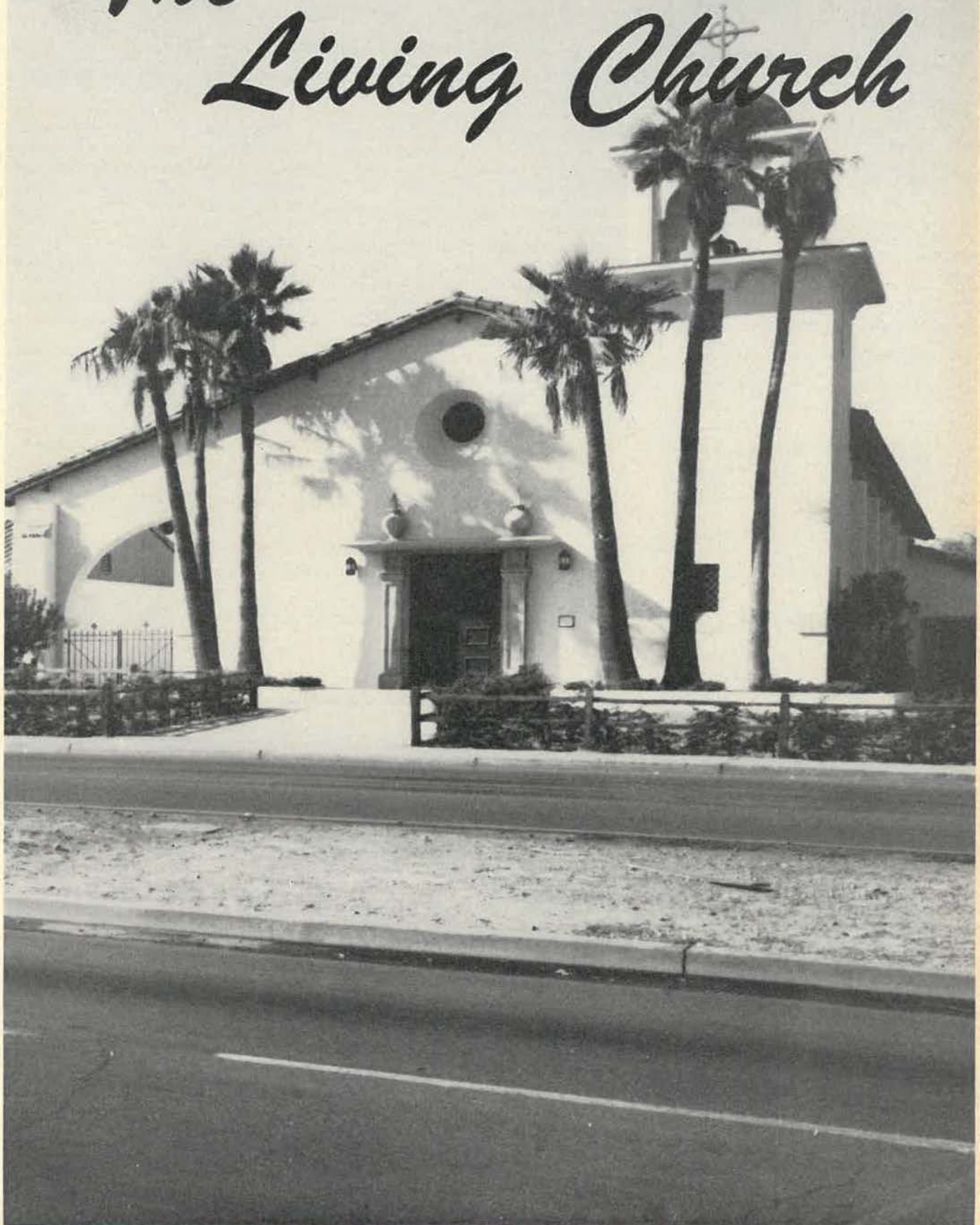


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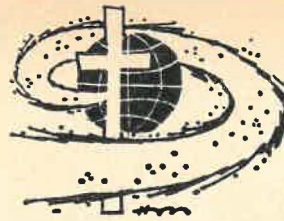
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Around



& About

— With the Editor —

ALL of Jacques Ellul's books are remarkably good because he is a remarkably good man. His book *Violence* (Seabury), is one of his best. However, I take exception to one statement in it which, by the way, is not at all germane to his central thesis. He writes:

"There was a great difference between the assassination of Malcolm X and that of Martin Luther King. Malcolm X preached only violence and hate, and hate and violence made answer—to no one's surprise. This assassination confirmed the argument that our society is based on the correspondence between hate and violence. But the death of Martin Luther King stunned the world. It was, after all, not normal for violence to be done him. In his assassination, hate showed its true face. King's murderers (*sic*) only succeeded in strengthening opinion against racism and *apartheid*. Thereafter, greater efforts were made to remedy the plight of the blacks."

The very last sentence quoted above may be accepted as factually correct, although if he had said "Therefore" instead of "Thereafter" it would have been highly questionable. Let's say that Dr. King's martyrdom stimulated whatever desire there was within the dominant white majority to effect some redress of racist wrongs by political means. As a matter of record, however, most of what was done in the way of civil rights legislation was done before his death, not after or as a result of it.

What seems fundamentally erroneous is M. Ellul's contention that it was "not normal for violence to be done" to Dr. King. He had received quite a little violence (not all physical, of course) during his lifetime. But why should the world, or M. Ellul, or anybody be surprised when a non-violent crusader receives violence? It may be true that violence breeds more violence, but it is not true that nonviolence breeds nonviolence. It never has been true. There is something about a nonviolent critic or reformer that infuriates those to whom he comes. King was much more widely and fervently hated than was Malcolm X. Should anybody who has read the Gospel be surprised by this? King was not Jesus Christ but he confronted the world nonviolently as did his Master, and he got what his Master got for doing so: homicidal hatred. This is proper cause for pain and grief in us, but hardly for surprise. It is a commonplace of history that the world

reserves its sharpest dagger for those who come to it swordless.

Once again we need help in tracking down a poem. This one was written, as I seem to recall—but never bet on my memory, by Aubrey De Vere. Its theme is the change in the Church of England made by the Oxford Movement. A key line I remember from it runs something like: "And England's Church is Catholic, though England's self is not." I know that one or more of you will come up with this, and thank you in advance.

Among the thousands of sprightly *obiter dicta* in Martin Luther's remembered "table talk" is this: "Young fellows are tempted by girls, men who are thirty years old are tempted by gold, when they are forty years old they are tempted by honor and glory, and those who are sixty years old say to themselves, 'What a pious man I have become!'" Brother Martin would evidently approve of somebody's recent observation that after the age of 50 a person needn't work so hard at avoiding temptation because that's about the time when temptation starts avoiding him.

To Julia Ward Howe:

All our reasons for remembering you are complimentary. I'm especially grateful for the fine spontaneous theology from your lips that day when you invited crusading abolitionist Senator Charles Sumner to dinner to meet some of your friends. He declined, saying "Really, Julia, I have lost all interest in individuals," and you replied: "Why Charles! God hasn't got as far as that yet." I'm sure that Sumner was in his own way great and good. He saw the slaves as an oppressed race and he fought for their liberty as if it were his own. But he did not see them, feel them, as individual persons. Or perhaps he did—but failed to see others as individuals. Some of the world's best men, and somewhat fewer of the world's best women, have shared this defect. Today we have some valiantly compassionate people who fight the good fight for some class or group or cause but have sunk into that Sumnerian disinterest in individuals. It seems especially strange, and sad, that any followers of Jesus Christ should make this mistake, with the example of their Master so clearly in front of them. Perhaps they are too busy to look occasionally at their Paradigm.

Letters to the Editor

The Faith and PECUSA

I have written no letters to you for quite a long time as I have been occupied with reading the many letters you have been receiving on the vital issues raised by those who favor what, in my opinion, amounts to a "denial of the Faith as the Episcopal Church has received the same," and those who would retain that "Faith" as it is "enshrined in the Book of Common Prayer." Thus, broadly stated, the issue is this: Those who would "destroy that Faith, as this Church has received the same" down through the centuries, and those who would retain that "Faith" at all costs.

It appears to me, therefore, that the main reason for "destroying that Faith" is that many of our bishops, and priests, and laymen, have grown tired of the discipline of the Book of Common Prayer; that such discipline is too exacting, and really burdensome; and that, consequently, there is only one thing to do for relief, and that is adopt "man's plan of salvation" rather than endeavor to follow our Lord's plan, as given to his holy apostles, and by them faithfully transmitted to their successors down to the present moment, without interruption or break. In other words, they are weary of traveling the "narrow way through a strait gate that leads to eternal life"; and seem determined to make it "easier" for them and others whom they presume to lead, by substituting the "wide gate and the broad way that leads to destruction," for the "strait gate and the narrow way that leads to life eternal."

The question to be settled then is simple—just this: Do you wish to maintain that "Faith as this Church has received it," or accept COCU or some other man-developed religion, which seems to be favored by many of our church leaders? Our blessed Lord said on a certain momentous occasion: "On this rock I will build my church, and the gates of hell shall not prevail against it" (Mt. 16:18).

