

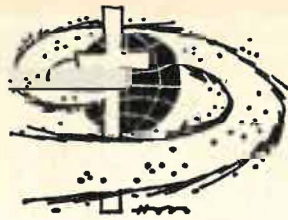
The Living Church



Fall

Book

Number



— With the Editor —

Notes to the Overworld

TO Robert Browning: I know the narration of one's dreams to other people is terribly boring, as a rule, but allow me just this once. The dream was about a point you raise in Rabbi Ben Ezra:

*Let us not always say
'Spite of this flesh today
I strove, made head, gained ground upon
the whole!'
As the bird wings and sings,
Let us cry 'All good things
Are ours, nor soul helps flesh more, now,
than flesh helps soul!'*

My dream consisted of a dialogue between my body and my soul, with me listening in. For once in my life, by God's grace I kept my mouth shut. Soul was blaming body for dragging it into various messy morasses, and body replied with calm but startling clarity: "I never do anything except what you tell me to do!" Later, body said: "I think you should remember the so many times when I made you feel for other people. I was hungry, or tired, or hurting, and I told you so, and if I hadn't mentioned it you would have had no feel for others who needed your compassion and prayers and help. But I did mention it and you acted upon the impulse. Yes, you were such a good little soul you were right proud of yourself. But buddy, you sure needed plenty of prompting!" If soul made any reply I woke up before catching it.

To Evelyn Underhill:

I take it that you are not happy with either the old conventional Christian concept of chastity as mere abstinence from sex or with most of the modern efforts to re-define it. Neither am I. Certainly the chastity of Christ and his saints is something more and other than non-indulgence in sexual activity. At the same time, it does involve self-denial and asceticism, and misused sexuality is the means of very much of our grossest unchastity. I've been thinking about your comment on it in *The Fruits of the Spirit*. Chastity, you said, "really means the spirit of poverty applied to our emotional life—all the clutch and feverishness of desire, the 'I want' and 'I must have' taken away and replaced by absolute single-mindedness, purity of heart. This may involve a deliberate rationing of the time and energy we give to absorbing personal relationships with others—unnecessary meetings,

talks and letters—to special tastes and interests, or, worst of all, self-occupied daydreams and broodings about ourselves, cravings for sympathy and interest. We have to be very firm with ourselves about all this, making war on every kind of possessiveness, self-centeredness, and clutch. From all these entanglements Christ's spirit of chaste Love will set us free; for it is a selfless, all-embracing charity—friendship with God, and with all his creatures for his sake." Thus defined, chastity is freedom from "clutch", a fruitful union of detachment with charity. I guess this comes closer than any other statement I know of to expressing what chastity ought to mean to the Christian: Chastity is charity liberated from "clutch." You said it as splendidly as you practiced it, and I imagine that it is part of your eternal joy of life.

To Franz Kafka:

If it is possible for an indicative proposition to be both true and false, you may have done the trick with this statement: "Parents who expect gratitude from their children (there are even some who insist on it) are like usurers who gladly risk their capital if only they receive interest." If by "expect" you mean "to claim as their due" your statement is true. But if "expect" means what it meant for Lord Nelson when at Trafalgar he said "England expects every man will do his duty" your statement is false. If parents have done a good job of raising their children they have taught them to show gratitude to all to whom gratitude is due, themselves included, and they have a right to say to their children "We expect you to do your duty in this matter as in all others." Such parents, expecting filial gratitude, are not like usurers. They may well fear that if their children fail to give them gratitude they will otherwise fail in their duty toward their other benefactors. Ungrateful people are graceless, hence a disgrace to their parents and a reproach to their Maker. Good parents have the same right as Lord Nelson had, to say to their children what he said to his men. I've an idea that, when the case is put this way, you agree.

This week's guest editorialist ("The P.B.'s Jurisdiction") is the Rev. John G. B. Andrew, rector of Saint Thomas Church, New York City. Mr. Andrew, before coming to the U.S., served as chaplain to the Archbishop of Canterbury.

The Living Church

Volume 167

Established 1878

Number 15

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

The Spirit of the BCP

Of course we all love the Book of Common Prayer! So let us study it until we absorb the very spirit of it. Then let us approach any suggestions for change in our liturgy in the *Spirit of the Prayer Book*.

(Dss.) MARY E. S. DAWSON
Chula Vista, Calif.

The New Lectionary

In all the controversy about the Green Book I have heard almost nothing about the expanded lectionary. I think the Liturgical Commission has done a great service by revising the calendar and the lectionary and by explaining the changes in the first part of the other "green book," *The Church Year: Prayer Book Studies 19*.

