leaving him heartbroken. Throughout the book, by means of a short historical review in the first chap-

ter and the author's own dawning understanding and apprehension as a boy, there is a premonition of the tragic racial dilemma of modern South Africa.

The early Dutch settlers were enchanted with this paradise they had discovered in the middle 17th century, the flowers and birds of which, more than 200 years later, gave enchantment to Jan Juta and his family. Almost from the start, the Dutch were preoccupied with getting the British off their backs until finally, in 1836, they trekked north to Transvaal. For 50 years the Boers isolated themselves from outside influence while they fought bloodily with the Bantu hordes to secure their new land. A dark interpretation of the Bible identified these black men as the forces of evil with which the chosen white man must contend, an attitude which, according to Mr. Juta, is deeply entrenched in the Boer feelings of today. Mr. Juta records his own agonizing realization as a boy that there was something totally wrong with the calmly assumed superiority of the white over the black.

Force cannot perpetually be maintained in the government of men. Dimly the young Jan Juta knew this. One is reminded of a speech by Edmund Burke about another colony, well known to us all: "Force may subdue for a moment; but it does not remove the necessity of subduing again; and a nation is not governed, which is perpetually to be conquered."

(The Rev.) R. N. USHER-WILSON
Contributor to *The Living Church*

◆
TOMORROW'S CHILD — Imagination, Creativity, and the Rebirth of Culture. By Rubem A. Alves. Pp. 205. Harper & Row. \$6.95.

This second book by a Brazilian theologian in São Paulo, who was a visiting professor this past year at Union Theological Seminary, deals with modern man's quest for meaning and fulfillment in face of the frustration he experiences at the hands of the confining and often inhuman system which our organized technological society imposes upon him.

Rubem Alves also indirectly faults the institutional church for having tragically misunderstood its own biblical heritage—especially the creative and revolutionary power of Hebrew prophecy, the parables of Jesus and the scandal of the Cross, and the resulting paradoxical cast of much of Paul's teaching, so that by and large, after the persecutions ended, the Gospel became more and more "accommodated" to the prevalent secular culture and ultimately reduced to hardly more than "the norm of respectable behavior."

Dr. Alves differentiates clearly between (1) what he calls "realism" (the outlook of those in power who accept things as they are without seeing need for change) and (2) genuine Christian

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"hope" (rooted in the awareness that a creative act is possible by way of rebellion—an option open, incidentally, only to the powerless). This, however, involves pain and suffering in the attainment of the freedom and rebirth which man longs for in the deepest aspirations of his heart, but which he generally seeks to avoid. According to the author, the former accepts the rules of the game laid down by the power lords of our "rational" society whose goals are war, production, and consumption (a "way of death"). The latter seeks to create a qualitatively new order through the creative power of the imagination (a "way of life"), since man is not confined by his body, like the extinct dinosaurs, but an "open experiment" capable of realizing ever new forms of social organization, out of which the "community of faith" can arise.

Tomorrow's Child, containing an extensive and balanced bibliography, is unusual in that the author frequently uses in a complementary manner quotations from writers who are generally found in opposition: e.g., Nietzsche and Saint-Exupéry, Freud and Berdyaev, Buber and Marx. Some sections are rather "preachy" and somewhat repetitive. But these are minor defects in an exciting work written in English by one whose native tongue is Portuguese. It also makes a significant contribution to our contemporary "theology of hope," which in fact is the theme of Dr. Alves's earlier work.

(The Rev.) JOHN R. RAMSEY
Priest of the Diocese of Albany (ret.)

RELIGIOUS POLICY AND PRACTICE IN COMMUNIST CHINA. By Donald E. MacInnis. Macmillan. Pp. 376. \$8.95.

Religious Policy and Practice in Communist China provides invaluable source material on the basic thinking on religion and the ideological conflicts in this field within the Communist Party of the People's Republic of China. Part I is entitled, "Religious Policy: Leaders' Views and Official Statements"; Part II is on "Religious Policy in Practice"; and Part III, "Ideology and the Maoist Vision." Each section has a brief introduction followed by relevant writings or speeches of communist leaders. Altogether there are 117 documents.

Among them is Mao's favorite tale from ancient tradition, "The Foolish Old Man Who Removed the Mountain." After recounting this tale to Edgar Snow, the chairman's comment showed the characteristic ambivalence of the party's view on religion. Noting that the story traditionally ends, "God was moved by this (the old man's persistence) and he sent down two angels, who carried the mountains away on their backs," Mao said about the mountains, "one is imperialism, the other is feudalism. We must persevere and we too will touch God's heart. Our God is none other than the masses of the Chinese people."

Throughout the documentation the emphasis is on the elimination of classes. This strikes against the tenets of property, of charity, of love of enemies, which in one form or another characterize Confucianism, Buddhism, and Christianity. Mao seems to like the Confucian idea of hierarchy of authority, however. Alberto Moravia is thus quoted (Doc. 111) "the Confucianization of Maoism is thus primarily a transformation into authority, by means of memory, of personal experience, the experience of Mao."

