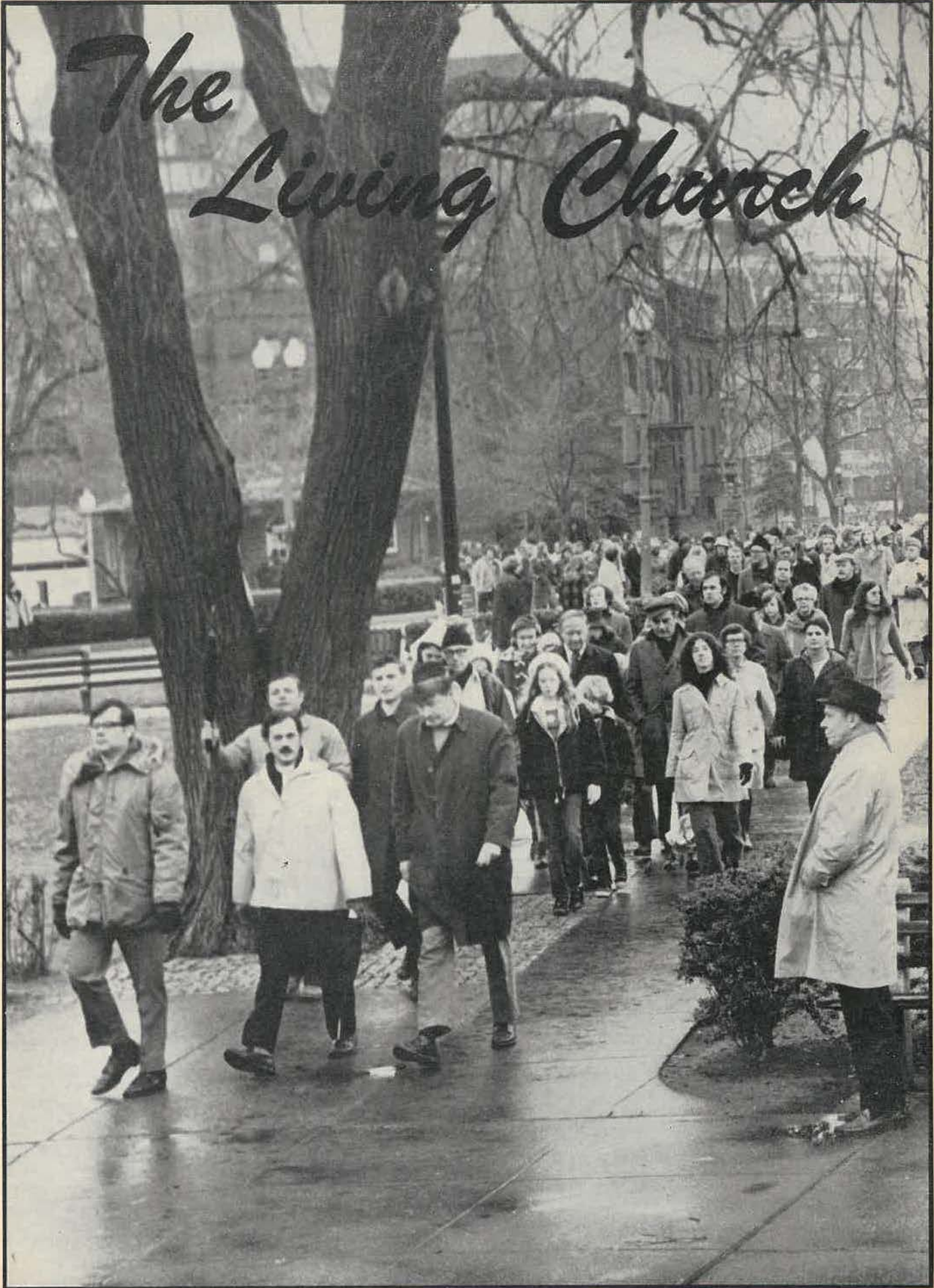
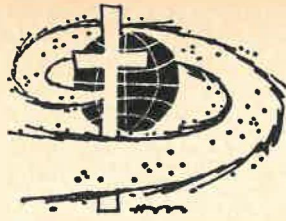


The Living Church



Around



& About

— With the Editor —

Notes to the Overworld

TO *Dorothy L. Sayer*: Many—well, not too many, but some—wise things have been said about the potential blessings of the aging process. Rabbi Ben Ezra spoke of the best that is yet to be, the last of life for which the first was made. Dorothy Canfield Fisher said that one of the nice things about being middle-aged is that one doesn't have to be young any longer. Kipling thanked God that we can never again suffer as we did when we were young. Oscar Wilde paid that sublime tribute to Max Beerbohm—that from his infancy he had been blessed with the gift of perpetual old age. I have just come upon something that you wrote a generation ago. I wish I had had it when I turned middle-aged, but better late than never, and I'm sure you won't mind my sharing it with my readers. You wrote: "I have never yet heard any middle-aged man or woman who worked with his or her brains express any regret for the passing of youth." Nor have I. Thank you.

IF you are addicted to Ambrose Bierce's *Devil's Dictionary* and mourn that he is no longer with us to update it, you will find rich consolation in Bernard Rosenberg's *Dictionary for the Disenchanted* (Henry Regnery). A few specimens:

Black Studies: A unique area of vocational training designed to instil pride in non-white students as a substitute for an education that would seriously increase their employability.

Capitalism: A socioeconomic system that, though no longer in existence, should nevertheless be abolished in favor of socialism. The distinction is important: capitalism is the exploitation of man by man, socialism the exact opposite.

Doing Your Own Thing: Insulating yourself from the perverted adult world by slavishly submitting to the tyranny of your peers.

Make Love, Not War: 1. Be surly to everybody. 2. Fight only your enemies—nearly everybody—to death.

Participatory Democracy: Decision making for everyone by a few self-appointed leaders of a small segment of the young middle-class white elite.

Peace: A relatively tranquil period in international relations over which Republican Presidents preside during prolonged depressions that Democratic Presidents terminate by going back to war.

●
"History is the unfolding of miscalcu-

lations," says Barbara Tuchman, one of the best of contemporary historians. She didn't have the American role in Indochina in mind when she wrote it, but history is history, wherever it is being made, and it is usually the unfolding of miscalculations: e.g., Columbus calculating upon a shortcut to India and stumbling upon the Western Hemisphere in the course of it, the British Empire happening by accident, *et al.* The American Presidents who in one way or another got this nation militarily involved in Vietnam calculated that the U.S., as leader of the free world against the communist bloc, had to make a show of armed resistance to a communist takeover of South Vietnam. That was the idea. I'm not yet convinced that it was a bad or wrong idea. When people today talk about the Cold War as a thing of the past I wish they would tell me when, where, and how it ended. Nobody bothers to mention that.

Something that Walter Bagehot said a hundred years ago vexes my mind as I think about Vietnam and many other well-intended human enterprises. Said he: "The most melancholy of all reflections, perhaps, is that, on the whole, it is a question whether the benevolence of mankind does most (*sic*) good or harm." He was a Victorian idealist, not a cynic. I don't know what particular human benevolences he had in mind. His statement is guarded, qualified, tentative, not dogmatically declarative. It is at least open to reasonable question, I hear him saying, whether our efforts to help people in need always do more good than harm. It seems to me that this is the right question to apply to the American enterprise in Indochina. What we have done, and have had done to us, in Indochina is dreadful. But if we had not done it, might a million people who wanted to be self-determining have been forced to choose between enslavement and annihilation—as seemed quite clearly indicated at the time that our leaders committed us there?

I'm sure I don't know. I envy all of you who do. Certitude is one of my favorite treats.

What Bagehot said is much too interrogative to serve as any kind of positive rule-of-thumb in decision making. It can be of great value, however, in the service of prudence—that humdrum but priceless virtue. Let any person, any nation, or any church, before mounting any crusade, ask himself or itself: Is it certain that this nobly intended project will prove not only

benevolent in motive but beneficent in result? Of course nobody can ever be absolutely sure of the results of any action before the deed is done. But morally responsible servants of God in the world must think as hard about the possible consequences of their actions as they do about their own motives and purposes, and it seems that we don't always do so. Because our hearts are pure (or we think they are) we assume that not only must our strength be, like Sir Galahad's, "as the strength of ten," but that as we carve people up with our "tough lance" that "thrusteth sure" we are doing them and all the world a splendid service.