MARGARET BROWN
San Diego, Calif.

Power to the Provinces

General Convention, more and more, seems awfully big and impersonal, rather more like a political convention than a synod of the church. Can bishops and deputies, even at cocktail parties or in smoke-filled rooms, get to know one another well enough to let the Holy Spirit guide them?

Why not change the whole thing and let the provinces come at last into their own, each with its own archbishop as in other parts of our communion? The General Convention, made up of representatives of the provinces rather than the dioceses, would then be much smaller and better adapted to deal with matters affecting the whole church.

(The Rev.) ROBERT S. WHITMAN
*Rector of Trinity Parish
Lenox, Mass.*

ACC and Priestesses

The report of the Anglican Consultative Council in Dublin [TLC, Aug. 26] quoted all three representatives of the Episcopal Church as expressing aggressive advocacy for priestesses in the Anglican Communion. Since

reports of official expressions, the letters sections of TLC and other publications reveal a high percentage of opposition to this extreme revision of the church's ministry which threatens its unity. These individuals misrepresented their church at that meeting. If the Anglican Consultative Council is composed of this type of "leadership," how can it offer sound advice to the provinces and autonomous units of the Anglican Communion?

CAROL NEMATI
Glendora, Calif.

"Thirty-and-Out"

I am inspired by the discussion of the Rev. Kenneth Clarke [TLC, Aug. 26]. I am a retired priest, working in a mission half time. It must be considered a problem mission, and believe me, it has its problems, because when the bishop first talked with me about it, he said, "a mature man is needed." Several novices had been there before me. I went through seminary planning to specialize in rural and town work and stuck with it for 12 years; needless to say, with a broken spirit much of the time. Then I joined the Army and then moved to the chaplain service in the Veterans Administration for 25 years. My first love, the local mission field, challenged me again when I retired at age 65.

Now, I see this "Thirty and Out" proposal as a challenge to the whole church. The early retirement, as Fr. Clarke points out, following 30 years of work, normally, will release some of the more capable priests for work in the problem areas rather than having to earn extra income in secular work. If there is potential for growth, it will soon be realized. The retired priest, with his financial security from Pension Fund payments and appropriate salary for his part-time work, could concentrate on the job. With a more contented mind, he would be happier and come nearer succeeding in it than if he were turned out to waste away in the pasture. After all, he is a human being, and deserves humane

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The names and addresses of the editor and assistant editor are: Editor: the Rev. Carroll E. Simcox, 407 E. Michigan St., Milwaukee, Wis. 53202; Assistant Editor: the Rev. Karl G. Layer, 407 E. Michigan St., Milwaukee, Wis. 53202.

The owner is: The Living Church Foundation, Inc., a non-profit corporation with no stockholders, located at 407 E. Michigan St., Milwaukee, Wis. 53202.

The known bondholders, mortgagees, and other security holders owning or holding one percent or more of total amount of bonds, mortgages, or securities are: None.

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A: Total number of copies printed—net press run: 11,976

B: Paid circulation:
1: Sales through dealers, etc.: —
2: Mail subscriptions: 10,858
C: Total paid circulation: 10,858
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1: Samples, complimentary, and other: 793
2: Copies distributed to news agents but not sold: —
E: Total distribution: 11,651
F: Office use, left-over, unaccounted, spoiled after printing: 325
G: Total: 11,976
The actual number of copies for single issue nearest filing date are:
A: Total number of copies printed—net press run: 11,871
B: Paid circulation:
1: Sales through dealers, etc.: —
2: Mail subscriptions: 11,306
C: Total paid circulation: 11,306
D: Free distribution by mail:
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treatment from the church he has served so many years. He should not and need not spend so many of his retirement days unnecessarily on a drastically reduced, uncomfortable income. The problem, I believe, is one of management.

The VA hospital where I worked allowed retiring physicians to draw their pensions and work enough to make enough so that the combined incomes were slightly under the amount the position normally pays. This does not cost the VA any more money and made it possible to keep the hospital better staffed with trained, experienced physicians. It also enables these physicians to continue on a limited basis, in their profession.

During my period of retirement planning, I asked the church pension office why this cannot be done with priests. The answer, as I remember it now, was that the cost would be prohibitive and, the ironic statement that there are more priests in the church than there are jobs; the jobs must be kept open for the younger men. Two questions: Why should the Church Pension Fund have the responsibility or function of determining how many priests the church should have, and, why can't the whole church do more about creating more jobs for those extra priests? This is the ironic part.

For instance, some of these capable priests, now that they are retiring younger, could take the church to the many growing towns and communities where it has not gone before. It could be a part-time job and he could have adequate free time for personal use. It could be done on an experimental basis, using temporary, even portable, multi-purpose buildings.