(The Rev.) F. NUGENT COX
Greensboro, N.C.

Girl Scout Awards

TLC for July 16 gave me a real lift by reading the account of Miss Cooper of Deerfield, Ill., receiving an Episcopal Girl Scout Church Award—having received the requirement booklet from the Diocese of Connecticut. It was during my tenure as general secretary of the Department of

The Cover

Pictured on this week's cover is Christ Church, Las Vegas, Nev. As the largest parish in Las Vegas, Christ Church exercises a ministry to both the full-time residents of its city and to the many visitors who come to Las Vegas annually. The listing of services for the parish will be found on page 16 of this issue.

Youth and Laymen's work for 14 years that this award for our Girl Scouts was developed and also one for Episcopal Boy Scouts.

Our Division of Youth had four major committees concerned with work amongst our boys, girls, junior-hi, and senior-hi young people. The girls committee, composed of laywomen, clergy, and girls, headed then by Mrs. Roger Hartl of Fairfield, convinced Mrs. Paul Crosby, then of Redding, and her teenage daughter Gail (now Mrs. R. A. Leggett), to prepare such a booklet. Both were most active in the Danbury area in Girl Scouting. Permission was granted from National Girl Scouts and the requirement booklet went into use. During the years I presented hundreds of these Connecticut Girl Scout Church Awards in parishes and missions all over the diocese. Now in retirement such news items in which one had a part are most enjoyable.

MORTON O. NACE

Gallinburg, Tenn.

A Parishioner to His Rector

The letter of Watson Parker [TLC, July 16] is excellent and so true, I think. I believe that we have had enough of the Green Book. We should return to our old Book of Common Prayer.

RUTH H. BURLESON

Yankton, S.D.

Liturgical Reform

Noticing the proportion of letters concerned with liturgical reform, I am compelled to offer a kind of "conclusion" concerning this important matter. (It may be that such a "conclusion" has always been implicit in the reform. I'm not sure.) In any case it seems to me that liturgical reform is in order only in *strict* accord with the attitudes (and practices!) of those, of *all* orders, who must share in the process of reform. We began "Prayer Book reform," however, in a spiritual haze, and throughout the pursuance of this (obviously, *prima facie*) "first priority," commitment to liturgical living has remained distant . . . lukewarm. Therefore it seems to me clearly, it unfortunately is no time for liturgical reform.

Reform should be an incident of an activated, relished liturgical life, centered on some adequate and historically recommended liturgical text. Unlike the current state of affairs, it seems to me important that reform not be forced, no matter who or what is the source of pressure. In sum, we are compelled to worship (as we are always allowed to) if we are properly to decide the specifics of our *manner* of worship.

When and if those of us who are called to follow Christ take seriously the responsibilities of an honestly liturgical life—its form a beautifully relative concern at first—liturgical reform will be a natural fact, a natural process as it is not at this time. As it is . . . or rather, as we are . . . our attempts at reform are somewhat hollow, because they are (not surprisingly, and probably unwittingly) based too strongly upon a world-

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attitude that no Christian dares to claim. Though many who claim the cross do so.

The first reform—as yet insufficiently complete to allow for elaboration—is that of our human character. Other kinds of reform only serve to confuse a misguided age. The silent work remaining to be done before we set upon reform may well be accomplished in time by means of those liturgical treasures we already have, about which G. K. Chesterton's remark on Christianity may well apply: It is not that they have been tried and found wanting, but that they have been found difficult and not tried.

This is one point of view concerning a current priority in the church.

ALAN ROSENAU

Seminarian at

The Church Divinity School

Berkeley, Calif.

Identification

I found a portion of the news story on Fr. Morton [TLC, July 9] rather disturbing. Your reference to the occupation of Mrs. Morton's father was sadly reminiscent of the adolescent question: "And what does *your* father do?", a concern which one finds more properly in the society columns than in a "religious" magazine. I am relieved that you did not find it necessary to include the occupation of Fr. Morton's father. But then again, this fact may only indicate that you feel that a woman is forever identified by what her father does, or did, no matter what her age or way of life, particularly if his career was a distinguished one. Would you have included the information if he had been a milkman, shall we say?

Surely a woman who has shared her husband's concern for the poor and helpless doesn't need further identification through her father. Indeed, this bit of information suggests an attitude of class-consciousness which is particularly offensive in light of the work to which Fr. Morton addressed himself in Chicago.

JOAN W. GARTLAND

Detroit

"Knowledge" vs "Learning"

Allow me a few words á propos the letter from the Rev. John H. Goodrow [TLC, July 23].

In his letter Fr. Goodrow writes, "Once again this seems to indicate the truth in the maxim that a little *knowledge* is a dangerous thing" (emphasis mine).

When occupying oneself with criticism it is wise to verify such references to statements made by others as may be used. I do much prefer ". . . the maxim . . ." as Alexander Pope wrote it in his *Essay on Criticism*:

"A little *learning* is a dang'rous thing;
"Drink deep, or taste not the Pierian spring:
"There shallow draughts intoxicate the brain,
"And drinking largely sobers us again."

There is not, one inclines to think, in a "little knowledge" much danger; in "a little learning" there is danger. For example, I know that if I jump from the top of a high building without the aid of a parachute, I shall be hurt, perhaps fatally, so it is not dangerous for me to know this; but if, after a few articles in, say, a women's magazine, I set myself up as an authority on marital troubles, then my "little learning" is dangerous.

By the way, I do rather agree with Dr. George Benson. I was fairly well along in my long ministry before I discovered that I was not a competent psychiatrist. I pray God I did not do any permanent damage.

(The Rev.) J. E. LEACH

Hutchinson, Kan.

Fr. Teilhard's Orthodoxy

As I read the reference to our Jesuit Fr. Teilhard de Chardin [TLC, July 9] I thought you might be interested to know that Father died of a heart attack. At that time he was a member of our Jesuit community adjoining the Church of St. Ignatius Loyola, where he celebrated Mass daily. He was buried from our church with full Roman Catholic rites, and interred at our Jesuit cemetery in Hyde Park which was adjacent to the Jesuit novitiate and Junior seminary. His rector at that time said that Father was the most edifying religious in his community. All these facts would seem to contradict the statements of Farley Clinton and his associates.

Be assured this letter is in no way critical of TLC, for I am happy to say that I enjoy reading the magazine and shall continue to do so.

(The Rev.) EDUARD F. HOEFNER, S.J.

Church of St. Ignatius Loyola

New York City

TLC, July 23

I do not believe that the "Name Withheld" letter [TLC, July 23] in rebuttal to Fr. Simons's earlier correspondence should have been allowed to be printed unsigned / name withheld. In the original parents' letter—Mr. and Mrs. R.—names were properly withheld but Fr. Simons letter bore his name when published. If Miss or Mrs. X wishes to have a letter published criticizing him (which criticism I do not believe justified), then she should identify herself publicly. I have no knowledge that Fr. Simons might wish to respond but how does one respond to an unknown person? "Name Withheld" is properly a judgment in the hands of the editor; in this case I do not agree with his decision.

Secondly, a news article in the same issue, *re* an evangelistic rally held at St. Augustine's Church in our city identified it as "in the heart of the city's black ghetto." It may be a matter of semantics but I feel sure that our St. Augustine's area would look like a country club area in comparison to what most of us know to be "ghettos" in Kansas City or any other city. The real black ghetto of Kansas City today is two miles or more from St. Augustine's. I would say that St. Mark's Ecumenical Parish (with which our church has a tenuous relationship) might well be considered as in the heart of the black ghetto, but certainly not St. Augustine's.

(The Rev.) GERALD L. CLAUDIUS

Rector of St. John's Church

Kansas City, Mo.

P.S. Our news source used the term "black ghetto," which is, of course, always a question-beggar. But surely it is good news that there is *any* evangelistic service in any Episcopal church today! Ed.

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THE KALENDAR

September

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10. Pentecost XVI
12. John Henry Hobart, B.
13. Cyprian, B.M.
14. Holy Cross Day
16. Ninian, B.
17. Pentecost XVII

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The Living Church

September 3, 1972
Pentecost XV (Trinity XIV)

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UPPER SOUTH CAROLINA

Bp. Pinckney's Successor Elected

The Very Rev. George M. Alexander, dean of the School of Theology at the University of the South, Sewanee, Tenn., has accepted his election as Bishop of Upper South Carolina. The election came on the fifth ballot at a diocesan convention held in Columbia.

Dean Alexander will succeed the Rt. Rev. John A. Pinckney, who plans to retire at the end of this year.

The bishop-elect who holds the B.A., B.D., and STM degrees from the University of the South, also has honorary degrees from Seabury-Western and the Virginia Seminary. He has been dean on the Sewanee campus since 1955. Prior to that he was rector of Trinity Parish, Columbia, S.C.

A recent history of the university refers to Dean Alexander as a dean for all seasons, who brought to his office a "special grace. . . ."

The dean and his wife, Mary, have two sons, Stephen, a priest, and John, a journalist.