I'm sure that when our Lord talked about the desirability of sitting down and counting the cost of trying to look ahead before mounting the steed of righteous purpose he had in mind the question that his Victorian disciple Walter Bagehot raised 18 centuries later. The people we kill in the course of trying to help them are no less dead because our hearts are pure. At the same time, if we never try to help people who need help, because we fear that we may do more harm than good, what kind of servants of God and men are we?

This is a categorically unanswerable question, but I repeat: If we keep it in our minds and ask it whenever, obeying our Lord's precept, we sit down to think before we act, it can open our minds to the leading of the Holy Spirit. Remember also that this isn't a question for presidents and statesmen only. It's for everybody who ever thinks of trying to help anybody else.

It isn't enough, sweet maid, to be good; you had better try to be clever about it: clever as serpents and sweet as doves.

●
Note to my friend in N.Y. who wants to know why, if Bp. Robinson's book *Honest to God* is as bad as I think it is, so many people all over the world have welcomed it:

It neither surprises nor puzzles me that people reading in 13 languages have bought 10 million copies of *H to G*. I venture that Norman Vincent Peale's *The Power of Positive Thinking* does at least as well at the box office, and for substantially the same reason. Peale offers to make Christian living profitable, Robinson offers to make Christian believing easy. The masses of mankind hunger and thirst not for that holiness without which no man shall see the Lord but for profitable virtue and easy faith. Any child with an itch to "succeed" can master Peale's positive thinking with the greatest of ease. Any atheist can swallow Robinson's deity without even a chaser.

●
Lay down this book and reflect for five minutes on the fact that all the great religions were first preached, and long practised, in a world without chloroform. (C. S. Lewis, *The Problem of Pain*. Macmillan.)

Letters to the Editor

Let George Say It

Revise the Prayer Book
Don't destroy it!
Episcopalians
Still enjoy it!

(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

Appeal to Antiquity

You ask when does, or should, an Anglican appeal to antiquity [TLC, Dec. 10]? I am reminded of a speech Hitler made to the troops before the invasion of Poland: "Be bold, be fierce, be barbarians. Do not worry about what you are doing. After victory, we will write the history books."

No matter what happens—priestesses, baby communions and confirmations, mod liturgies, etc.—the winners will write the rationale, with their appeal to antiquity. For this reason, it is important that traditional Anglicans fight like berserkers *now*. After the battle, the vote, all sorts of reasons, ancient and modern, will be provided to justify and live with the decision of General Convention.

(The Rev.) JAMES BRICE CLARK
Rector of St. Barnabas Church

Omaha, Neb.

A Dissenting View

I was disappointed with the reviews of *The Christian Priest Today* by the Archbishop of Canterbury, which I read in TLC and *The Anglican Theological Review*. I had purchased the book and read it prior to reading the reviews and I'm glad I did.

The Rev. H. Boone Porter, in the *ATR*, states: "It is apt to take rougher hands and sharper teeth to seize the hearts and minds of the skeptical young priests and the older disillusioned ones who are suffering from the ecclesiastical malaise about which the archbishop is so rightly concerned."

The Rev. David E. Babin in TLC states: "... we are left with a rather unexciting, although always lucid collection of essays on 'the priestly life'."

I went back and read the book again and find that I certainly disagree with these reviewers. To me an orthodox view of the priesthood grounded in scripture and tradi-

The Cover

Part of a group of about 1,500 people pass through Washington's Du Pont Circle en route to the White House during a "Walk of Conscience" from the National Cathedral, to protest the late December massive bombing of North Vietnam by the United States. The walk, which opened and closed with prayers, was led by the Very Rev. Francis B. Sayre, dean of the cathedral, and other churchmen, although the bulk of the group was comprised of laymen. A full story appears in this week's news section. (Photo from RNS.)

tion is exciting and something that seizes your heart—particularly when the nature of the priesthood is under examination and many bishops consider having priestesses.

There is always a call for redefinition of just about everything to fit it in to the "modern" world. The archbishop is not in this tradition but rather in the tradition of the apostles. This is an important statement because much of what I read shows that many in our church do not have a clear view of what the priesthood is about. The archbishop gives us the solid, the permanent.

HAROLD C. FAIR, JR.

Sandstone, Minn.

Episcopal Church Growth

Richard Doty's letter [TLC, Dec. 24] contains some errors of fact which I would like to correct:

The Episcopal Church and the Mormon Church were "neck and neck" in membership in 1900: "We" had grown from a mere 75,000 active communicants a century earlier; "they" had grown from the original eight early in the 1800s. Today Mormon membership in the U.S. numbers only about two million, or twice their 1900 figure. *Christianity Today*, back in 1967, found indications by survey that Episcopalians had the highest level of success in proselyting (perhaps, I will admit, because we do it less by a "saturation" method).

It is debatable whether most colonial Americans were Anglicans even in colonies where the church was established, and the flight of the Loyalists and the success of the Wesleyans on the frontier must have reduced ranks greatly.

Nevertheless, Mr. Doty's point that the church should grow by sticking to her real mission is one with which I strongly agree.

(The Rev.) STANLEY R. SINCLAIR
Rector of the Church of Our Saviour
San Gabriel, Calif.

Prayer at Ball Games

I can appreciate the high-minded attitude towards public prayer expressed by you in sympathy with Mr. and Mrs. Bell [TLC, Dec. 24], having myself attained arduously—and not without the disinfectant sting of self-conscious humiliation—to the acceptance and practice of prayer as not only possible, but actually "meet and right . . . at all times and in all places."

But I must protest the scrupulous suggestion that certain places, circumstances, and atmospheres are appropriate to prayer while others are not. And still more strongly, I protest the transference and attribution of any individual's own personal, delicate, easily offended sensibilities to God! Who are any of us to guess at what sort of prayers God might or might not "be interested in"? Who are we to presume how God "feels" about prayer *en masse*—in either a gymnasium or a church (not to mention in the schoolroom)!

Human nature being what it is, there could doubtless be described in both places a careless and perfunctory minority at one extreme, at the other extreme a committed

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and God-centered minority, and in between the majority judiciously distributed over the ubiquitous graduated curve. Likely too, there'd be more folks at the ball game than in church—with sons and fathers, living and dead, in Vietnam. And since when can't recreation, diversion, and enjoyment be offered for the intention of peace, just as well as (and perhaps even more fittingly than) disaffection, fault-finding, and complaints!

Such a ball-game crowd may be the "lump" wherein the minute ingredient of Christian yeast is going to work. Perhaps the "dry-as-dust" prayer-for-peace formality might turn out to be the obnoxious fertilizer conducive to the germination of the mustard seed.

God said, "You shall know that I am in the midst of Israel . . ." (Joel 2:27); Israel—that stubborn, stiff-necked, idolatrous, indifferent, "chosen people"; Israel—that careless, selfish, affluent, crude crowd of basket-ball spectators.

JEAN HENNIG BAARSON
Canaan, N.H.

Agreed: all times and places are right for prayer. My contention is rather that no time or place is right for casual prayer, or for suggestions to the Almighty that he do something about Vietnam while we enjoy the ball game. Ed.

Drop Second Service?

In the matter of a permanent solution of the present liturgical controversy, I wonder

if any thought has been given to this: dropping the Second Service entirely, and keeping only the First and Third Services.

This would satisfy, as well as anything can, I believe, both the traditionalists and the more modern ones. Number three could be used for all sorts of special celebrations, mainly in a parish house or private home setting, leaving number one as the official order for regular worship in the church.

This would seem to me a good solution for two reasons: (1) too many different services, each with many options, would create more divisiveness than we now have. There should not be a separation into too many groups, based on age, cultural background, race, or whatever, for we cherish the church as a family, not to be chopped into segments to please every individual whim; and (2) the second service is "neither fish, flesh, nor good red herring," but a colorless and bland mixture of second bests! This latter is a personal reaction, I admit, but I know many of all ages (even the young) who agree.

(The Rev.) FRANCIS P. FOOTE, D.D.
Burlingame, Calif.