Too often we have waited until we could build an expensive, "Gothic" church, then a rectory and parish house, and find \$10,000 to \$15,000 a year to support a priest. If it does not grow, it becomes an added burden, usually, to the diocesan missions program. It is very difficult to support this approach. But I am convinced that there are more practical approaches, and in the long run would not be an added financial burden. The trained, experienced, early retirees could be utilized, and perhaps some of the priests now who are finding parochial work so difficult that they are leaving it, could be placed in some such positions, and be saved for the church and made into man.

*(The Rev.) J. LEON MALONE
Monteagle, Tenn.*

That Pseudo-Sealyham

Dear sir, and honorable, I trust: In TLC for Sept. 2 there is another of Fred Pope's great cartoons. However, if that is really my cousin Hezekiah, who always tries to pass for a Sealyham, he's no candidate for any job except the one that he already holds—genial watchdog. He wags a good tail and is very popular at convention dinners. That's all.

*SANDY (ARF)
Freehold, Vt.*

The Sign of Peace

As a Roman Catholic priest subscriber to TLC I would like to say a couple of words about the "sign of peace" which we also have in our liturgy. The recent editorial and letters regarding it have been negative. But I feel a little different.

I can honestly say that the single most rewarding result of Vatican II for me has

been the rapprochement of our two communions. I have the joy of being a member of the Roman Catholic Diocese of Providence Ecumenical Commission and working closely with the Episcopal Church in Rhode Island. Secondly, I write columns for three Episcopal newspapers. As a result of this I have met hundreds of Episcopal clergymen and laymen for whom I can feel a real sense of brotherhood.

How does this fit in with the "sign of peace"? Well, a few years ago not too many of us Romans would be caught dead fraternizing with those "invalidly ordained" priests who tried to imitate our liturgy and even our religious orders. We had the goods and the only real connection with God—being the one true church. So we could choose to ignore those who were less fortunate than we. We could be "Cigar-Store Indians" with "non-Catholics."

Thank God those days are gone. Now we are aware of our brothers with whom we share Christ. And I think our mutual awareness has brought us closer to Christ—it is not a distraction. So maybe the same could be said for the "sign of peace." Maybe our mutual awareness at the Eucharist will bring us closer to Christ. Didn't St. John say something about those who say they love Christ, but not their neighbors? Anyway, peace.

*(The Rev.) EDWARD G. ST. GODARD
Our Lady of Consolation Church
Pawtucket, R.I.*

Ecumenical "Conspiracy"?

In American political life "conspiracy" seems a favorite topic in some circles. In all the discussion of the attempted ordination of women to the priesthood in the Episcopal Church press, I have yet to see put forward what might be termed the "conspiracy theory" of that issue about which I read some time ago in a relatively obscure Canadian journal.

That theory goes something like this: The champions of the earlier form of the ecumenical movement, which was, in effect, a kind of cozy liberal pan-protestantism, could largely ignore Orthodox and Anglo-Catholic criticisms of their programs due to their numerical dominance. The entrance of the Roman Catholic Church into the ecumenical arena was a greater threat to their ideals and accomplishments, for the Roman Catholics tended to support the catholic-minded criticisms of some Anglicans and the Orthodox. The catholic-protestant balance, if not decisively tipped, became much more evenly balanced due to Roman Catholic participation in the ecumenical "dialogue."

If Anglicanism is to support the liberal protestant aims of the entrenched ecumenical leaders at both the national and international levels, it would have to be seen to be decisively in the protestant rather than the catholic camp. The change in Anglican practice that would most clearly be an irrevocable stand which, once and for all, would put Anglicans on the side of the old-guard ecumenists, would be the novel practice of ordaining women to the Anglican priesthood. Thus, this issue should have priority for those who seek to preserve the heretofore dominant tendency within the ecumenical movement against a formidable catholic challenge.

While I personally doubt if any conscious conspiracy of this sort has taken place, the

fact that such a surmise can be put forth may point to a very real concern of some of our ecumenical leaders, and reveal, in a somewhat crude fashion, one motivation for the support of a step which would, in the opinion of many, jeopardize the existence of Anglicanism as we have known it.

The General Convention faces a decision about the nature of priesthood in the church which for many loyal churchpeople will determine the very nature of the church in this country. Heretofore, American Episcopalians have had the assurance of basic Anglican formularies and the all but invariable practice of the entire Anglican Communion as to our catholicity and apostolicity as regards the historic ministry. The question is whether this continuity and integrity will be maintained, or whether our sacerdotal birthright is to be sold for a mess of ecumenical pottage.