Buddhism is not transformable as it is too transcendental, bringing the world of spirits, of temple worship and joss sticks into the daily life of the people. Islam is treated differently, largely because of the awareness of the close connection between Moslems in China and those in the Middle East; there is no such effective contact between Buddhism in China and various forms of Buddhism in India and elsewhere. Buddhist priests, Tibetan monks and abbots are simply deprived of religious function and incorporated into the ranks of workers, thus in practice integrating them into the single class. Christian clergy, after some 15 years of recognition, have been similarly integrated. In theory, religion is free, even churches and worship, but in practice they are foreign to Chinese Communism, so they exist only in the words of the constitution and in occasional pronouncements of party leaders, asserting religious freedom. The documents indicate that in recent years religion is mostly ignored. Each person is kept from religious thought or practice by his voluntary or coerced immersion into the building of a socialist society as a member of the class of producers. The task of the Party according to Chang Chih Yi (Doc. 42) is "to unite all those forces which can be united and to mobilize all those factors which can be mobilized to serve the socialist cause."

Embraced body, mind, and spirit in the socialist striving for a new world, each person is himself magnified and immortalized in that great vision as an integral part of the socialist world. This is the meaning of religion in Communist China: "a blending of the immortal cultural and racial substance of the Chinese as a people with the equally immortal communist revolution" (Doc. 112 quoting Robert Lifton).

PAUL B. ANDERSON, Th.D.
Editor of Religion in Communist Dominated Areas

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The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

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

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; Wklys 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. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

The Rev. Chas. H. Graf, D.D., r
218 W. 11th St.
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

The Living Church

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

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.

NIAGARA FALLS, N.Y.

ST. PETER'S Jefferson & Second St.
The Rev. W. Michael Cassell, r
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD
HC 10

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank
H. Mass 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.

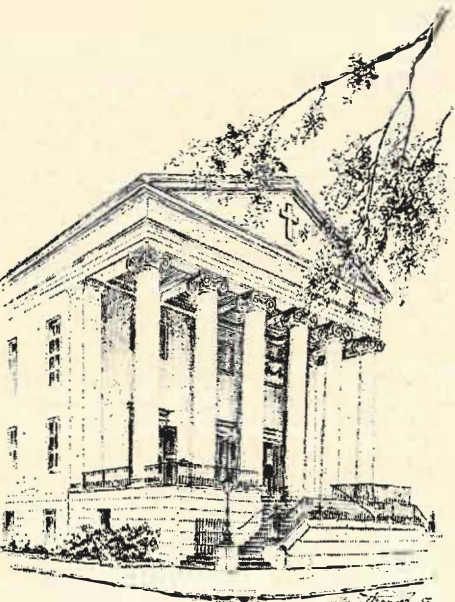
ST. JOHN'S Jackson St.
The Rev. Reginald Mallett, II
Sun HC 8, MP & HC 11

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.

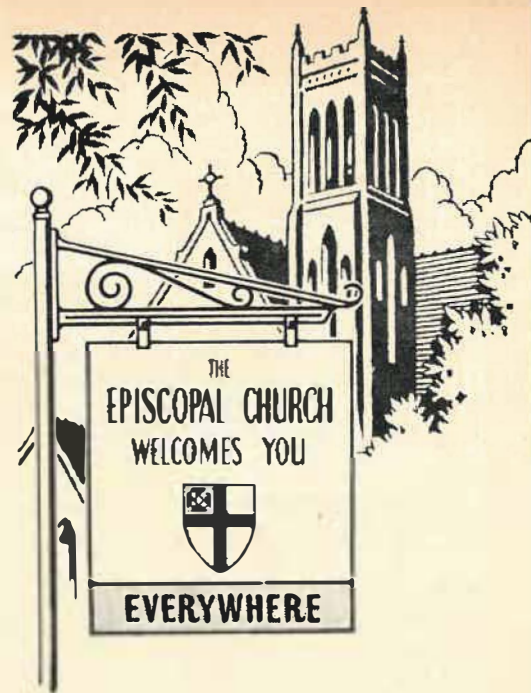
CHRIST CHURCH 2nd above Market
The Rev. Ernest A. Harding, D.D., r
Sun HC 9, MP 11 1S HC



OLD CHRIST CHURCH
"The Mother Church of Georgia"
SAVANNAH, GA.

Founded in 1733, the first building on the present site was completed and dedicated in 1750. The church building was destroyed by fire in 1796; rebuilt in 1803; partially blown down in 1804; again rebuilt in 1810. The present building was erected in 1838.

The elaborate decorations in plaster of the ceiling and the heads of the columns are from the original moulds of Sir Christopher Wren for St. Paul's Cathedral, London.



PHILADELPHIA, PA. (Cont'd)

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 M. 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.

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

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); Wklys 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