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THE KALENDAR

January

28. Epiphany IV

February

2. The Presentation of Our Lord in the Temple
3. Anskar, B.
4. Epiphany V

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The Living Church

January 28, 1973
Epiphany IV

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COVER STORY: WASHINGTON

Dean Sayre Leads "Walk of Conscience"

The Very Rev. Francis B. Sayre, Jr., dean of the National Cathedral in Washington, led 1,500 persons in a "walk of conscience" to protest the late December massive U.S. bombing of North Vietnam.

The walk, from the cathedral to the Ellipse in front of the White House, started on Dec. 31, about an hour after the bombing halt above the 20th parallel was announced by the Nixon administration.

"Although we thank God for the bombing halt, that's not the underlying issue of peace," Dean Sayre said.

"If you feel our job is done, you may take off, go home," he told his cathedral audience. "It's a free country. But John and I will walk." "John" was the Suffragan Bishop of Washington, the Rt. Rev. John T. Walker.

The dean and the bishop walked, accompanied by several leaders of other churches as well as their own. The bulk of the protest group was made up of laity. Observers said most were older and better dressed than is usually the case in anti-war demonstrations in Washington.

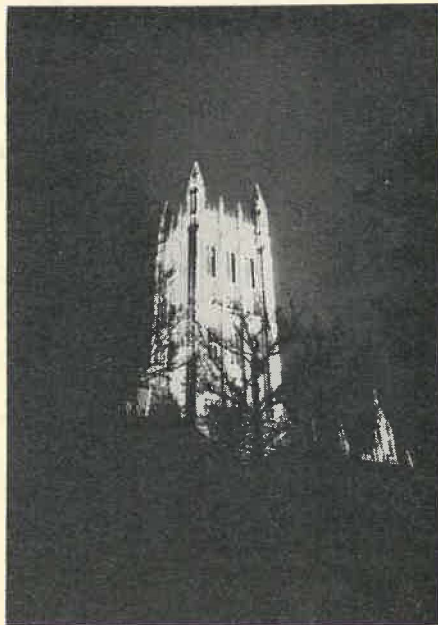
The walk opened and closed with prayers. At the Ellipse Dean Sayre prayed "that the nations may find their security not in force of arms but in that perfect love which casteth out fear."

Earlier at the cathedral he read a letter sent to President Nixon on the bombing issue. The dean noted the many prayers offered in behalf of the "awful burden of the presidency" and continued: "If now you hear of me standing at your gate to offer this prayer, please count it as in no way an affront to you. The fact is that the continuing war and the fierce renewal of bombing in Vietnam wounds the conscience of a great many of us. We feel guilty as a people, unhappy and frustrated, as I am sure you feel too. . . ."

"We come with no hostility toward you or our government; nor with any false pride in our own righteousness, or in our country's military prowess. We come only with the yearning, insistent faith that we as a people must follow the Prince who is our peace."

Dean Sayre, the grandson of President Woodrow Wilson, was born in the White House.

"Now I'm outside the gate," he noted



THE NATIONAL CATHEDRAL
The dean and the bishop led the walk

as he stood on the Ellipse. In response to a question, the dean said that his grandfather "would be standing in my place if he were alive."

ROMAN CATHOLICS

New Text of Lord's Prayer Gets Massive Non-Support

Blushing a bit on its editorial page, *The Catholic Register*, published in Toronto, frankly admitted that it had been wrong to run a poll of readers' opinions on changes in the traditional wording of the Lord's Prayer.

In its letters to the editor column, the Roman Catholic magazine carried a letter from the Most Rev. G. Emmet Carter of London, Ont., president of the National Liturgical Commission (of the R.C. Church in Canada), under this heading: "In Which We Are Pole-Axed Over That 'Our Father' Poll."

Bp. Carter said that on his return from Rome he was surprised to find that the *Register* had conducted the poll, which showed overwhelming opposition to any change in the Lord's Prayer.

"Alleluia!" said the bishop. "The thing that puzzles me is who wanted it in the first place. The *Register* writes, 'A new version of the Our Father was suggested recently by the International Consultation on English Texts (ICET). . . . This is totally inaccurate and gravely misleading.

Neither ICET, nor ICEL (an R.C. agency) suggests anything.

"These are translation agencies, the latter serving 11 English-language countries, representing some 745 bishops. They make English-language texts available, nothing more."

Bp. Carter said that through the decision of Pope Paul, based on the Conciliar Constitution of the Liturgy issued by Vatican Council II, the bishops alone have the authority to decide on the introduction of the translations made available by ICET or ICEL.

"Hence, the poll can apply only to the Canadian liturgical scene and the bishops of Canada," he said. "The interesting thing is that, to my knowledge as president of the liturgical commission, not a single bishop has requested or even seriously considered this change. . . . The bishops of Canada will, no doubt, be gratified to have such massive support for their decision not even to consider a change that nobody wants.

"I suggest that you continue your search for those despicable 'liturgists' who are trying to foist this new text on the Canadian church," the bishop told the magazine in his letter. "When you find them, if you will be so kind, please notify our office of their identity. We would be glad to pass on to them your editorial advice to 'drop it'."

The editor of the *Register* wrapped up the discussion by saying: "Well, we did it the hard way, but at this joyous Christmas season, let us all rest assured that no changes in the Our Father are in the wind for the church in Canada."

Report Made on Female Ordination

A U.S. Roman Catholic bishops' study committee observing that there are strong pastoral and theological arguments against ordaining women to the priesthood, said "the ultimate answer" and "ultimate clarification" must come from the teaching authority of the church.

Admitting that the question has not been "thoroughly researched" and that an "exhaustive study" is needed, the committee stated that "for the present, however, we can see . . . only a continuation of the established discipline" that only men may be ordained.

The 1,600-word report, entitled "Theological Reflections on the Ordination of Women," was compiled by the bishops' committee on pastoral research and prac-

tices, and was approved by the bishops' administrative committee.

Seven scriptural and theological "justifications" are listed in the report to explain why women are not eligible for ordination. They include the Old Testament limitation of the priesthood to males, lack of clarity in New Testament references to deaconesses, and Pauline texts directing women to a "subordinate" role in the early church. The incarnation of Christ is listed as an argument for a male priesthood, as is the fact that Christ selected only men as his apostles and disciples.

The report acknowledges, however, that "there is no explicit authoritative teaching concerning ordination of women that settles the question."

The strongest argument against the ordination of women listed in the report is "the constant practice and tradition of the Catholic Church (which) has excluded women from the episcopal and priestly office."

This tradition against ordination of women, the report says, "interpreted (whenever interpreted) as of divine law, is of such a nature as to constitute a clear teaching of the Ordinary Magisterium of the church. Though not formally defined, this is catholic doctrine."

Making a distinction between the priesthood and the diaconate, the report suggests a "special study" of a "diaconate of service, non-sacramental and non-liturgical, which would be conferred on women."

In calling for a thorough study of the question, the committee report says this is required not because of "sociological trends" but because of developments in the church over the last 10 years." Beyond the question of theological possibility (of ordaining women)," it adds, "is the further consideration of what is pastorally prudent."

Reality of Satan Discussed in Paper

Vatican City's daily newspaper, *L'Osservatore Romano*, devoted a two-page special section in a December issue to the subject of the existence of the devil.

The supplement, comprising of articles by seven Roman Catholic theologians, was interpreted as obvious support of Pope Paul's earlier address in which he reaffirmed the actual, real existence of Satan, and expressed a deepening concern over demonic aspects in the present-day world.

Taking up doctrinal themes that the pope had discussed at a general audience, all contributing writers gave solid backing to the pontiff's declarations and observations.

The pope cited biblical passages referring to the "prince of darkness," and said: "We thus know that this obscure and disturbing being really exists and that he still operates with treacherous cunning;

he is the occult enemy who sows errors and disgrace in human history."

The pope went on to describe the devil as the "perfidious and astute charmer who manages to insinuate himself into us by way of the senses, of fantasy, of concupiscence, of utopian logic, of disorderly social contacts."

Observing that many people pay "scarce attention" to this "reality," the pontiff insisted that the devil can have a baneful influence on "individual persons, communities, on whole societies, and on events." This influence, he added, is "a very important chapter of Roman Catholic doctrine" that ought to be given renewed study.

This last remark was interpreted as criticism of a tendency among theologians considered to be "liberal" to speak generally of evil rather than specifically of a personified evil, Satan.

VIETNAM

American Visitors Report "Overwhelming" Destruction

Four Americans, including an associate divinity dean at Yale University, who were in Hanoi during part of the massive U.S. bombing in December, described the destruction in the North Vietnamese capital as "overwhelming."