(The Rev.) M. A. GARRISON
St. Paul's Chapel of Trinity Parish
New York City

Clerical Professionalism

It seems to me that the spirit of professionalism (always present to some extent in the church), may be the source of more mischief than we may realize.

We all know that the *esse* of the sacred ministry involves the exercise of a ministry of Word and Sacrament and that it does not necessarily include any executive or temporal authority as such.

The authority of bishops and priests is primarily sacramental. Yet, how many examples could be made of our clergy who seem to do everything *but* minister to their people, and who seem to be more dedicated to the advance of human causes than to obey their commission to preach the Gospel and minister to the people of God? This substitution of other causes and ideologies (not necessarily bad in themselves), and the desire on the part of some to be "relevant" and useful to society may give rise to a kind of pride we are warned against in Article XIV:

Voluntary works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Dear bishops and priests of the church, is it too much to ask that you each reflect on the faithfulness of your ministry? By all means, don't stop prophesying (if you have the gift from God). There is too little true prophecy as it is. And certainly, if you attend to the duties of your ministry, and you still have time, feel free to exercise your political rights as a citizen. But please recall that you have endeavored to lay aside the study of the world and the flesh at your ordination as priest. Let first things come first.

If the church is truly Christ's body, and not just the sum of its parts; if the church is really the bride of the Lamb, and not merely a human society; and if we are very members incorporate in that mystical body, then I suggest that our *first* loyalty is to Christ, and not to humanity in the abstract. And the

first priority of Christ's ministers in the church must be to obey him and (as he told Simon), *Feed my sheep.*

Anything more must verge on that arrogance and impiety condemned in the article, and anything less must fall short of obeying Christ's direct commands.

LOUIS E. TRAYCIK

Flint, Mich.

SPBCP Replies

It is always a matter of regret to the Society for the Preservation of the Book of Common Prayer when our material is found offensive by any Christian. Consequently, we are very sorry to have displeased Mr. Walter E. Cooper [TLC, Aug. 19].

On the other hand, we are deeply distressed that Mr. Cooper should level *ad hominem* arguments against us, and that he should deal in innuendo. As an attorney, he should know that the validity of the arguments we raise does not hinge on the character of the people who raise them. No matter how sinful the directors of the SPBCP may be, this sinfulness does not add to or detract from the value of the Prayer Book liturgy. So it is really beside the point for us to say—as we can say in happy truth—that we were in church for the Feast of the Circumcision, and that we do try to fulfill our obligations as Christians as best we can. Incidentally, in this connection, Mr. Cooper might remember the Donatist heresy.

I regret that Mr. Cooper was rejected as a deputy to the General Convention because of his age; I should much prefer to think that he was rejected because of his views on the liturgy. But age is relevant to the argument about the Green Book. We have been told again and again that the new liturgy is in answer to the desires of the young. Our research has shown this to be contrary to the truth. For every 76-year-old person who likes the Green Book, we can show you 600 16-year-olds who despise it.

WALTER SULLIVAN
President of the SPBCP

Nashville, Tenn.

Another Opinion

James Brice Clark's review of *Which Way? A Guide for New Christians* by John and Karen Howe [TLC, Sept. 16] was a thoroughly distorted critique of this fine little book published by Morehouse-Barlow. The author, John Howe, is associate rector of St. Stephen's Church, Sewickley, Pa., a large and spiritually alive congregation in a suburb of Pittsburgh.

Contrary to Fr. Clark's views, *Which Way?* is precisely orthodox and traditional in its presentation of biblical basics for faith and life. The book is sound counsel for new persons in Christ, whether they have been on the communicant roll eight months or eighty years.

John and Karen Howe have given us a book which is easily readable and understandable. It squares corner-to-corner with the theology of the Anglican reformers, and is representative of a growing evangelical renewal within the Episcopal Church.

How good it is to have a sound book by an Episcopal author on Christian basics when theological confusion and spiritual relativism are eating the heart out of a divided church! How often I think we Episcopalians are like monkeys in the zoo pick-



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ing fleas off of each other, instead of men called to obedience to Christ! Views as narrow and uncomprehending as those expressed by reviewer Clark would take the prize for rigidity from any fundamentalist I have known—and I have known and had rich fellowship in Christ with a wide spectrum of Christian believers, including not a few fundamentalists.