LEXINGTON

Anniversary of Pioneers' Service Observed

The 197th anniversary of the first Christian ceremony in Kentucky was observed with a Service of Evening Prayer read near the bank of the Kentucky River at Fort Boonesboro State Park, site of the original service held in 1775.

At that time a giant elm sheltered the meeting of the House of Delegates made up of elected pioneers who met at Fort Boonesboro in May 1775 to attempt, for the first time in the region west of the Alleghenies, the founding of an independent state, the Colony of Transylvania.

Observing the symbolism that marked legislative functions of the time, the House of Delegates met for the third and last day of its session to hold the ancient feudal ceremony, Livery of Seisine. The ceremony was the final act in the transfer of the large Transylvania Territory sold by the Cherokee Indians to Richard Henderson and his Transylvania Company.

Historian George W. Ranck has visualized that ceremony in this manner: "Standing under the great elm, the attorney employed by the Indians, John Far-



BISHOP-ELECT ALEXANDER

rar, handed to Judge Henderson a piece of the luxuriant turf cut from the soil that extended beneath them, and while they both held it, Farrar declared his delivery of seisin and possession of the land according to the terms of the deed which Henderson displayed. . . ."

After this ritual, the House of Delegates adjourned but on the following day, a Sunday, they met in "divine service for the first time" in Kentucky. The service was conducted by the Rev. John Lythe, a Virginian and a priest of the Church of England.

The recent observance of this pioneer service was under the auspices of St. Hubert's Church, Lexington, and its rector, the Rev. John K. Barnes, and the Kentucky Department of Parks.

COCU

Church Responds to Plan of Union

The Joint Commission on Ecumenical Relations of the Episcopal Church gave its executive committee the job of reporting on the church's response to the study of *A Plan of Union*, the document prepared and sent out to member churches by the Consultation on Church Union.

The Episcopal Church, by action of its 1970 General Convention, remains committed to the purpose of the consultation and to participation in the development of a proposed plan of union. However, responses to study of *A Plan*

of *Union* have been limited in number and have lacked any great amount of interest in the goal of organic union.

Who Bothered to Reply?

As reported earlier in *THE LIVING CHURCH*, only 19 of the 91 domestic dioceses of the Episcopal Church filed responses to the plan. Further tallies also show that only 133 parishes of 7,069 parishes completed responses, although study was held in other areas.

The plan, with study guide, was sent to all clergy in the USA and possessions, and further material was sent to bishops and some 90 diocesan ecumenical chairmen, to provide resources for a study approved by the Houston General Convention.

"Widespread apathy" appears to be a general reaction of parishes and dioceses to *A Plan of Union*.

The Chicago-Lambeth Quadrilateral and the Statement of Faith and Order of 1949, frequently mentioned in the reports of local study, continue to express the Episcopal Church's lasting commitment to the cause of Christian unity based on the scriptures, the creeds, the sacraments, and the historic episcopate.

Replies Vary

Impressions of the committee upon reviewing the reports, which vary from rejection of the plan to general approval, are summed up as follows:

(✓) That emphasis in the immediate future should be on theologically based approaches to intercommunion rather than on organizational plans;

(✓) That the Lord's Supper/Holy Communion/Eucharist be understood as a cause as well as a sign of unity;

(✓) That the development of pilot parishes on the model proposed in *A Plan of Union* be encouraged on an exploratory basis;

(✓) That unity in the Spirit must precede organizational union, but that some

THINGS TO COME

October

4-7: National Episcopal Conference on Evangelism, at Grace-St. Luke's Church, Memphis, Tenn., co-sponsored by Brotherhood of St. Andrew, Daughters of the King, Anglican Fellowship of Prayer, and Faith Alive. Details available from: Center for Evangelism, 12900 SW 83rd Ct., Miami, Fla. 33156.

form of the latter should ultimately be expected as a result of the former.

What of the Future?

The executive committee of the Joint Commission on Ecumenical Relations believes that the Episcopal Church should continue to participate in COCU, its movement and process toward the goal of organic union of the divided Christian communions, but it recommends changes and participation as follows:

(✓) That COCU differentiate between immediate and long-range goals. It seems "clear" that the Episcopal Church is not now prepared seriously to consider dissolving present church structures in a "wider ecclesiastical structure." The immediate goal appears to be process and activity drawing the divided churches into closer community and understanding, and seeking a solution to existing differences in faith and order which now inhibit unity of members and ministry. . . .

(✓) That full participation of the Roman Catholic Church in such a reoriented search for unity be vigorously sought and that contributions from Orthodox, Lutheran, and other churches be invited, not only in observer status, but also in working commissions, addresses, and papers.

Copies of the parochial and the diocesan responses are being sent to the COCU headquarters.

PERSONALITIES

Mission Priest Honored

The Rev. Walter P. Morse, SSJE, a veteran China missionary, celebrated his 80th birthday—his 19th in Taiwan—with a service of Holy Communion at St. John's Cathedral, Taipei. Preacher was the Rt. Rev. James Te Ming Pong, Bishop of Taiwan. Fr. Morse is the third oldest Cowley father.

Following 15 years of missionary work in Korea, Fr. Morse went to China in 1937. During the Sino-Japanese war, he worked in the church's mission in Shanghai, aiding hundreds of refugees with food and shelter. He continued this work in Hankow and in Ichang.

After the occupation of mainland China by the Communists, the mission priest moved to Taiwan in 1953, where he began work along the banks of the Tamsui River and for five years provided food for the old and for the pedicab boys and men from the mainland. When a series of typhoons wiped out that base of operations, Fr. Morse set up a soup kitchen in the courtyard of a Taoist Temple in Taipei.

Bp. Pong concluded his sermon by referring to the Shunammite woman whose dead child the prophet Elisha restored to life and who said to her husband that Elisha was a holy man of God who continually passed their way. "We can say the same of Fr. Morse," the

bishop said. "He both looks and acts like a holy man of God, and who continually passes our way. . . . We pray that God will grant Fr. Morse many, many more happy returns of the day so that we shall have a holy man continually passing our way."

CANADA

Archbishop Speaks on Unions/Mergers

In an interview for *The Catholic Register* in Toronto, the Anglican Primate of All Canada, the Most Rev. E. W. Scott, said that a hard-core group of Anglicans is developing which is convinced that union discussions with the United Church of Canada must not affect dialogue with the Roman Catholic Church.

The primate said there is a wide diversity of opinion across Canada on where Anglicans should place their center of focus in union talks. One group is pressing for structured, organic union of the Anglican and United Churches, in which a totally new church would be created. An equally numerous group is emphasizing theological agreement on ministerial orders and on the doctrine of the Eucharist involving Anglicans and Roman Catholics.

Abp. Scott said one of the problems plaguing ecumenical talks between Anglicans and Roman Catholics is Rome's rigidity on doctrine and dogma. He said, "I find it refreshing that in the Vatican's new pastoral instruction on communion, there is a positive rethinking of the whole meaning of the Eucharist. The Roman Catholic Church seems to be adjusting its traditional position, which to me doesn't destroy, but rather increases the (credibility) of the church."

He said that he finds the biggest stumbling block to union between Anglicans and Roman Catholics to be the doctrine of papal infallibility — a doctrine for which he feels there is no adequate basis.

JERUSALEM ARCHBISHOPRIC

Scroll Fragment: From Gospel or Not?

The Rev. Pierre Benoit, a Dominican biblical scholar in Jerusalem, disputes the theory that a fragment of the Gospel of Mark has been found among the Dead Sea Scrolls. Director of the French School of Biblical and Archeological Studies, he is one of the first internationally known Roman Catholic authorities on the Bible to deny the claims of the Rev. José O'Callaghan [TLC, Apr. 9].

Earlier, Fr. O'Callaghan, a Spanish papyrologist, asserted in *Biblica*, a journal of the Pontifical Bible Institute in Rome, that he had identified a scrap from a Dead Sea cave as being from Mark. He put forth his data in the form of a

theory. If his theory is true, it would suggest that the Jewish sectarian community at Qumran, source of the Dead Sea Scrolls, had contacts with Christianity. This theory would also move the traditional date for Mark forward from about 70 A.D. to 50 A.D.

Fr. Benoit denies the accuracy of Fr. O'Callaghan's postulation in an article scheduled for publication in *Révue Biblique*, a scholarly journal. He has no alternative theory to propose but argues that the fragment from Qumran's Cave 7 could not be from Mark.

Immediately after reading the O'Callaghan article, Fr. Benoit writes that he went to the Rockefeller Museum in Jerusalem, where the Dead Sea Scrolls and scraps are housed. Not even by stretching his imagination, he said, could he make the indistinct Greek letters on the actual fragment read in the manner described by Fr. O'Callaghan, who said the 17 letters were from Mark 6:52-53. In photocopies, he continued, what appears to be a letter is actually a hole in the papyrus.

Fr. Benoit also said that there is no way of establishing the 50 A.D. date advanced by Fr. O'Callaghan, even if the fragment were from Mark. He said it would be as late as 100 or 150 A.D., and by that time the existence of a Greek version of Mark would not be surprising to him.