The four went to deliver Christmas mail to U.S. servicemen held captive by North Vietnam. They said they were detained an extra week by the bombing.

"The most horrible scene I've ever seen in my life was when we visited the residential area of Khan Thien and as far as I could see, everything was destroyed," said the Very Rev. Michael Allen, an associate dean at Yale Divinity School and head of the Berkeley Divinity School, the Episcopal seminary affiliated with Yale.

He said: "Smoke was coming up from the rubble, and then I saw an old woman digging with her hands, and she was chanting out loud, 'My son, my son, where are you?'"

Others on the trip, sponsored by the Committee of Liaison with Families of Servicemen Detained in North Vietnam, were singer Joan Baez, Dr. Telford Taylor, professor of law at Columbia University, and Barry Romo, a Vietnam veteran against the war.

When the air raids took place, the U.S. anti-war activists were shown part of the results. They saw some prisoners and said part of one camp had been "wiped out" by the U.S. bombs.

Fr. Allen said he heard from a clergyman in Hanoi that some POWs had been injured in the raids.

Miss Baez said she was impressed most by the lack of hostility among the North Vietnamese to the four Americans in their city as the bombs fell. "Then there's this

staggering phenomena (*sic*) that they're always smiling," she added. "They said to us, 'Excuse us that the electricity is off' or 'We're sorry that we could not get your clothes back in time from being cleaned'."

Miss Baez reportedly sang Christmas carols and freedom songs in the bomb shelter of her hotel as the bombs fell, and sang from the hotel balcony between raids.

INDIA

Mrs. Gandhi Praises Christian Missionaries

India's Prime Minister Indira Gandhi praised the work of Christian missionaries in India, saying they have led and encouraged leaders of other religions to work among the people. She also emphasized that Indian Christians have been "great nationalists."

Mrs. Gandhi delivered an address at a massive public ceremony in New Delhi marking the close of a year-long observance of the 19th centenary of the martyrdom of St. Thomas the Apostle.

Known as the "Apostle of India," St. Thomas, one of the 12 apostles of Jesus, came to India in 52 A.D. and planted the seed of Christianity. He is said to have been martyred for his faith in 72 A.D.

The saint has become a national bond of unity among Indian Christians of all persuasions.

Mrs. Gandhi, in her address, said India takes pride that "every major religion in the world lives and flourishes in the country," and that, apart from the four religions that had their origins in India—Hinduism, Buddhism, Jainism, and Sikhism—"all major religions reached India at their very beginnings and have found numerous followers."

The prime minister said that India's state secularism means "equal respect and esteem for all religions." It also means, she added, that religion "will not be allowed to interfere with the conduct of national affairs."

According to a recent Indian Radio report, Christians in the subcontinent number some 15 million, representing about 2.6 percent of a total population of just under 547 million.

It is believed that St. Thomas landed at the south Indian port of Cranganore on the Malabar coast. This region is heavily Christian in population. He is believed to have died in what is now the city of Madras.

ORDINATION OF WOMEN

Anglican Urges Study of Swedish Experience

The Church of Sweden began ordaining women to the priesthood in 1960. The results of that decision are the sub-

NEWS in BRIEF

ject of a special report to the Anglican *Church Times* of London by Sidney Linton.

The original initiative in Sweden was taken not by the state church but by the state itself, through its government. This took place when Sweden found that as a nation it could not sign the United Nations' Declaration of Human Rights so long as one branch of its civil service—the priesthood of the church—was closed to women.

The government then proposed that by law the priesthood should be open to either sex, leaving the church to decide whether it wished to ordain women. In the Church Assembly, a motion enabling women to apply for ordination was carried, and it was generally assumed that the matter was settled.

But with the actual ordination of priestesses almost everybody concerned was surprised by the tensions and resistance that ensued.

Mr. Linton reports: "For the first five or ten years after women priests were ordained, the Church of Sweden was deeply divided—'like a channel with two streams flowing in opposite directions and with no communication between them. Today, through sheer exhaustion, the arguments have ceased; but the divisions and the injustices are still there.'"

Among the results which are reported are the following:

Many able churchmen who oppose the priesting of women have been excluded from positions where they would have served with distinction.

It had been hoped that the ordination of women would help with the shortage of priests, but in fact the number of priestesses is small and probably falls short of the number of men who have left the ministry for other occupations and of ordinands who have gone elsewhere.

"A woman priest can be sure of a warm welcome from her supporters," Mr. Linton says, "but she will also know that her very presence will be keeping others away."

In sum: the consequences of the step which the Church of Sweden has taken have not been what was expected.

The Anglican reporter recalls that at the meeting of the Anglican Consultative Council last year the vote on the priesting of women was 24 for and 22 against—a reflection of very divided opinion among Anglicans.

In the light of the Swedish experience and the obvious division among Anglicans, Mr. Linton proposes that the Anglican churches address themselves to some questions before rather than after authorizing the priesting of women. These questions are:

(1) How will a parish with a woman priest on the staff provide for those who cannot accept such ministrations?

(2) What will be the effect on deanery

■ Mrs. Guy H. Elder, Jr., communicant of St. Michael and All Angels, Columbia, S.C., is the first woman elected to head South Carolina's inter-church Christian Action Council. A former president of Churchwomen of the Diocese of Upper South Carolina, she had been a vice-president of the state's ecumenical agency.

■ Pacific Northwest Bell (PNB) has stated that 760 Oregon subscribers refuse each month to pay the federal excise tax on telephone bills. The usual reason given is protest against the war in Southeast Asia. PNB has told the Internal Revenue Service of these customers and tells customers that IRS has been notified. IRS has asked for a federal law which would require telephone companies to refuse service to customers who withhold the tax. PNB is against this on the grounds that collecting the tax is the job of IRS and withholding service might in itself be unlawful.

■ As of a late fall-early winter tally, 35 dioceses are taking part in the Clergy Continuing Education Fund, according to a report from the Board for Theological Education. First grants for study were sent out in November. A number of dioceses are contemplating "significantly increased budget allocations for continuing education," said the BTE.

■ Mrs. Frederick T. Pfeiffer, of Orlando, Fla., was elected by the Diocese of Central Florida to be a member of the governing board of the University of the

South. She is the first woman elected to the board. The university is owned by 24 dioceses in 12 southern states.

■ Communicant members of any Christian body may now receive Holy Communion in the Anglican Church of Canada, its House of Bishops has announced. This edict refers to those "who have been baptized with water in the name of the Holy Trinity." The bishops also agreed that Anglicans in Canada may receive communion in non-Anglican Churches wherever they are welcomed.

■ Some 1,300 students at the University of Minnesota have signed a petition requesting a Department of Judaica in its College of Liberal Arts. At present three faculty members teach courses in the university's Hebrew program. The Jewish communities of Minneapolis and St. Paul volunteered \$25,000 to fund the salary of one of the three teachers for a two-year period which ends in June. It has been estimated that at least 25% of the petitioners are non-Jews.

■ Rejected as "too old" by religious orders he sought to join as a lay brother, Denis Gaul, 66, has been ordained to the Roman Catholic priesthood. Attending the rite in St. Anthony's Church, Manchester, England, for the former British naval officer were his four daughters, four grandchildren, and his son, the Rev. John Gaul. His wife died a number of years ago.

and diocesan conferences of division of opinion among their members?

(3) What likely effect will the ordination of women have on the numbers of men seeking ordination?

(4) What is a bishop to do if some of his clergy and laity appeal to him not to introduce women priests into the diocese while others beg him to do so?

(5) Once people have decided that for scriptural or theological reasons they do not accept women as priests, how do you get them to change their minds?

CHARISMATIC MOVEMENT

"Regrouping" of Christians Predicted

A "classical pentecostal," a Greek Orthodox priest, and several Protestant clergymen agreed that the Holy Spirit is "renewing" the Roman Catholic Church as well as all Christianity, and predicted a "regrouping" of Christians through the charismatic renewal.

All serving as observers of a national leadership conference in Ann Arbor, Mich., sponsored by the Roman Catholic

Charismatic Renewal Service Committee, they took part in a special "observers' session" with the committee members. The observers took the occasion to express their feelings on the charismatic renewal generally.

One Protestant minister said: "The Roman Catholic Church, *et al.*, are locked in on the Holy Spirit."