Fr. Clark suggests that *Which Way?* will appeal only "to Southern Baptists, followers of Billy Graham, old-fashioned Methodists," and so on. I suppose these are the Christians whom he cannot tolerate as "brothers in Christ." But he overlooks the fact that God has honored and blessed their ministries by almost every standard of measurement, including membership statistics that make our Episcopal Church look like a little-league football team matched against the Dallas Cowboys. But the point really is that John and Karen Howe's book will appeal to many Christians, including Episcopalians, whatever theological label they may wear.

Finally, reviewer Clark suggests that it is a "pious conclusion" to substantiate spiritual counsel with scriptural authority. What then, may I ask, is the purpose of reading scripture in the liturgy, or in having a lectionary in the Book of Common Prayer? Is the Bible only a ceremonial garnishment to ritualistic religion? Or is it the Word of God for the people of God? The Anglican fathers (in fact, the roster of theological giants in the whole sweep of Christian history) would, I believe, agree with author Howe rather than with reviewer Clark.

My advice to Episcopalians of whatever outlook: Get this book and read it. It could, by the grace of God and the power of the Holy Spirit, change your life.

JOHN E. WAGNER

Oklahoma City, Okla.

The Angolan "Atrocities"

In TLC of Sept. 2 there appears a very misleading news story entitled: "Priest Says Vatican Knew of Angola Killings." This is misleading because all these so-called atrocity stories have been disproved over and over! The terrorists in Mozambique and Angola are *not* natives of those countries. They come in from other African states and kill indiscriminately any people they find who are unable to resist them. It is for this reason that the Portuguese government has been arming the farmers and their families in outlying portions of the countries, so that they can protect themselves and their families. I have had considerable correspondence with women who work in hospitals where the victims of these outside terrorists come to be healed as much as can be done—for the

terrorists not only torture and murder, they like to maim for life, rather than put people out of their misery whom they have attacked!

There was a long tale by some Spanish priests which has since been admitted not to be true, about three villages in which all inhabitants had been massacred. The reason I first discounted this tale, was that, having lived for two summers in Brazil, a Portuguese-speaking country, I am aware that Spanish priests would not be working in any Portuguese area, as the Portuguese firmly refuse to understand Spanish! They are very proud of their own language. I once sat between a Brazilian naval aide, and a Spanish one from the Spanish embassy in Rio, and all conversation was aimed at me, as each one pretended he did not understand the other!

The Vatican probably made no protest to Portugal because it had enough sense to know that the terrorism was *not* Portuguese, but from outside. It is also idiotic for any one, Spanish priest or Belgian, to pretend that there is color discrimination in Portugal or its dependencies. There has *never* been any color line in Portugal, or among its people. At least half the army in Mozambique/Angola is black or colored! If the Portuguese "whites" were afraid of the blacks there, they certainly would not arm them, and use them in the army.

CHARLOTTE CHURCHILL STARR
Quakerstown, Pa.

Recording Conversations

You must live in a lily-white world of innocence when you write: "Those . . . were not told that they were being recorded, and thus they were deceived. No lawyer, no doctor, no priest, in the proper exercise of his office would inflict such deception upon client, penitent, or patient" [TLC, Sept. 9].

First of all, it just does not follow that someone is being deceived if a conversation is being recorded. Secondly, I have never met a lawyer, doctor, or priest, who in the proper exercise of his office has *not* recorded conversations in some way.

I would certainly not consider going to a doctor or lawyer who did not automatically make a record of some sort of what I had to say for future reference. This is what they are getting paid for.

(The Rev.) ROBERT E. BURGREN
Rector of Grace Church
Anderson, S.C.

If as a priest I were to record anybody's conversation with me, without telling him, I think I should be guilty of deception. It's all in whether or not the recording is known by all parties to the conversation. Ed.

THERE MUST BE A REASON WHY

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AN OPEN LETTER TO THE RT. REV. JOHN M. BURGESS, BISHOP OF MASSACHUSETTS

The *Living Church* issue of August 26, 1973, reports that you led a delegation of 9 Massachusetts churchmen who visited California. While there, you "walked the picket lines with striking farmworkers, talked with growers, with Teamster Union members, and with the local clergy." Then you reached the conclusion to "join the 25 Roman Catholic Bishops of New England in advocating a boycott of table grapes and iceberg lettuce which do not bear the symbol of the United Farm Workers, AFL/CIO, the Aztec Black Eagle." What does this action mean? It means that you wish to support the secondary boycott of agricultural products, which is not illegal, only because there is no national law to protect the farmworkers. It *is* illegal for all unions under the National Labor Relations Act.

What is the secondary boycott? It is violent, non-Christian, anti-social and completely unjust. It depends upon immoderate use of force for success. The dictionary defines this as violence. Yet you, a Bishop of the Episcopal Church, who by canon law are the leaders in Christian teaching in your Diocese, consider violence as a means to serve Christ.