SPRINGFIELD

Churchmen Bid Farewell to Bp. Chambers

A Service of Evensong held in the Cathedral of St. Paul, Springfield, Ill., was followed by a reception honoring the Rt. Rev. Albert A. Chambers, upon his retirement as Bishop of Springfield. The bishop's formal retirement was scheduled for Sept. 1, but the diocesan recognition was held earlier in the summer.

At the reception, Bp. Chambers was presented with a purse of money from grateful churchmen and friends for his ten years of ministry in the diocese. He also received a Lincoln Continental. In addition, a resolution of thankfulness for his work was read and then given to the bishop.

Bp. Chambers and his wife, Frances, are living in Dennis, Mass., where they have a home.

MINNESOTA

Black Parish Sponsors Housing Development

A predominantly-black Episcopal parish and several clergymen are among the sponsors of a \$1,070,000 housing development for moderate and low-income families in St. Paul.

The development, to be known as St. Philip's Gardens, is sponsored jointly by

St. Philip's Church and REIP (Racial and Economic Planners, Inc.), a non-profit group of local civic leaders and clergymen.

The Rev. Denzil Carty, rector of St. Philip's and president of REIP, said that construction will take about a year. Ground was broken on July 23. The project will have 65 units, with units for handicapped persons on the lower level. Rents will range from \$107 to \$190 a month.

The development may draw 25 to 40 percent of occupants from the low-income range. Those receiving public aid will have their rent subsidized by welfare. The project will be financed by a low-interest FHA loan from the federal Department of Housing and Urban Development (HUD) with the assistance of the St. Paul Housing and Redevelopment Authority.

THE ARCTIC

"Igloo" Cathedral Built

Eskimos in Frobisher Bay, Northwest Territories, now have their own Anglican "igloo" cathedral, which they built themselves.

The circular, domed church named for St. Jude is covered with white aluminum shingles suggestive of the small snow blocks used in real igloos. Inside, an unbroken line of wall and ceiling is supported by curved laminated beams. The main lighting in the windowless structure comes from a center lantern.

Back of the altar are six drapes showing various aspects of Eskimo life. The altar cross is made of two twisted tusks of arctic narwhales. The lectern, pulpit, and communion rail are made of komatick, a material used for Eskimo sleds.

The church, consecrated by the Rt. Rev. Donald B. Marsh, Bishop of the Arctic, is considered by the natives to be a symbol of their old Eskimo way of life.

MISSOURI

OHC/St. Louis Project Terminated

Urban work that was begun a year ago in St. Louis by several members of the Order of the Holy Cross (OHC) has ended. Trinity Church, St. Louis, had bought a house in an integrated neighborhood for the OHC men to use as a home and for a basis of operations. Urban concerns was the area of their work.

The original arrangement between the order and the parish was for one year with the possibility of renewal for succeeding years. An evaluation of the work and its successes made last spring seemed to indicate a continuation was in order.

According to the announcement of the termination of the arrangement made to parishioners of Trinity Church, the Rev. William D. Chapman, rector, said that

the election of a new superior of the order earlier in the summer, together with the transfer of two of the St. Louis community elsewhere, made it necessary to terminate several OHC projects including the one in St. Louis.

OHC members who began the work project in St. Louis were the Rev. Allen E. Smith, and Bros. Augustine, Brian, Cyprian, and Nicholas.

SRI LANKA

Anglicans Appeal Court Ruling on Merger

The Rt. Rev. Cyril Abeynaik, Bishop of Colombo, and his diocesan council have appealed against an interim court injunction restraining the Anglican Church from becoming part of a United Church of Sri Lanka (the former Ceylon).

The injunction, issued by a district court in Colombo, was in response to an action filed by three Anglican laymen, who acted to restrain the defendants from putting into action a resolution of the Diocese of Colombo (known as the Church of Ceylon). The resolution, which dates from October 1971, called for the Anglican Church to unite with five other bodies—Methodist, Baptist, Presbyterian, Church of South India (Jaffna diocese), and the Church of Scotland.

Those challenging the Anglican move say union would end a separate identity for the Church of England in Sri Lanka. They claim the new united church would propagate beliefs, doctrines, and worship opposed to Anglican tradition.

BAPTISTS

Russians Claim USSR is Not Oppressing Jews

A Russian Baptist leader said in Nashville that reports of oppression of Jews in the USSR are exaggerated. And another Baptist from the Soviet Union added that discrimination there is aimed against Christians, not Jews.

The Rev. Alexsi M. Bichkov, general secretary of the All Union Council of Evangelical Christians in Russia, was asked by reporters about the situation of the Jews. He said he knew of "no oppression of them (the Jews)."

The Rev. Michael Zhidkov said, "We Christians are the ones discriminated against, not the Jews because they can leave the country and we cannot."

Mr. Zhidkov, pastor of the Moscow Baptist church which President Nixon visited last spring, was also asked whether Christians are denied freedom in the Soviet Union. He replied: "We are not oppressed, just limited."

The two clergymen and two colleagues were in Nashville as guests of the Southern Baptist Sunday School Board. They were en route to Washington, D.C., to

visit the headquarters of the Baptist World Alliance. They had attended a meeting of the alliance's executive committee in Jamaica.

At the start of the Nashville conference Mr. Bichkov said: "We have heard of the tremendous work you do here (the U.S.) for Jesus Christ. We do our best in the name of Jesus Christ."

Although they had difficulty with the language, they answered questions from reporters.

Baptists in Russia "have the freedom of worship and the freedom of preaching the Gospel but we have no opportunity to propagate except through our personal witness," Mr. Zhidkov said.

During the talks with reporters, Nikolai Melnikov, vice president of the All Union Council, also denied that Jews are persecuted in the Soviet Union. "I don't know anything about Jewish persecution," he said. "In the Ukraine and in Kiev we have many Jews and they are all allowed to go to Israel if they want to. I know of one case where a Jewish family went to Israel and the Baptist pastor bought the (their) house."

ECUMENISM

Bishops Set Guidelines for Mixed Marriages

The Episcopal and Roman Catholic Bishops in South Carolina have adopted a set of guidelines for use in mixed marriages between Episcopalians and Roman Catholics.

The guidelines, approved by the Rt. Rev. John A. Pinckney of Upper South Carolina, the Rt. Rev. Gray Temple of South Carolina, and the Most Rev. Ernest L. Unterkoefer, Roman Bishop of Charleston, include a statement of realities and suggested shema for participation.

It was noted that in South Carolina, Roman Catholics may readily obtain permission to marry in their own or other churches, with either a clergyman of their own or another communion, and with either their own or another clergyman assisting, if desired.

The Roman Catholic is asked to promise he or she will do his or her best to raise the children in the Roman Catholic Church but no promise is asked of the person of the Episcopal or other church on the matter. And the marriage must be recorded in a Roman Catholic church even if the wedding takes place in another church.

When the wedding is in a Roman Catholic church, an Episcopal priest may do the greeting and collect, and read the lessons, preach, and offer the prayer.

In an Episcopal church, where either the Book of Common Prayer or trial service (1970) may be used, the Roman Catholic priest may read the exhortation, make the charge to the couple, read the scriptures and prayers, and preach.

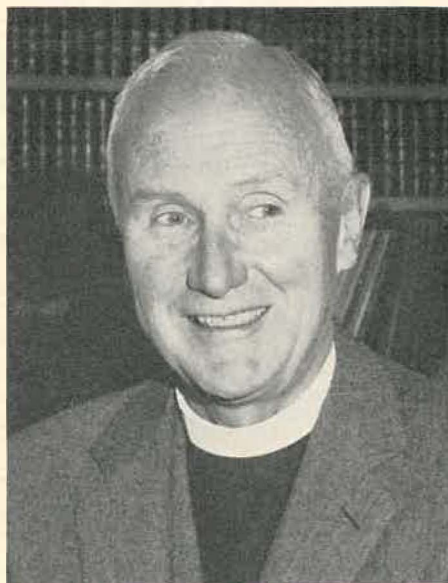
GOD & GOVERNMENT

THE summer months are government months. July was named after Julius Caesar, Julius—July; August after Caesar Augustus—both well-known governors of olden times. The other months are named after gods and goddesses, long forgotten; or are simply numbered months, September for 7, October for 8; but July and August have a human face, the face of government. July recalls to Americans July 4th, Independence Day; to the French, July the 14th, Bastille Day; to the Ulster Irish, July 12th, when William of Orange beat James the Second at the Battle of Boyne Water. July 13th this year, the Peace Talks reopened in Paris and the crux of the negotiations is political; whether the North Vietnam government will be allowed to overrun South Vietnam and bring a blood-bath like the two recent ones when the Nigerian government overran the Biafrans and the West Pakistan government overran the East Pakistani. This year, also, the Democratic Convention met in July, and a Republican Convention in August. In all the millions of words past and future about those two conventions, there is one background assumption—we are settling our own government and it is in general a good government. Any government is preferable to anarchy, many governments in the world are not free or just, and good government is extremely difficult to establish and maintain.