Vincent Synan, of Franklin Springs, Ga., who described himself as a "classical pentecostal," said the charismatic or neo-pentecostal movement is renewing all the churches and "there's no way to stop the movement of the Holy Spirit."

Mr. Synan urged Roman Catholic charismatics to "expand their relations with other pentecostals" and "keep the doors of fellowship open." He contended that "the Lord will renew his entire body" through a "true ecumenism of the Holy Spirit."

The Rev. Eusebius Stephanou, a Greek Orthodox priest who edits *The Logos*, Fort Wayne, Ind., a magazine for Orthodox charismatics, said "I thank the Lord for being here" and "I praise the Lord for the way his Spirit is moving in the Roman Catholic Church."

HOW TO COPE WITH CHANGE

THEY that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

Isaiah 40:31

WE are overwhelmed these days with reminders about the incredible changes taking place in our world. The increase of scientific knowledge and the acceleration of sociological upheaval are diagnosed and analyzed at length from every direction. Every religious journal, every university quarterly and scholarly publication, every speech at commencement exercises seem to be filled with expressions either of amazement, apprehension, or bewilderment. Ominous predictions are mixed with overly optimistic prophecies. We find ourselves at one moment depressed with fears and misgivings and the next exhilarated by credulous hopes and expectations. It has been said that the last hundred years have wrought greater changes than all preceding history and that the last ten have produced more than the last hundred. Many voices are raised to declare that the old ways will not do and to warn us against clinging to them with any sense of security.

We hear and read what seem to be almost desperate attempts to find something good in the new fashions of thought and behavior that are revolting to ever so many of us. We find people pathetically torn between revulsion at much which is modern and the determination not to be ostrich-like "fuddy-duddies" unable to be reasonably receptive and flexible. Often we feel as though we are caught in the no-man's land between a kind of hysterical espousal of everything new and a sturdily resistant conservatism which rejects anything different from the way it used to be. Many voices are raised to insist that we must listen to what the hippies say if we hope for any ability to cope with what's coming in this day and age. And just as many voices declare that

if the hippies really represent what the world is coming to then the sooner it blows up the better.

Within the church there are all too many voices that are shrill in their insistence upon radical change without specifying clearly the place or form of change. It often sounds as though there were an element of panic. The stridency of criticism and declamation appears faithless and insecure as though there were no God in heaven and no Holy Spirit in the midst of his people. An insistence upon speedy action appears to overshadow the importance of thoughtful and careful planning, to say nothing of the necessity of waiting upon the Lord, which admonition is rich in wisdom and spiritual authority.

SOMEWHERE in the midst of all this conflict and uneasiness and apprehension there need to be raised more voices to declare and support the position of Christian conservatism. Many people are insisting that you cannot be both Christian and conservative at the same time because Christianity is by definition a revolutionary movement. But there are also many of us who believe that while Christianity is indeed revolutionary in its teachings about entrenched power and wealth and position which favor the few at the expense of the many, it is also deeply conservative in its teaching about the changelessness of God in whom is "no variableness neither shadow of turning." It is also conservative in its insistence upon the changelessness of moral absolutes. It proclaims unchanging standards of character and behavior. It is conservative in its revelation of the unswerving nature of God's purpose and intent for this creation. It has always been an enormously significant emphasis of Christian teaching that in the midst of earthly change and decay, there remains forever the Almighty God who changeth not. The only difference in this respect between the past and the present is that this truth needs to be proclaimed more surely and more emphatically now than ever.

It is not a matter of being either completely iconoclastic or hopelessly blind and staid. It is not a matter of being wildly fanatical or uncompromisingly reactionary. It is, rather, of the essence that Christian people strike a healthy and

mature balance between the extremes of infatuation with change and alarm at the prospect of it. There must be reconciliation between readiness to trust in the guidance of God, no matter where it may lead us, and the supposition that belief in God's unchangeableness is the same thing as standing pat in every thought and deed. Only God knows where we are headed. We can say that as though it were nothing more than an expletive, expressive of despair and bewilderment: "Only God knows where we are headed and therefore it makes sense to put ourselves in his hands that we might move along the paths which he in his wisdom has chosen for us." That's the only method by which we can hope to deal positively with change.

God's purposes and his methods of dealing with human souls continue firm and true and unalterable. The changes and chances of this mortal life do not divert or block God's ultimate plan nor his determination to accomplish it. The situation cannot get out of hand so far as God is concerned, nor can mankind become so proficient in control of natural forces that God is compelled to throw up his hands in bafflement and defeat. If God could be outwitted or outthought or outperformed by man he wouldn't be God. If you think of him as able to be manipulated or deceived or confused by the competence of men you are not thinking about the God proclaimed and revealed by Jesus Christ but rather a God of your own manufacture and imagining. When we take ourselves over-seriously at the expense of God's total sovereignty we are, if nothing else, revealing a most unfortunate lack of a sense of humor.

God's love can be neither diminished nor increased. It is forever free and inexhaustible. His grace can be neither augmented nor reduced. It is always full and copious. His standards of judgment remain fixed and incorruptible. His requirements are inexorable and immutable. This world of space conquest and nuclear control is just as much his as was that of the ox-cart and the spear. If he was competent to create it he is competent to deal with it as he wills, whether that be to preserve it or to discontinue it. He rules the limitlessness of outer space and the hitherto unlocked resources of ultimate physical power just as he main-

The Rev. Frederick M. Morris, D.D., rector-emeritus of St. Thomas Church in New York City, now makes his home in Larchmont, N.Y.



By FREDERICK M. MORRIS

tains all the resources of spiritual power outweighing all other forms of power.

Love continues to be the supreme value of the universe no matter how much man claims supremacy for material possessions, secular ingenuity, and military might. God's standard of righteousness retains immutable worth despite all changing fads and fancies of humanly adopted morality or codes of ethics. Humanly conceived morality and ethics can vary from one generation to another or from one culture to another. But there is a wealth of evidence to support belief in a divinely revealed morality and a divinely approved ethic which never change. God's self-revelation in Jesus Christ is the full and final light of men in this world and none other will be required or given so long as this planet remains a part of God's intent and a part of his creative activity. Jesus Christ is the same yesterday, today, and forever and that time-honored statement of basic Christian theology rings with an urgency and an authenticity as never before, for the very reason that the world has gone berserk with the idea of change. This Word made flesh is the last word concerning the nature of the things that matter most and that is Christianity at its most elementary.

As long as men and women love each other—as long as children are born—as long as parents experience that peculiar emotional intensity which goes with having sons and daughters—as long as death continues to bear all the sons of earth away—as long as grief and bereavement afflict the hearts of men—as long as guilt and shame are experienced in human conscience—as long as idealism continues to point people toward higher achievements—just so long will the Christian revelation remain a matter of impregnable importance. So long as there are minds and bodies handicapped by illness, infirmity, disfigurement, and incompetence—so long as healing and loving care remain requisites of human well-being—so long as mercy and forgiveness are the only balm for hearts wounded by sin—just so long will the Christian assurance of God's loving kindness remain unchangingly relevant.

GOD'S expectations and marching orders for his church remain the same. Many people seem to believe that because

so many changes are apparent all around us, there ought to be new and more exciting and more speedily effective rules of procedure for the church. The old regime, they cry, has been tried and found wanting so we must have one that is new and faster and more demonstrably successful. But I believe the old regime still stands as the divinely approved pathway on which we are called to walk. We have never given it a completely honest or adequate try. We have found it exacting and therefore unattractive. We have found it persistent and therefore annoying. We have found it gradual and therefore dull. But God's orders stand. Thou shalt worship the Lord thy God! Repent and believe! Love one another! Go into all the world and preach the Gospel! Set your affection on things above, not on things on earth! My grace is all sufficient!

God expects us to face ahead, to go forward, to meet whatever changes and developments come, no matter how incredible or even frightening, and to be abreast of the times. But he also expects us to make honest and conscientious use

of the means of grace already provided and to listen with keen attention to the wisdom already revealed. This does not mean turning back to ancient superstitions, reviving archaic practices, donning medieval vestments, retreating to discredited procedures and prejudices which have long been recognized as uncouth. It does not mean immersing ourselves in too exclusive concern with ritual and pietism or orthodoxy and catholicism. This is a false conservatism which leads only to increasing futility and it is threatening the life of the church in one direction just as seriously as is the wild-eyed radicalism and iconoclasm in the other.