This secondary boycott violence hurts many innocent people, i.e., *First*—the innocent merchant (who employs no farm labor, produces no agricultural product, and all of whose employees are union members) is *FORCED* to cease stocking a product. *Second*—this *FORCES* the grower of the boycotted product to sign a *un-negotiated* labor contract with the Chavez UFW Union. *Third*—A clause in this un-negotiated labor contract requires all workers to join the UFW Union within 7 days or be fired from the job. This *FORCES* the farmworkers to sign with Chavez's UFW Union without either their knowledge or consent. Where the farmworker was forced to join the UFW Union by the use of the secondary boycott no worker was ever allowed to vote *before* the grower had signed. Thus, any election held was a sham. Chavez's UFW Union gained 30,000 workers by this method, aided and abetted by such uninformed persons as you. How do these 30,000 workers feel toward you and Cesar Chavez after living under the UFW rules for three years?

Last March I visited the Coachella Valley of California to talk with workers and growers to see why the workers had asked the growers to negotiate contracts with the Teamsters Union instead of Chavez's UFW Union. I found that every grower of table grapes in the Coachella Valley who was free to negotiate was presented with cards, signed by the workers, asking them to negotiate with the Teamsters Union and not Chavez UFW Union. No grower was petitioned by less than 60% of his workers, most by over 80% and one by 98%. One grower told me that 10 days before his contract with Chavez's Union was to expire most of his workers were wearing Teamster buttons.

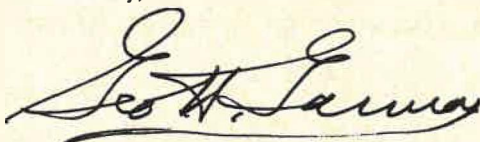
I then went into the vineyards to talk to the workers who were irrigating, trimming the grape bunches to make them more compact, making boxes, etc. Every worker interviewed was emphatic in stating that he or she wanted nothing more to do with either Chavez or the people supporting him. The universal complaint was that the UFW did not live up to its promises. One was the promise made that they would not have to pay dues when not working. They work in dates part of the year. Thus, they have to pay dues to two different AFL/CIO Unions—the Chavez Union and the date Union at the same time. The rules of the hiring hall are not made for the benefit of the workers but only to give Chavez control of their lives. Some workers had worked for years with labor contractors. They emphatically stated that the Chavez UFW is just one big bad labor contractor, which takes away their freedom. UFW rules will not permit farmworkers to choose their employer, nor to choose the type of work to be performed, nor to work with family and friends; nor to quit a job without penalty, and they deny the payment of \$500.00 in life insurance when a wife or husband dies, if the worker is not paid to date in dues—even though he or she has been out of work, nor can they work any place until they have a dispatch card from the hiring hall, which depends upon their being in Union "good standing," despite the fact that Chavez will not define good standing. Sir, if you and your delegation had but left the picket lines and "*walked the last mile*" by going into the fields and interviewing the workers who are actually doing the field work, you would have learned what all who do so have learned.

The issue is not *Chavez vs. Growers*, or *Chavez vs. Teamsters*, but *CHAVEZ vs. FARMWORKERS*. I, like you, had a very favorable opinion of Cesar Chavez and his work with farmworkers until, at his invitation, I heard him outline just how he was handling the farmworkers in his Union in closed meeting at La Paz on June 26, 1971. This is information never divulged to you, and never told to the farmworkers by any UFW organizer. The Churches constantly state they are for Chavez because they want the farmworkers under the National Labor Relations Act. That is just what Chavez has adamantly refused to do. I suggest you read the hearings of the US Labor Sub-Committee held in March and April, 1969, on Senate Bill 8 designed to bring farm labor under the NLRA.

Cesar Chavez is definitely not now, or ever has been, the spokesman for the farmworkers. They are leaving his Union as rapidly as they have the opportunity. His union is built upon *FORCE*. Thus it will not survive. If the Teamsters do not treat the farmworkers as free people should be treated, they will attain the same result. I have a quantity of material on this subject. This is available to anyone interested. I have spent the greater part of my time since the June 26, 1971 meeting with Cesar Chavez, gathering data on how he convinces people, such as you, that he is not what he purports to be.

If you wish to continue standing with Cesar Chavez and his works, that is your privilege, but please do not do it as a representative of my church. As for me, I will take my stand with the *farmworker*. I invite you to join me.

Faithfully,



GEORGE H. GANNON
Retired Hop Grower, Son of a Migrant Farmworker
Lay Member, Holy Trinity Church, Sunnyside, Wash.