It is curious that free people rarely think of July and August as government months; they don't even remember that July and August stand for Julius Caesar and Caesar Augustus (I had to look it up in a dictionary to be certain). But good government and its rarity is a background idea that influences them even though they don't think about it much. Psychologists call it a racial archetype, an inherited idea derived from the experience of the race and present in the subconscious of the individual.

When our Lord said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Mt. 22:21), he was reminding Jewish citizens of something they half knew: that they owed the Roman government something: for the *Pax Romana*, for good roads, for justice, and for the

The Rev. C. Leslie Glenn, D.D., is sub-dean of the National Cathedral of Sts. Peter and Paul in Washington, D.C.



DOCTOR GLENN

tolerance permitted the Jewish religion. Before he answered their question about taxes, he made them hold the tax money in their own hands. "Whose picture is this? Whose name is this on the money?" (Mt. 22:20). This same advice is bringing forward ideas that are in the back of the mind is ordered by Isaiah's advice: "Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. 51:1). His words are ordinarily taken to refer to physical characteristics—remember our Swedish ancestors or the Mediterranean stock we came from, or the darker people of Africa, our racial background. It doesn't mean that at all. The rock whence ye are hewn means the ideas you inherit almost without knowing them, the unexpressed premises of your life. One of these archetypes is the importance and extreme difficulty of good government.

THE Bible differs from its rival Hindu or Buddhist scriptures first because it is about Jesus Christ. But secondarily it is different because it is about government. The Bible God is the God of history, scholars tell us, and that's hard to understand; to say he cares about government would be plainer speech. In many colleges, the department of history and the department of government is one department, the department of history and government. History is largely the relationship of gov-

ernments to one another and the progress people make in governing themselves. It is curious how the books that list the great ideas of the Bible (monotheism, love, sacrifice, etc.) seldom include government. The Bible is an important contribution to this subject; it is background reading for July and August.

In the very beginning of its story, Abraham went out not knowing whither he went, but he knew clearly what he was leaving. He may not have known where he was going but he knew he was called to be rid of the people he was with and go out to a new place, a free place. His cousin Lot went with him, which only added to the troubles of his pioneering. They nearly got absorbed into Sodom, representing the decaying government, a city destroyed before their eyes: "This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in in her daughters, neither did she strengthen the hand of the poor and needy" (Ezek. 16:49).

Abraham's trek starts the racial archetype subconsciously influencing most of the people who came to the countries of the New World. If we take as an example the Amish who wanted some place where they could govern themselves, we can understand what happened to Abraham's descendants. The Amish got to the Pennsylvania wilderness but were soon overrun by more colonists whose cities seemed to the Amish like Sodom. So they moved further west but finally there was no more open space, and they had to stand and fight or be absorbed into the United States. Exactly this happened to Abraham's great-great-grandson, Joseph, and his family. They could not exist alone and were absorbed into Egypt where in 400 years they gradually became enslaved. The Jews were not as fortunate in Egypt as the Amish were in the United States. Only a few months ago, the Amish farmers appealed to the Supreme Court to keep their educational system for their own children and the Supreme Court said they could do it. The Jews had no such privileges and had to break out under Moses. With freedom from Egypt came years of fighting and heartbreak until they were able finally to establish a free government. I Samuel 8: 13, 11 gives one small sample of the difficulties. The strong king they needed "will take your daugh-

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By C. LESLIE GLENN

ters to be perfumers, and to be cooks, and to be bakers. . . . He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots."

The imperfections yet the necessity of government are the rock whence we are hewn, the pit whence we are digged. The prophets, fighters for righteousness, threaten the children of Israel with one punishment, that God "will take your nation away. Be good or you will no longer be free, you'll be run by the Egyptians, the Assyrians, or Babylonians." Our Lord is called the Son of David not because he was physically descended from David but because David the King represented the time in their history when they were free and had their own government and justice in the land. The New Testament writers always present Jesus as the one who would somehow maintain their political freedom. The Psalms, the oldest hymn book we have, read every Sunday, are also partly about maintaining government. "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight" (Ps. 144:1), not against sin, but against enslaving enemies. "Let God arise and let his enemies be scattered" (68-1) may not be translated into a subjective matter of a struggle against Satan; it is against the outward circumstances of political life.

Among the hymns of the Christian era, "A Mighty Fortress is our God" may partly be about the soul assaulted by evil, but Martin Luther also had in mind the Turks at the gates of Vienna. Or, the Dutch hymn, "We gather together to ask the Lord's blessing . . . Lord, make us free!" Free from sin, yes; free from misery, yes; and free from Spanish tyranny. It is a strange thing that the "Battle Hymn of the Republic" was taken out of our Hymnal, and now having been abandoned by the religious, it is taken up by the governmental. It was sung at Winston Churchill's funeral and at Robert Kennedy's, it was the constant theme of Martin Luther King's speeches at the end of his life. "They have builded him an altar in the evening dews and damps; I have read his righteous sentence by the dim and flaring lamps" does not mean that the chaplains were holding services in the evening around field altars. It means that soldiers slept in the mud and got diseases instead of wounds; their

bodies were the altars; their personal sacrifices made men free. The hymn is about the Christian's part in government. We intuitively know all this. It is a racial archetype, a subconscious background idea derived from the Bible.

WHAT was our Lord's relation to government? Plays like "Jesus Christ Superstar" and "Godspell" may have value because they make us realize the actuality of Jesus, the fact that he paid taxes and faced political decisions. In "Superstar" you can't understand the words over the loud rock music and perhaps you learn more from reading them quietly at home from the record. You will be saddened by the fact that they are not completely historical. For example, the play makes Herod a homosexual, which is a bad detail. He comes out prancing around the stage, obviously to jazz up the action a bit, and this is unfortunate for it conceals his real menace to the Jewish people. Herod was a Jew and had his position of government underneath the Romans, but he was a Greek-smitten Jew. He thought his own people, the Jews, were old-fashioned, provincial, square. He wanted them to take up the Greek way of doing things, the games, the theatre, the relative indifference to morals, and therefore he was a menace to Jewish faith. The Jews tried hard to get rid of Herod and have Caesar himself directly rule the province. There were delegations of Jews in Rome all through our Lord's life, begging not that the rule of Rome end, but that the rule of Rome be increased so they could get rid of Herod and his family, these Hellenizing Jews. That's a complicated issue and this homosexual thing is not complicated, but silly and unhistorical. Jesus faced Zealots who wanted revolution, Herodians who wanted to dilute the faith, and Romans who were just and tolerant.

What our Lord did in this crisis of government decision is what we Monday-morning quarterbacks would have done now as we look back over the long stretch of history. But he did it on Saturday afternoon in the turmoil and stress of the game. We know clearly he decided not to lead a revolt against Rome. He foresaw what was going to happen by armed revolution. "And when he was come near, he beheld the city, and wept over it, saying, 'If thou hadst known,

even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation'" (Lk. 19:41-44).

This we learned in Sunday school and again in second-year religious courses in college, or if we came in late and never had Sunday school or undergraduate study, we have heard it from the pulpit every Palm Sunday and Good Friday. But there is something more important about his political views than this oversimplification, and much more basic, and that is that he *had* convictions at all. I haven't the space nor the scholarship to venture details, but one overriding generalization stands out: our Lord threw himself into the complex political issues of his people and was crucified as a result. Why didn't he, we often ask ourselves (and this is the question productions like "Superstar" bring out), why didn't he stay in Galilee and continue teaching quietly? Why did he insist against his advisors on going to Jerusalem into the complex political troubles of the time? Because his Gospel partly has to do with government. The political archetype of the Old Testament and Apocrypha from Abraham to Judas Maccabeus is fulfilled in the Messiah of the New Testament.

Still Jesus's followers may not avoid the problem of how to govern, how to deal with potential conquerors and with people who appear to be on your side but are trying to subvert your convictions. So when he says, "Render unto Caesar the things that are Caesar's," it means work at the political process as you can, especially to get down on your knees during Julius Caesar and Caesar Augustus months.

One way to serve God in Christ is to serve these ever more dear United States. I repeat, this is nothing new; it is racial intuition derived from our scripture, the rock whence we are hewn, the pit whence we are digged. We know it but sometimes we have to be reminded by holding the coin in our hands: "Liberty . . . in God we trust."

A SOMEWHAT SHEEPISH FABLE

By MARSHALL PICKETT

Part I (Morning)

THE Archram called the Special Ovine Convention to order with a blast on the shophar. "Delegates," he baaed, "we meet today to approve reports from the two special committees set up by last year's convention. We shall hear first from the Committee on the Revision of Ovine Literature. I give you Thomas Ramner, our foremost linguist and chairman of that committee."