The formula remains the same: eyes forward — spirits upward — hearts outgoing — hand in God's — trusting, resolute, persevering and obedient. Under such circumstances change can neither intimidate nor defeat.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

The Earth Remembering

The earth remembers when each long bright day
Was lush and langorous and golden-spun;
When supple reeds by river banks would sway
And trees tossed leafy tresses in the sun.
When dawn came early, vibrant as a bell,
While radiance was the touchstone of the noon,
And the night shadows cast a dreamlike spell
Where scented gardens slept beneath the moon.

Now in these winter days when cold winds blow
With bitter chill, through naked shivering trees,
While fields sleep underneath a quilt of snow
And ice-clasped rivers dream of distant seas—
The earth, remembering, mocks the frigid skies
For in her heart another summer lies.

Kay Wissinger

THE END OF ROMANCE

By GEORGE W. WICKERSHAM

THERE IS NO MORE ROMANCE. There is just sex. This, I think, is a most unhappy development. Yes, I realize that chivalry was based on inequality. If you put women on pedestals, you remove them from the real world. But romance, at least as I conceive of it, does not do this.

I wish that I could remember who it was who said that the current trend towards sexual license meant the end of the great passions. Perhaps the yearning between Paolo and Francesca, between Abelard and Héloïse, between Romeo and Juliet—perhaps this sort of emotion had much of fantasy about it, but to idealize a person did at least mean rising to meet that ideal, and to be idealized did at least mean endeavoring to make oneself worthy. Please do not tell me that there is anything wrong with either of these.

Sex, in itself, is a mere appetite, quite oblivious of personality, totally insensitive to character, utterly disinterested in worth. Certainly this is no basis for marriage—but then there is no more marriage. “Why continue to live with someone for whom you have lost your taste?” I have been asked this not a few times in recent years. Why indeed? But why did

you, as you put it, “lose your taste”? If you are incapable of love—and that is the real issue here—then, I suppose, sex—in all its fickleness—provides the next best thing. Or does it?

All of us remember the beautiful cinema queen, the idol of the public, who committed suicide. Few could understand her course. She had achieved the pinnacle of movie fame, she had amassed a large fortune and she had acquired an host of admirers. The male animal everywhere was at her feet. But in an interview not long before her demise, she made the poignant observation that the only person who treated her like a human being was the garbage man. Everyone noticed her charms, nobody but the latter saw *her*.

Sex depersonalizes, and one finds a depersonalized world a lonely one. In a world devoid of romance it is not even possible to be unfaithful, because there is no such thing as fidelity. Fidelity! We used to hold it in honor. “He was born for his glory,” murmured Desdemona of Othello, “And I to love him and to die.” But those were the days when nobility of spirit, when trust, when self-control were given respect—when it was assumed that life had purposes and, indeed, rewards greater than the mere gratification of the appetites.

The Profane and the Sacred

We all know how it is. If you go into a store and the young man who waits on you has his mind on sex, drink, dope, or even dinner, you come off badly. But if he has his mind on you and on filling your needs, you love him. I do not mean that you fall in love with him, but if the conditions were right, you might. Further, if it did work out, you would have someone with whom living would be a growing experience. Certainly sex is involved in romance, but so much else is also.

But now our culture is swamped by sex, and what follows is not surprising. I used to wonder why St. Paul made so much of the fact that sexual license led to sexual perversion, which he does in the first chapter of Romans. But the truth is that sexual indulgence of itself brings no real satisfaction, so it has to move on to something else—and where else do you go except to extremism? Witness the latest X-rated movies.

The people who wrote the New Testament were irrevocably committed to the idea of one mate. Jesus himself laid tremendous emphasis on this. Further, promiscuous relationships were given short shrift in both the gospels and the epistles. I think it important to point out that this was not from some sort of legalism or built-in stuffiness. In fact, our New Testament friends were at constant odds with the forms of their day. It was based rather on the perfectly clear recognition of what two people can do for each other and on what their mutual devotion can do for their children.

But more than that, these people had caught the vision of what life was for. The bald gratification of the appetites was not part of that vision. Certainly the appetites have their various purposes and sex most definitely has its purpose. And let us remember that there is not only the physical side of sex, there is also the psychological. The masculine nature needs the feminine, and the feminine, the masculine. This is undoubtedly the sweetest portion of romance. Dedicate both sides to the ideal of living for the sake of people in this veil of tears, and you have an unbeatable combination. We are not mere animals, suitable only for stud or for stock. There are other goals.

Freedom and Responsibility

Of course romance is not dead, nor the qualities which lie behind it. Its opposite, licentiousness, and all of its attendant devils—these receive far more notice, just as war receives more notice than peace. The wild burgeoning of the world's population has made for a concomitant burgeoning of tawdry living. The resultant economic pressure on press and screen has, unfortunately, been more than sections of them could resist. Hence the distasteful flood of pornography, the shameless prostitution of the media.

Perhaps we cannot make laws which impose a particular set of values on a cosmopolitan society, but it is certainly a reflection on many of us that the great ideals of the Old and New Testaments can be taken so lightly.

We live in a time when there is every tradition and therefore no tradition. Each of us is called upon to make his own decision as to how life should be lived. We can find precedent for almost any style which we choose. We have far more freedom in this respect than did most of our forebears. It is terribly important, therefore, to recognize that the greater the freedom, the greater the responsibility.

Right here it might be well to point out that this responsibility falls with particular weight upon parents. I know many children who in their hearts wish that their parents would not give them more freedom than they can handle.

The issue of sex arises in our lives before the sun has risen above the trees. Life becomes complicated almost before it begins. It may, therefore, be helpful to remember that the great question raised by the issue of sex is the same question raised by every other issue in life, namely, what do you live for? If respect of persons as persons, if remembrance, care, honor, loveliness, and the sharing of the world's treasures—if these are what appeal to us, then we will probably want romance, yes, and we will probably achieve it.

It is only when we get carried away by lesser objectives that we witness the end of romance. It all boils down to a matter of soul.

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

EDITORIALS

What Is A Body?

EVERYBODY knows what the body is. Or does he? Recently there was an unhappy hassle in the Roman Catholic Diocese of Richmond resulting from an official refusal to allow "full liturgical ceremonies" for a young woman whose body had been cremated. A spokesman for the diocese explained that a person may be given Roman Catholic burial after cremation but not full burial rites in the church because the Mass of the Resurrection "is essentially a blessing of the body"—and after cremation, said he, there is no body to be blessed. Question: When and how does a body, or corpse, cease to be a body, or corpse? According to the official view in this case, if a corpse has been embalmed it is still a body, if it has been cremated it is no longer a body. Isn't this a purely arbitrary distinction? It seems to imply that God can still use an embalmed corpse for his purpose of resurrection but not a cremated corpse.

The same day's news that brought the report of the Richmond affair had a news story out of Yonkers, N.Y. where two Roman Catholic theologians defended the right of persons "to eat human flesh, if there is no feasible alternative for survival." They were referring specifically to the survivors of a plane crash in Uruguay last October. All of them were Roman Catholics. They spent 16 days in freezing temperatures before being rescued, and they stayed alive by eating parts of the bodies of those killed in the crash or who had otherwise perished. A theologian on the staff of the Vatican City newspaper *L'Osservatore Romano* has also called the action "morally justifiable."

The Roman Catholic Church usually follows this strictly common-sense approach to such matters, with admirable sanity and realism. It seems to this friendly critic that by the same good principle it should revise its unrealistic idea of what cremation does to a "body."

Of course, Roman Catholics are by no means the only Christians who need to understand that a person's body is the body that God chooses to give him for his particular needs in a given particular state. The dead body which the person discards upon leaving this earth is the body that God provided for his use while in this present life—that, and only that. And whatever use God may make of it in the Resurrection may be confidently left to him. He will give to his beloved the body it pleases him to give. We need not fear that the Almighty will be frustrated if the "remains" are but ashes and dust. He's got the whole world in his hands—down to the veriest molecule.

NCC's New President

THE new president of the National Council of Churches, W. Sterling Cary, has totally disqualified himself for his job as a national Christian leader by two inaugural declarations he has made.