Ref:
A. N. Marquis
Who's Who in the West

"This advertisement paid for by George H. Gannon, Mabton, Wash. 98935."

The Living Church

October 7, 1973
Pentecost XVII / Trinity XVI

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ECUMENISM

ARC Agreement Reached on Purpose of Ministry

Top theologians of both the Anglican and Roman Catholic Churches have reached agreement on the meaning and purpose of the Christian ministry. The agreement, which deals with one of the biggest issues dividing the two churches, involves the complex questions of apostolic succession and the validity of Anglican orders.

The 18-member commission, which in 1971 unanimously adopted an *Agreed Statement on Eucharistic Doctrine*, released their latest statement, which follows:

"The Anglican/Roman Catholic International Commission held its fifth meeting at St. Augustine's College, Canterbury, from Aug. 28 to Sept. 6. The commission continued its discussions on Christian ministry. It completed a statement on this subject, which was unanimously agreed (to), and must now be submitted to the authorities of both churches, with the request that it may be published in due course so that it may be discussed as widely as possible.

"The commission's *Agreed Statement on Eucharistic Doctrine*, drawn up at Windsor in 1971, has, since its publication, continued to receive wide and careful study at all levels within the two churches, and also outside them. Authorities in both churches have welcomed the document and expressed a belief in its ecumenical significance.

"The commission is convinced that its new statement, on the doctrine of ministry, if approved and studied in connection with the *Eucharistic Agreement*, will have the deepest importance for the future of relations between the two churches. For in the past, disagreement on these two issues obscured the large area of common belief and made it impossible for Roman Catholics to recognize Anglican orders. The commission believes that the two documents provide a wider context in

which such problems may eventually be resolved.

"Christian ministry has been studied in the broadest terms. This has involved consideration of biblical and other elements of the common inheritance of the two churches. Among the subjects studied were the role of the ordained ministry within the life of the Christian community, its priestly nature, ordination, and apostolic succession. Throughout its discussions the commission took seriously the obligations of the Christian ministry to the whole world.

"During the next year and at its meeting next summer, the commission intends to study the subject of the Church and Authority."

PERSONALITIES

Senator Will Follow New Career in Religion

Sen. Harold E. Hughes of Iowa, former governor of that state, plans to leave politics to begin a new career as a religious leader. A United Methodist, he said he will not seek re-election for a second six-year term. His term ends after the 1974 session of the Senate.

Sen. Hughes plans to work with the Fellowship Foundation of Washington and International Christian Leadership in Washington on problems of alcoholism and narcotics addiction, peace, social justice, and brotherhood. He is a recovered alcoholic who has long been active in fostering programs combating alcoholism.

Of his new work, the senator said it is the kind of move "I have long been motivated to take for profoundly personal reasons. I have long believed that government will change for the better only when people change for the better in their hearts," he said.

The senator's battle with alcoholism began in 1940, when he entered the University of Iowa. He dropped out after a year and joined the army, "drinking and brawling" on many occasions. His alcoholism grew worse. He worked as a truck driver, truck-line manager, and livestock and grain dealer, but his work suffered. Finally, in 1952, Harold E. Hughes vowed he had had his last drink. He joined Alcoholics Anonymous and now speaks freely of his drinking problem.

"The only way you can handle it is as honestly as you possibly can," he said. "I had a severe drinking problem. I faced that drinking problem. I overcame it. I

regret that I went through it, and yet I believe it strengthened me."

Sen. Hughes was elected governor in 1962 and was in his third term when elected to the Senate.

The Iowa senator introduced the first legislation in Congress that resulted in the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act of 1970. He has pressed for stronger programs in dealing with alcohol abuse and held that clergymen could become a "significant force" in this field.

"The clergy of this country can do a great deal simply by speaking out on the moralistic attitudes in this country relating to the disease of alcoholism," he said in 1971. He also noted that clergymen have "greater exposure to the alcoholic problem" because alcoholics or their families often confide in their pastors on such a problem.

During his terms as governor, Sen. Hughes worked with religious groups in ecumenical projects involving problems of racial tension, poverty, and other social issues.

CANADA

Church Realty a Liability

Church-owned real estate is becoming a liability. "All over the western world, though not so evident in the Third World," the former executive officer of the worldwide Anglican Communion said, "the cry is constantly heard: 'How can we get rid of the superfluity of mere buildings, the care and upkeep of which well-nigh exhausts our finances and which tends to reduce the ordained ministry to the role of building inspectors and maintenance men?'"

The Most Rev. Ralph Dean, Archbishop of the Cariboo, voiced his opinions in an article for *The Toronto Star*.