Ramner, a shaggy Shropshire with long mutton-chop whiskers, trotted to the podium. "Your committee's initial revision is of the old-time favorite, 'Mary Had a Little Lamb.' I shall read the revision and explain, if possible, its meaning." Whereupon, he cleared his throat and began:

*"Mary knew a small-sized cub
Whose pelt was black as pitch;
To places where the girl repaired
The cub would thumb a hitch.*

*At one place they were wont to go,
An academic institution,
They disrupted normal procedures
Because it was against the constitution."*

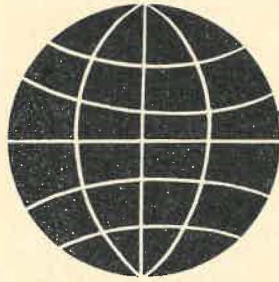
A plaintive baa-ing could be heard, but Ramner loftily ignored it. "The first line," he said, "removes the onus of ownership by a human, the second gives in to the demands of our minority group who have threatened to go on a rampage, if you'll pardon the expression. Two words, 'cub' and 'pelt,' are used by many of the animal groups we hope will soon join us. The final line of the first stanza employs an idiom of our youngsters and should help to get them out of the wild clover patches and back to the fold. I particularly like the ringing phrases of the second stanza."

"Seems to me," sadly said an older delegate, "you sorta lost your meter there toward the end."

"That was deliberate," defended Ramner. "The bovines and porcines, who have been working closely with us on this, have no sense of rhythm, so we went along with them for a couple of lines. But you must agree that 'institution' and 'constitution' add cultural refinement missing from 'school' and 'rule'."

"It stinks," cried a delegate from Merino. He was joined by several others who were promptly ejected.

Mr. Marshall Pickett is a churchman who makes his home in Toledo, Ohio.



"Now that we have eliminated the rambunctious mutton-heads," said the Archram, "we will vote in favor of the revision." After the vote, he announced: "The Committee on Revision is working on 'Baa, Baa, Black Sheep,' 'Little Bo-Peep,' and 'Essays of Elia,' and revisions will be in your hooves shortly. The meeting is now adjourned for noon grazing."

Moral: Change for change's sake is common in women's fashions, but there are some pretty horrible results there, too.

Part II (Afternoon)

THE afternoon session of the Special Ovine Convention got under way after the shophar's blast, and the Archram proceeded immediately to business. "We will now hear from the Committee on BOBU," he bleated.

"On what?" queried a delegate.

"On BOBU! The program for getting all the animals together in one huge, amorphous group. We call it 'Beauty Of Beasts United.' BOBU is its synonym."

"You mean acronym, don't you?" asked the curious one.

"If I had meant something else, I would have said something else, wouldn't I? You, sir, are a fleece-lined wool-gatherer."

"And you," retorted the other, "are an ignorant acronymcompoop!"

"Come, come," came camed the chairman. "We are supposed to be discussing togetherness. Let us not stray, lambs.

Now, merger talks are going well. Ramner is working on revisions of 'The Purple Cow' for the bovines, 'Three Little Pigs' for the porcines, and 'Goldilocks' for the ursines, and we hope to have them in the fold shortly. Then he'll start on 'Old Dog Tray,' and when the canines have joined us we will outnumber the felines, our principal target, and can negotiate from a position of strength."

Everything worked out as planned and one day the Archram, Ramner, and the BOBU chairman set out for talks with the leonines, the most important of the feline groups.

After many months the three negotiators had not returned and it was rumored that they themselves had been absorbed by the leonines. The ovines began to revert to their old habits. They forgot their cubs and loved their lambs. They followed Mary to school and to heck with the rules. They lived in autonomous peace with the bovines, the porcines, and the canines, keeping a wary eye out for lupines and vulpines. They pretty much agreed that the Archram and Ramner and the BOBU activist had tried to pull the wool over their eyes. Or, as the newly elected Archram wryly commented, "they tried to fleece us." They enjoyed themselves and life again was all wool and a yard wide.

Moral: If the lion and the lamb lie down together, the lamb might not return from the rendezvous.

EDITORIALS

"Yellow Peril" Again?

AS relations between the U.S. and Japan have grown less amicable in recent years, so have relations between the Japanese-American community and its white neighbors. A report on this by Norman Pearlstine (*The Wall Street Journal*, Aug. 8) makes sobering reading to anybody who may suppose that the bitterness of 30 years ago is happily dead, buried, and incapable of rebirth.

In Phoenix, the Star Chevrolet Company warns the public in ads: "Remember Pearl Harbor, when they tried to take your country from you. They are back with cheap imports to take your jobs, pensions, and social security." (What kind of a newspaper is it that accepts such advertising as this?)

During a strike at the Fontana, Calif. plant of Kaiser Steel Corp., picketers cry "Jap steel! Jap steel!" and curse those who drive Datsuns and Toyotas. It is noted that drivers of Volkswagens are allowed to pass uncursed.

In the Congressional Record is inserted a song called "The Import Blues," printed at the request of South Carolina Congressman James R. Mann, whose constituents include many unemployed textile workers. One verse: "Buying Jap-made products so sleazy to see / Is a damn fool thing for you and me / And I'm fighting back because I won't run / From the slant-eyed people of the Risin' Sun."

A magazine published by the Seattle firefighters' union suggests in an article meant to be funny that the lowering of the height requirement for firemen to 5-foot-6 inches means that rice and chop-sticks will have to be supplied to all fire stations.

Most Japanese-Americans today are third-generation Americans (*samsei*), not second generation (*nisei*), and they do not react to WASP hostility and discrimination quite as did their parents during the hysteria of World War II times. The *nisei* of those days stoically accepted being driven from their homes and herded into internment camps. They went on hoping and believing that eventually they would be fully integrated into American society. If this hope and dream is shared by the present-day *samsei* it is not with the same passive spirit. There is a growing militancy among them, and also a growing separatism corresponding to that of the black and the chicano minorities.

One does not need profound perspicacity to see what is troubling the superWASPS who are screaming about the Yellow Peril. Their grievance against the Japanese is not that they are inferior but that they are not inferior. Economically they are a match for any competitor. That is their crime; and that is why the man who sells Chevrolets in Phoenix is so insistent that we "Remember Pearl Harbor."

In justice, of course, it must be recognized that some American industries and their workers suffer from Japanese competition for reasons which are not discreditable to themselves or to anybody. There is urgent need for a sound and comprehensive system of trade agreements between Japan and the United States, and the Nixon

administration gives the impression that it thinks this can wait for a while longer.

But regardless of what the governments do or don't do, Americans of intelligence and conscience must note well this ominous new rise of anti-Japanese bigotry in our country. They must see to it that they themselves are not sucked into the mob, and they must use all their influence on the side of good neighborliness. America doesn't need another racial war.

"Do-Gooders" Doing Not Well

IT'S great when you can get "all this, and Heaven too" in the midst and course of this naughty world, but when it happens it's a pure windfall and you had better not hold your breath until the next one.

Investors in "do-good" mutual funds have been finding this out of late. "Do-gooders" are mutual funds that invest exclusively in companies which they consider socially responsible. Although few mutual funds are prospering these days, the four special do-gooders among them are reportedly doing much worse than the average. All four have suffered drops in their net asset values per share. The one which has done least badly, the Dreyfus Third Century Fund, has suffered a .09 percent decline in net asset value per share since going on the market last March. The worst performer of the four has dropped 8.91 percent since Jan. 1 and has stopped selling its shares to the public pending a merger with a more conventional fund.

It seems that one big reason for the poor track record of these do-gooders is that individuals and institutions which talk loudly about "social responsibility in investments" are not willing to put their money where their mouths are. If they want to preach against sin, they denounce General Motors; but if they want to reap some harvest from their investments they don't sell GM stock.

Among the social concerns which animate today's do-gooder mutual funds are civil rights, protection of the environment, occupational health and safety, the right of collective bargaining, and international peace. The purpose behind these mutuals is that of discouraging sin and encouraging virtue in these fields. On the record thus far it is clear that this way of attacking these enormous social evils has not caught on.

As a matter of history, mutual funds with somewhat different concerns have done well in the past. Two examples: The Foursquare Fund Inc., of Boston, founded in 1961, and Provident Fund for Income, Inc., of Philadelphia, founded in 1957, don't invest in liquor, tobacco, or drug stocks. They have done and are doing fairly well. But whether they have done much, or anything at all, to curb the spreading use of liquor, tobacco, and drugs only God knows.

Could it be that people who see moral issues primarily in personal rather than in social terms are more willing to put their money where their mouths and consciences are? We only raise the question. But the track records to date of these two types of mutual fund do-gooders would seem to bear it out.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or a girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

FRESNO STATE & CITY COLLEGES

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The Rev. Peter E. Van Horne, chap.
Full college program, plus Epis. Churches in Fresno

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ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 10; MP, HC, EP daily
Evans Chapel Vicarage 1955 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES' New London
H. Kilworth Maybury, r; John F. Flora, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE

ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30,
9:15; C Fri 5

GEORGIA

EMORY UNIVERSITY

EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

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Sun 8, 9:15, 11:15, 6:15

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LSU

ST. ALBAN'S CHAPEL Baton Rouge
The Rev. Charles A. Wood, Jr., chap.
Eu Sun 10, 6; Class days 11:40

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The Rev. Wm. D. White, r
Sun 8, 10:30

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The Rev. John Gwynn
7909 York Road

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MEMORIAL CHAPEL
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

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The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
Sun 8, 10; Wed 12:10, 7



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CENTRAL MICHIGAN UNIV. Mt. Pleasant

ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11; Wed 7:30; Fri 7

MISSOURI

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The Rev. Alan B. Crawford, ass't
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RUTGERS UNIVERSITY

Rutgers, Douglass & Livingston Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr. chap.
Sun 10: other services as anno

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces

CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

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Sweetser, Jeffrey Cave, Charles Patterson
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The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

NORTH CAROLINA

DUKE UNIVERSITY

EPISCOPAL UNIVERSITY CENTER Durham
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

EAST CAROLINA UNIVERSITY Greenville

CANTERBURY CENTER, ST. PAUL'S CHURCH
The Rev. William J. Hadden, Jr., chap.
Sun HC 7:30, 9:30; 11:15; Wed 5:30 HC—Canterbury

OHIO

MIAMI UNIVERSITY and WESTERN COLLEGE

HOLY TRINITY Walnut at Poplar St.
Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
Sun 8, 9, 10; Thurs 7; affil. United Campus Min-
istry

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

PENNSYLVANIA

INDIANA UNIVERSITY OF PENNA.