The first is that he will use his position "to expose myself in areas where conservatism and racism prevail." This statement is an insult to non-racist Christian con-

servatives and a declaration of war on them. The member churches of the NCC have in them more conservatives than liberals. Their new leader has wasted no time in attacking them.

Secondly, he describes himself as a black first and a Christian second. Any man of any race who puts his race ahead of Christ is no Christian at all—first, second, or last.

We pray for his repentance, but we cannot wish him well in his presidency unless and until he repents. Moreover, we submit that the Episcopal Church's continuing membership of the NCC ought, this time, to be a very serious major issue at General Convention. The question is brutally simple: Does this church really belong in an organization that chooses such a man to preside over it?



Thoughts When

I Should Have Been Listening

There is a strong and stately word,
At churchly meetings often heard—
And that impressive word is this:
"The Diocese."

Though it was Greek in days of old,
It's English now; and our rules hold.
The plural form, therefore, of this is
"Dioceses."

But some a new form seems to please:
(The hissing sound gives them unease?)
(Perhaps they think of bishops' sees?)
"The Diocees."

And others seem to like the glory
Of in-words like "judicatory."
They end up forming sounds like these:
"Diahsusees."

Oh, learning with the newer look!
(Ugh, grammar in the Trial Book.)
Contemporary learning's great—
But literate?

Hugh McCandless

Book Reviews

LUTHERAN CONFSSIONAL THEOLOGY IN AMERICA (1840-1880). Edit. by **Theodore G. Tappert.** Oxford University Press. Pp. 364. \$10.75.

Lutherans are sometimes hard for Episcopalians to understand. They are so much like us, and yet there are baffling differences. This book, edited by Theodore Tappert, the distinguished professor of church history at the Lutheran Theological Seminary at Philadelphia, takes the reader into an important period in the life of American Lutheranism, and by means of careful selection from the works of mid-19th-century Lutheran theologians in America, shows formative responses to vital questions in that church at that time.

The authors represented, Charles Por-

terfield Krauth, C. F. W. Walther, Sigmund Fritschel, Matthias Loy, and the internal issues for confessionalism in the New World about which they struggled, are largely unfamiliar to non-Lutherans. But the selections and careful editorial introductions will be of genuine help to the person who wishes to grasp American Lutheranism today. Various factors of European origin, American location, stage of migration, orthodoxy and syncretism, individual leadership, appropriate worship—all those things which militated for disunity in a confession so otherwise aspirant to unanimity in orthodoxy—pass before the reader in a way which makes clearer the current stance of Lutheranism in America.

It was a struggle among brethren, and

that is the way Tappert presents it. Issues in the society surrounding the Lutherans, movements in other churches, are scarcely noted. If the view represented is narrowly confessional, well, then so were they and the Lutheran Church of their time. The residue of that outlook is still present and *Lutheran Confessional Theology in America (1840-1880)* will help us and them to deal with any problems that may come.

(The Rev.) ROBERT C. AYERS
Chaplain at Syracuse University

THE ICE HOUSE GANG. By **Chandler W. Sterling.** Charles Scribner's Sons. Pp. 156. \$6.95.

Although a book about professional hockey, *The Ice House Gang* is centered about the Chicago Blackhawks and the author's experiences with men involved in the game.

Chandler Sterling is the Sixth Bishop of Montana and presently rector of the Church of the Good Shepherd in Hilltown, Pa.

The S. O. B. (p. 97) presents an in-depth report of what kind of an animal a professional hockey player might be. He gives an excellent informative description of the forces, pressures, and anxieties that come to bear on the pro players. If you know nothing about hockey I suggest that you first read an official rule book describing the game and then read chapter 5. The author fails to help the stranger adequately to grasp how the game is played. At times the author comes through too much with himself, but on the whole he succeeds with his goal.

Hockey fans will enjoy learning some of the behind the scenes action; sorry, no exposé. It is reassuring to know some of the great athletes behind all that padding are not sex and dope fiends but in a way just other guys trying to make a living.

(The Rev.) ELMORE W. LESTER
All Saints, Brooklyn, N.Y.

CURIOUS AND HUMOROUS CUSTOMS. By **Don Lewis.** Mowbrays. Pp. 189. £2.

Delightful customs, some forgotten, and some still in force are found in Don Lewis's new book, *Curious and Humorous Customs*. For example: "It was a custom that the first journey of the new-born baby should be upwards, therefore the mid-wife or the woman attending the mother, would carry the baby upstairs; or if there were no staircase, they would step up one or two rungs of a ladder. If there was no ladder available, they would even go to the length of standing with the baby on a stool. In the church this custom was observed by the raising of the font on steps."

Or this: "Mind Where You Sit—Many curious customs are attached to pews. During the 15th century and much later in certain parishes, pews were reserved for men, for women, and for young



"In these changing times, Bishop, old Grace Church hangs in there!"

maidens. So we have from the records of St. Mary, Woolchurch, London, under 1541 and 1542: Paid for mending the maiden's pew in the Church ijs."

According to Mr. Lewis, in many churches there was a churching pew, a custom "which doubtless caused embarrassment to many ladies who were not aware of it." The story is told, he said, "that an unmarried lady sat in the churching pew on one occasion. The clerk came to her and asked, 'Have you a child to be christened, Ma'am?' whereupon the lady rushed home to her friend in a most embarrassed manner. 'My dear Charlotte! What has happened to you?' asked Mrs. —. 'Have you been robbed or insulted?' 'Worse, worse, much worse,' hysterically sobbed the spinster. 'I've been churched'."

Other sections of the book deal with death aids, ecclesiastical antics, quaint quackery, final departure, and seasonal sauce. The reader is indeed indebted to Mr. Lewis for preserving as many traditions as he has done.

The author is vicar of Hale St. Peter in Cheshire, England, "where the Church continues to flourish despite its incumbent and a 1662 approach to worship."

GEORGIANA M. SIMCOX

STORIES OF THE HINDUS. By James A. Kirk. Macmillan. Pp. xviii, 269. \$7.95.

With some commentary and a pronunciation guide for proper names, James Kirk's *Stories of the Hindus* is basically a selection of the stories from which the Hindu himself gets his view of the world. This method is an effective and pleasant way to enter the Hindu mind. A most interesting point about that mind, not surprising of course in a pagan culture, is the preoccupation with the avoidance of death, with securing a special grant of everlasting life. One is reminded of the hope shown in the classical world by certain aspects of the legend of Heracles, a motif whose importance may be seen by the multitude of surviving statues which show him leaning against the Tree; and of course the Classical Greek and the Classical Hindu are cousins. The reader often feels himself close to the ancient Greek milieu as he reads these Hindu stories.

CARTER SUTHERLAND, Ph.D.
Georgia State University

THE HISTORY OF ISRAELITE RELIGION. By Georg Fohrer. Abingdon Press. Pp. 416. \$10.95.

The History of Israelite Religion is a study, by the Old Testament Professor at Erlangen in Germany, of Israel's religious concepts and institutions in their historical and cultural contexts. In the course of the work, which is organized around the main historical periods (early, monarchic, exilic, post-exilic) Dr. Georg Fohrer crosses swords with much that passes for critical orthodoxy in O.T.

studies today, e.g., the 12-tribe league and sacred kingship. The specialist will not read the book uncritically, but also never without profit.

(The Rev.) J. R. BROWN, D.D.
Warden of St. John's College,
Winnipeg, Man.

THE IMPROBABLE TRIUMVIRATE. By Norman Cousins. W. W. Norton. Pp. 171. \$5.95.

Don't be deceived by the title. Nothing was really done together by Kennedy, (Pope) John, and Khrushchev as indicated by the word *Triumvirate*, but it is interesting to observe how high-level international relations function as seen through the eyes and actions of Norman Cousins, who as an official emissary of the Vatican to the Kremlin operated also as an unofficial intermediary for Washington. None of this was known to the public, but out of Cousins's personal and private visits with Khrushchev came the release from internment of two archbishops and an agreement to halt testing of nuclear weapons in the atmosphere. This happened during the hopeful year of 1962-63 after the Cuban missile crisis, when a new spirit of optimism was at work in the world. May the present international good-will be longer lived!

It is interesting to note that world leaders have the same pressures to deal with—at that time atomic scientists and generals. They are not their own masters, even to Khrushchev, who explains in some detail on page 101 what he meant by his famous statement that he will bury us. "Not that I will bury you but that history will bury you . . . your capitalist system is doomed."