CHRIST CHURCH 902 Philadelphia St., Indiana
The Rev. Arthur C. Dilg, r
Sun HC 7:45, MP & Ser 11 (HC & Ser 15 & 35)

SHIPPENSBURG STATE COLLEGE

ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8 & 10. Canterbury (College Calendar)

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun Eu 9:30, 6:15; Thurs Eu 9; HD as anno

TENNESSEE

VANDERBILT UNIVERSITY Nashville

ST. AUGUSTINE'S 200 - 24th Ave., S.
The Rev. John H. Hatcher, Jr., chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

BENNINGTON COLLEGE Bennington

ST. PETER'S Pleasant & School Sts.
The Rev. E. B. Geyer, Jr., r; the Rev. E. T. Patrick,
assoc r
Sun 8, 9:15, 11:15; Thurs 9:45

GREEN MOUNTAIN COLLEGE Poultney

TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

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The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE Staunton

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

WISCONSIN

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ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't
Sun 8, 10:30 HC; H Eu daily

MILTON COLLEGE Milton

TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. W. T. Lawson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

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in all

January and September issues.

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Book Reviews

PUNISHMENT: FOR AND AGAINST. By Eleven Essayists with an Introduction by Harold H. Hart. Hart Publishing Company. Pp. 240. \$7.50.

In the wake of Attica, a recent Supreme Court decision outlawing the death penalty as cruel and unusual punishment, and with the crime rate in a permissive society already an unavoidable issue in the 1972 presidential campaign, this collection of essays by eleven "experts" gives a brief look at traditional theories of punishment, current proposals for improving or reforming the penal system, some philosophical overviews with regard to justice, crime, and punishment, as well as some radically far-out comments by persons who entirely oppose the concept of punishment.

Space would not permit the critical analysis of each essay. This *mélange* of viewpoints is manifestly representative of secular-humanist presuppositions. The book is not theologically oriented, and it proffers no Christian positions on the very complex matter of penal theories, problems, or reforms. It may satisfy those who espouse "secular Christianity," but aside from the summary information and overview of conflicting opinions, *Punishment: For and Against* does not grapple with the underlying facts of man's creation and fall, sin, grace, justice, and forgiveness. It wholly lacks the moral and spiritual input of any biblically orthodox Christian viewpoints or serious moral theologizing.

The contributors include four persons connected in theory or in practice with criminology and penology. Three of the essays are by philosophers, and the other contributors include a Jewish professor of religion, a young writer formerly involved in administrative oversight of college disciplinary matters, a liberal rabbi, and a controversial English schoolmaster.

Out of this potpourri come such reflections that legal punishment is a form of vengeful hate, and that it has never cured anything, least of all the criminal offender. More acceptable, at least to me as a professing Christian, are the conclusions by others that orderly society demands some kind of punishment for violation of its laws. This is basic to civilized groups whether democratic or tyrannical. It also appears clear that the American penal system is not working well; that prisons are much too large and entirely too impersonal and de-humanizing; and that from them come hordes of recidivists.

Remedies proposed include specifics such as smaller correctional facilities and farms, the handling of most offenders by local probationary officers rather than by penitentiary confinement, and education-

and psychological rehabilitation. These latter procedures when carried to an extreme shade off into the long-touted humanitarian theory of punishment which views the criminal as a sick patient who needs psychiatric cure, rather than as an offender deserving punishment.

The humanitarian theory—which has a growing undercurrent of support among liberal-humanists on the American social and political scene—has been dealt with quite neatly by C. S. Lewis in two essays of his own in the recent anthology, *God in the Dock*. Similarly, though not from a Christian premise, Stanley Kubrick's much reviewed and controversial movie, "A Clockwork Orange," touches on somewhat the same points made by Lewis. In any case, Christians who read Hart's collection should without fail read Lewis on the same subject.

Finally, it should be said that there is a growing ministry throughout the country on the part of Christians involved in person-to-person rehabilitative relationships with prisoners, including explicit Gospel witness. Harold Hart's collection of essays might serve as background information to Christians thus engaged, although it should be read with a critical and careful eye to its non-Christian presuppositions.

JOHN E. WAGNER
St. Mary's, Edmond, Okla.

◆
THE UNSHAKABLE KINGDOM AND THE UNCHANGING PERSON. By E. Stanley Jones. Abingdon Press. Pp. 301. \$5.95.

E. Stanley Jones, 87-year-old veteran in the Christian missionary enterprise, says: "As a possible last fling, I'd like to fling my blazing torch of *The Unshakable Kingdom and the Unchanging Person* amid the burned out heap of extinguished or dying enthusiasms to set them ablaze again with the relevant, the really relevant, the fact of the Kingdom of God on earth exemplified in Jesus."

In a rather verbose and "preachy" style he illustrates, through the course of 301 pages, his not-so-new thesis: the order (the kingdom of God) and the person (Jesus) are inseparably linked. Much of the illustrative material is drawn from his own rich experience as a missionary and evangelist.

(The Rt. Rev.) JACKSON E. GILLIAM, D.D.
Bishop of Montana

◆
A HISTORY OF ISRAEL, Second Edition. By John Bright. Westminster Press. Pp. 519. Price \$9.95.

The uniqueness of this *History of Israel* is determined by the human dimension of history. The chronological events of Israel's past are the framework that supports the more personal aspect of the

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nation's faith. By the way in which John Bright penetrates the hidden depths of the participating characters against the background of history, this book reveals a good reason for believing that God actually determined a nation's destiny to fulfill divine purposes. A sentence referring to Saul radiates a critical stage of history on human shoulders: "It must be said in all conscience that Saul faced odds that would have taxed the capacity of the most balanced minds."

Prof. Bright has a way of turning the dry dust of statistical history into fertile ground for the growth of biblical understanding of God. His selection and evaluation of accumulated scientific research is admirable and he presents all this without boring and exhausting the mind of an average reader. The book has so many of the characteristics of Pfeiffer's *Introduction to the Old Testament* (no longer in print) that I am certain those of us who appreciated that work will take advantage of Bright's text and use it in the classroom.

(The Very Rev.) WILLARD A. PAGE, Ph.D.
Episcopal Theological Seminary
in Kentucky

THE SUBSTANCE OF FAITH and other Cotton Patch Sermons. By Clarence Jordan. Edit. Dallas Lee. Association Press. Pp. 160. \$4.95.

"Cotton Patch" was the identifying phrase the late Clarence Jordan attached to his colloquial translations of portions of the New Testament.

Those who are acquainted with *The Cotton Patch Version of Paul's Epistles*, *The Cotton Patch Version of Luke and Acts*, and *The Cotton Patch Version of Matthew and John*, will recognize in *The Substance of Faith* and other Cotton Patch sermons the same redneck, Georgia-cracker vitality and earthy imagery. Like his vernacular translations, this collection of sermons will offend some readers and delight others. But none could deem them dull.

Dallas Lee, an Associated Press feature writer, transcribed and edited the sermons of the founder of Koinonia Farm, and much of the extemporaneous freshness of the spoken word has been faithfully captured, and the fiery personality of the pineywoods prophet from the red clay hills comes through, as he makes the Greek New Testament speak with a Dixie accent.

(The Rev.) BEN A. MEGINNISS
Trinity Church, Mobile, Ala.

AN EVANGELICAL FAITH FOR TODAY. By John Lawson. Abingdon Press. Pp. 95. \$1.75.

An Evangelical Faith for Today is a closely reasoned, simple, yet powerful portrayal of the Christian faith, which proves to be a godsend to the priest looking for a book to put into the hands of a layman searching for the truth. Its message comes like an arrow out of the

fog of murky and turgid religious publications, straight from its biblical source to the mind and heart of the seeker. The great theological themes of Creation and Redemption, the Word and the Sacraments, the Church and the World, and the doctrine of Last Things come alive in the person of Jesus Christ, "the performer of a divine saving work in the world of men, and for man." Its catholicity is expressed in John Lawson's closing words: "Thus the highest good is the vision of God." A helpful bibliography of additional Christian writing for laymen is included as a bonus. "Try it, you'll like it!"