The Improbable Triumvirate provides some fascinating sidelights on how world leaders think and how they are forced to act.

(The Rev.) GEORGE B. WOOD, D.D.
Trinity Church, Fort Wayne, Ind. (ret.)

THE DEAD SEA SCROLLS AND THE NEW TESTAMENT. By William S. LaSor. Eerdmans. Pp. 281. \$3.95 paper.

The qualifications of William LaSor to explain the relation of the Dead Sea Scrolls to the New Testament are beyond dispute. As editor for five years of *Revue de Qumran* he has examined not only the scrolls themselves, but more than 2,000 books and articles that relate to them. Surely no one knows them more intimately than he. His motive in writing is to provide a corrective for much of the sensational discussion that has undertaken to explain Christian origins from the teachings of this Jewish sect. In the effort he has shown careful scholarship and essentially sound argument. Anyone who has been led to rash conclusions by other studies of the scrolls will find in *The Dead Sea Scrolls and the New Testament* a more balanced view.

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have in this book any great advance in knowledge of the scrolls and the community that produced them. Indeed, there is scarcely any new information presented here. Nor is the work entirely satisfying. While the author is generally cautious and always thorough, he does allow his own convictions to influence his work. In his approach to scripture he comes close to fundamentalism; at any rate, he gives the impression that what is said in the New Testament is always factual, even on points where the majority of traditionalist scholars see room for uncertainty. In his treatment of the Qumran materials themselves he declares several times that all the other evidence must be controlled by the documentary records and suggests that when archaeological evidence is not controlled by written sources it is frequently subjective. In this he seems to disregard the fact that one may more easily manipulate written records than those of the remains of buildings and artifacts, and that the Qumran texts as he quotes them show so many breaks and lost letters that their interpretation must be to some degree subjective.

Finally, one gets the impression that he has set out to prove that there was no direct connection between Christianity and Qumran (which is probably true) and virtually no indirect influence from Qumran to Christianity (although many reputable conservative scholars believe there may have been). These faults deprive a book which without them would be moderately good of much of the value it might have.

(The Rev.) HOWARD RHYS, Th.D.
The University of the South

GUIDEBOOK FOR THE NEW CHRISTIAN.

By Ernest Gordon and Peter Funk. Harper & Row. Pp. 145. \$4.95.

Americans have a fetish for guidebook education. I warrant you will find the shelves of your favorite bookstore loaded with all manner of handy guides on everything from moose hunting to casting horoscopes. Roughly 85 percent of these guides will tell you everything about the subject in question except what you want to know. *Guidebook for the New Christian* falls squarely in the 85 percent group, and is perhaps best characterized as a clothbound "Honk, if you love Jesus."

The book, so we are told by Ernest Gordon and Peter Funk, is intended primarily for those young people who recently have been converted, and now, after the rosy flush of the conversion experience has faded, find themselves faced with the problems of fighting against sin, the world, and the devil. The book proceeds to give all sorts of information about the subject of Christianity and being Christian, but it fails to provide the kinds of help such a person would want.

A guidebook to football which tells you all about the point of the game and

lists the rules is fine as long as you aren't a new line backer trying to find out how to stop end runs. So it is with a *Guidebook for the New Christian*.

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

◆
UNSECLAR MAN: The Persistence of Religion. By Andrew M. Greeley. Schocken Books. Pp. 288. \$7.95.

"The thesis of the book, bluntly, is that the basic human religious needs and the basic religious functions have not changed very notably since the late Ice Age; what changes have occurred make religious questions more critical rather than less critical in the contemporary world," says Andrew M. Greeley: author, lecturer in sociology at the University of Chicago, and director of the Center for the Study of American Pluralism, National Opinion Research Center.

Speaking as a sociologist he considers what changes have occurred to man; new myths and old; religion and faith; myth and man; religion and community; religion and the sacred; religion and sex; religion and ethics; religious leadership. If at times religion comes through as the public religion or as tribal religion, this is an important contribution of the author. One of the services that he as a Christian priest performs is to show how a Christian can effectively approach any aspect of religion, which is not necessarily Christian.

Certain ideas of modern secularism are called "the conventional wisdom" by Greeley, who says: "One may dissent from many different varieties of the conventional wisdom and find not only an open-minded, but an enthusiastic audience, but to challenge the conventional wisdom on religion is to challenge a system of convictions which has taken on a special, indeed even a mythological, aura of its own."

The conventional wisdom is so firmly entrenched in modern life that most of us have it as an unquestioned background for our thinking and actions. *Unsecular Man* is therefore a basic contribution if the church is to know the factors that she is dealing with. I speak as a secularist who welcomes the real issues which Fr. Greeley explores helpfully and readably—as is necessary if the valuable aspects of secularism are to be rescued from the fanciful aspects and if the church is to serve effectively her mission in the world.

JANE L. KEDDY
Emmanuel Parish, Wakefield, Mass.

◆
PROBING THE NEW TESTAMENT. By A. M. Hunter. John Knox Press. Pp. 156. \$2.45.

There is a sensitivity in A. M. Hunter about how life was lived in the age of the first Christians. This feeling for those people and their culture is transferred to the reader in short essays. Each describes a word or phrase of the New Testament.

For example, he writes that nowhere

in Jewish records is the Holy God addressed by the title of "Abba," which is usually translated as "Father," but is better rendered as "Dada." Jesus Christ uses this word which little children used when speaking endearingly to their "Dada." From this usage we can see the kind of relationship which existed between the heavenly Father and our Lord. There are also words or phrases in the New Testament which can best be understood by knowing they were commonly used in a commercial sense. For instance, when Christ said in Gethsemane on the night he was betrayed, "It is enough," he was using the commercial formula of receipt: "I have the money." So what he really said to the apostles was, "Sleep on now and take your rest; Judas has got the money . . . the Son of Man is betrayed."

Those who preach or teach the Faith will find stimulating ideas in *Probing the New Testament*. Other Christians might well find an essay a day would be helpful in their daily meditations.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral, Topeka, Kan.

◆
THE THRESHING FLOOR: An Interpretation of the Old Testament. By John F. X. Sheehan. Paulist Press. Pp. 208. \$3.95 paper.

The Threshing Floor by John Sheehan is a rather original work—while making use of the most recent works in the biblical field. He attempts to do two things: provide treatment of certain (not all) works while working through general scriptural theological problems.

One of the most unique characteristics of his treatment is the excellent and effective use of contemporary experiences and events to bring scriptural items into sharp focus. Thus the approach, based in part on the experiences of the college classroom, makes the book personal as well as scholarly. It is well written, easy to follow, and could serve as a fine review for clergy who have gotten away from the textbook, or perhaps as the basis for teaching a course for laymen in the parish.

The scholarship expressed in the book reflects Fr. Sheehan's background in Rabbinics as well as the expected background in Semitic languages, history, archaeology, etc. A knowledge of Rabbinics is extremely important to any effective scholarship in either Old or New Testament and has enabled Fr. Sheehan to give a balanced, educated, and sensible approach to his studies of both and their linkage.

I heartily recommend this enjoyable book to parish priests and laymen alike.

(The Rev.) CORYDON RANDALL, Ph.D.
St. Paul's, Richmond, Ind.

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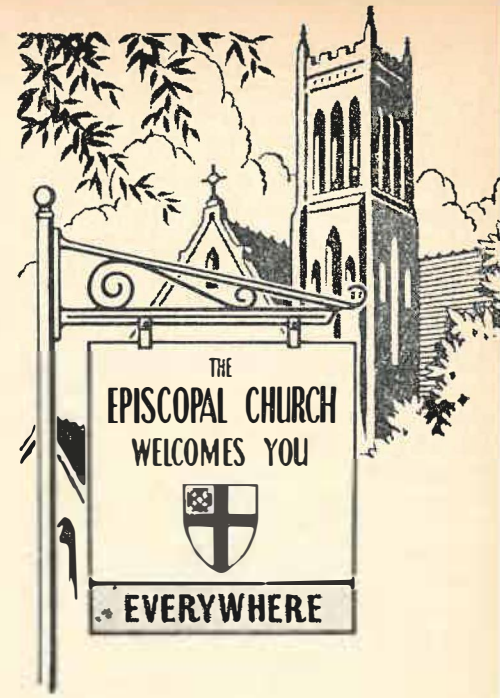
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