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

NEW ENCYCLOPEDIA OF PHILOSOPHY. By J. Grooten and G. Jo Steenbergen. Trans. from the Dutch and edit. by Edmond Van Den Bossche. Philosophical Library. Pp. 468. \$20.

As the title suggests, *New Encyclopedia of Philosophy* is strictly a reference work. It should be very useful to any student of philosophy. Technical terms, movements, persons who have figured in any significant way in philosophy from antiquity to the present, are here noted and briefly and simply described. It's a pity the price cannot be lower, but the fault is not the publisher's but the time's.

THE OCCULT REVOLUTION — A Christian Meditation. By Richard Woods. Herder & Herder. Pp. 237. \$6.50.

If we would know what many religious people are doing in place of going to church, we can well read the Rev. Richard Woods's survey of occultism. He goes deeper than occultism by getting into the counter-culture, especially where it stands with God in judging a church that has tended to become a principality. *The Occult Revolution* contains penetrating thoughts on ritual, both for the church and the occultists.

(The Rev.) ROBERT REDDISH
Priest of the Diocese of Ohio

THE YOGI, THE COMMISSAR, AND THE THIRD-WORLD CHURCH. By Paul Clasper. Judson Press. Pp. 95. \$1.95.

Brief and provocative, *The Yogi, the Commissar, and the Third-World Church* suggests some possibilities for a synthesis of two antithetical philosophical stances presently tearing at the social fabric: The yogi represents an attitude which is passive, introverted, mystic, and the commissar, one that is aggressive, ideological, activist. The Christian church from its third-world position between and beyond these two polarities could, says Paul Clasper, transmit the best of both visions—and much more.

CHRISTINE L. BENAGH
St. Philip's, Nashville, Tenn.

PEOPLE and places

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Parochial Appointments

The Rev. Stephen Norcross, former assistant, Christ Church, Tacoma, Wash., is rector of Good Shepherd, 700 Chappell Rd., Charleston, W.Va. 25304.

The Rev. William D. Persell, former associate rector of St. Paul's, Tustin, Calif., is assistant, St. John's, 514 W. Adams Blvd., Los Angeles, Calif. 90007.

The Rev. George A. Smith, former priest in charge of St. Peter's, Cass Lake; Gilfillan Memorial Church, Squaw Lake; and St. Bartholomew's, Bemidji, Minn., is full-time priest at St. Bartholomew's only.

The Rev. Anthony W. Van Ham, former assistant, St. Boniface, Lindenhurst, N.Y., is vicar of St. Anselm's, Lehigh Acres, Fla. 33936.

The Rev. A. H. Whisler, rector of St. Mark's, Glen Ellyn, Ill., is to be rector of Christ Church, 569 Main St., Fitchburg, Mass. 01420, Oct. 1.

The Rev. Thomas E. Winkler is rector of St. Paul's, Owatonna, Minn.

Ordinations

Priests

Lexington—The Rev. Messrs. Hassell Jacoba Hurst, vicar of St. Alban's, Morehead, Ky.; Xavier Clifton Maffrey, rector of Christ Church, Harlan, Ky.; and Charles Omer Shaffer, curate, St. Timothy's, Catonsville, Md.

Deacons

Chicago—Joseph Reid Kerr III, address, 28 Park Town, Oxford, England.

Lexington—Curtis Havens Brown; Richard Gordon Bryant, curate, Calvary Church, Ashland, Ky.; Robert B. Graves, assistant, St. David's, Bethel Park, Pa.; John Samuel Keefer, curate, St. Timothy's, Philadelphia, Pa.; Michael McCann; Herbert Geer McCarriar, Jr., in charge of St. James', Livingston, Ala.; William Edwin Parsons, in charge of St. Mark's, Hazard, Ky.; and Harry B. Scott III, curate, St. Andrew's, Ft. Thomas, Ky.

Laity

After 20 years of teaching at Good Shepherd Mission, Fort Defiance, Ariz., Mrs. Ruby Bates has retired and will live in Tulluride, Colo., where she has a home. Her original appointment to the mission was through the United Thank Offering office in 1952.

Armed Forces

Chap. (Lt. C) Hugh N. Barnes, Box 33052, Fort Lewis, Wash. 98433.

Renunciation

On July 5, the Bishop of Colorado, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing June 17, by James Rudolph Woodruff, presbyter.

On June 28, the Bishop of Dallas, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing June 22, by Jack Wallace Cole, presbyter.

Reception

Chicago—The Rev. Carlos Alberto Plazas has been received as a deacon from the Roman Catholic Church. He is non-stipendiary. Address: 1233 W. Carmen Ave., Chicago, Ill. 60640.

Religious Orders

Society of St. Francis—Bro. John Howard (Staley) is a novice of the society taking the name of Seth. Address: Little Portion Friary, Mt. Sinai, N.Y. 11766.

CONTINUING EDUCATION

KERYGMA AND COMMUNICATION: Mini-course, October 6-8, Thornfield Conference Center, in practical use of today's communication media. Instructors from Newhouse Communication School, Syracuse University, and United Church of Canada. \$68 all-inclusive. Further information: Institute for Anglican Studies, 818 Ostrom Avenue, Syracuse, N.Y. 13210.

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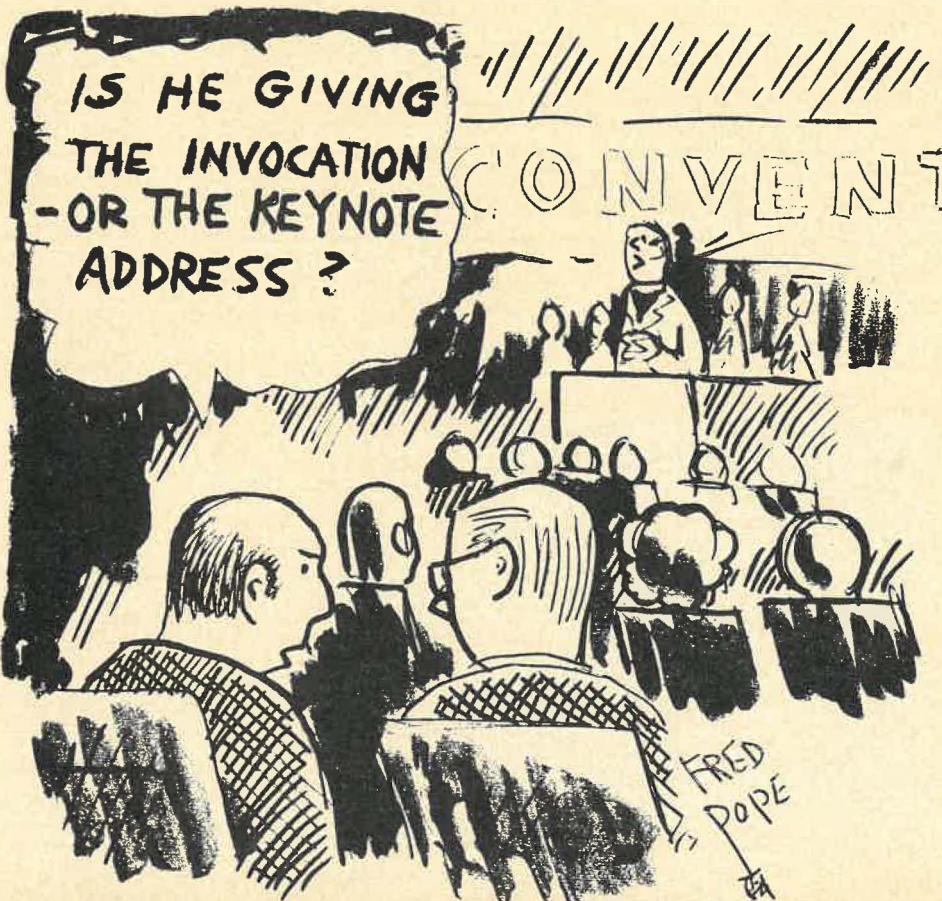
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Sun 10:30

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.

KANSAS CITY, MO.

ALL SAINTS' 9201 Warnall Road
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The Rev. James Brice Clark, r
Sun Masses 8, 9:15, 10:45 (High)

LAS VEGAS, NEV.

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

HOPE, N.J.

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

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

HIGHLAND FALLS, N.Y.

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

NEW YORK, N.Y.

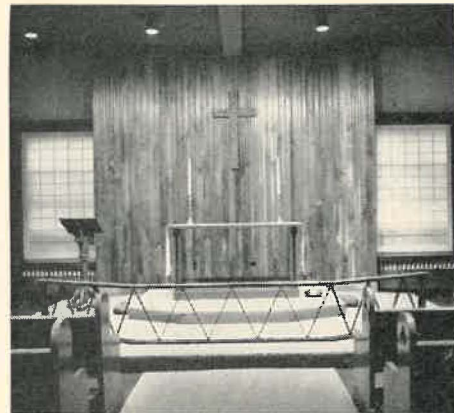
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkds MP & HC 7:15 (HC 10 Wed); EP 4, Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

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 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



GRACE CHURCH
"In the Loop"
CHICAGO, ILL.



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

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 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.

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

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

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

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

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

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

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

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