"I know for certain," he said, "the sense of guilt which many ministers feel when they realize that their real ministry is to people, not buildings, and find less and less time to fulfill the purpose for which they were obtained." The church of the future will have many fewer buildings, he predicted. The day is gone when any church building can exist only a few meaningful hours each week, the archbishop said.

"No business does, or would, operate like that. Nor can the church if it is to retain any semblance of reality. So, fewer

THINGS TO COME

November

7-9: Evangelical Education Society's "The Word of God and the Renewal of the Church," Trinity Church, Arlington, Va.
Oct. 31-Nov. 3: Regional Conference on Evangelism, Trinity Cathedral, Pittsburgh, Pa.

churches for multiple use will be the order of the day," he said.

Of the ministry itself, he said signs of future changes and future shock can be readily seen. "How much longer can the church afford a ministry that is entirely dependent upon it financially?" he asked.

Phrases like "worker priest" and "supplementary ministries" are not only in the air, Abp. Dean said, but becoming facts on the ground. "The church has had a financially dependent ministry for so long—1,650 years or so—that it is often forgotten that it does not have to be that way and, in fact, was not for the first 325 years of its existence."

In those distant days there was no church building anywhere in the world and no paid ministers, he stressed. Yet the vitality of the church showed then as never before—"a springtime which, in the sweep of history, could well come again."

QUINCY

Sixth Bishop Consecrated

In a ceremony held in St. Paul's Cathedral, Peoria, Ill., the Very Rev. Donald James Parsons was consecrated the sixth Bishop of Quincy.

Chief consecrator was the Presiding Bishop. Co-consecrators were the Rt. Rev. William C. R. Sheridan of Northern Indiana, the Rt. Rev. Albert W. Hillestad of Springfield, the Rt. Rev. James W. Montgomery of Chicago, and the Rt. Rev. Donald H. V. Hallock of Milwaukee.

Bp. Parsons was dean of Nashotah House for 10 years and a member of the faculty for over 20 years. A graduate of Temple University, he holds three degrees from Philadelphia Divinity School, including a Th.D. He was ordained to the priesthood in 1946.

The new bishop is particularly concerned about the church in rural areas. He said recently that closing small rural churches constitutes an "evasion" rather than a responsible solution to problems. He proposed the possible use of qualified worker-priests in rural areas and efforts to make use of the special opportunities of small parishes in mission.

"Too often small congregations suffer from unrealistic guilt and consequent depression, simply because they cannot do things the way a large parish can," he said.

The Diocese of Quincy, which has about 25 parishes and missions, lies between the Illinois and Mississippi Rivers and is named for Quincy, Ill., which was the see city until 1962.

ISRAEL

Blacks to Be Deported

Israel plans to deport a community of 350 American "black Israelites" who claim to be the original heirs to the Prom-

ised Land. It has been ruled that the blacks are non-Jews and a government department has refused to extend their visas. A spokesman held that the blacks, many of them from the Chicago area, "are living in Israel illegally."

The blacks, who do not claim to be Jews, are members of a sect which calls itself the "original Hebrew Israelite nation." The first of the group went to Israel about four years ago hoping to be allowed to remain under the Law of Return by which Jewish immigrants are given automatic citizenship.

Although the status of the black Israelis was uncertain when they first arrived, they were given housing and jobs. However, as their numbers increased along with shortages in jobs and housing, tensions developed with the Jewish residents.

After some debate, the Religious Affairs Ministry recently declared that the blacks are non-Jews. New arrivals of blacks were barred. Black Israelis have charged Israel of being "a racist, Jim Crow country like South Africa."

The police spokesman held that the blacks are not Jewish people and therefore have no right to use the Law of Return. He said Israel is deporting them with the agreement of the U.S.

ROMAN CATHOLICS

Priest Protests Support of Chávez Union

A Roman Catholic priest paid for a large advertisement in *The Catholic Bulletin* in St. Paul, Minn., to protest support of the United Farm Workers boycott by Roman Catholic bishops of Minnesota. Referring to César Chávez, Msgr. Arthur H. Durand, pastor of Annunciation Church, Hazelwood, Minn., wrote in the ad:

"Like Daniel of old, I must declare that I will not be a party to such disgraceful sellout to a professionally-trained agitator and leader of a purely secular labor organization.

"Evidently our bishops have been sold a bill of goods here and are not informed of the Marxist background and involvements of Chávez and his strange outfit. Gus Hall, head of the U.S. Communist Party, has strongly backed Chávez and his radicalist aspirations, and little wonder why: The ultimate aim of the Communists in the U.S. is, of course, nothing less than the total control by one union (their own!) of the U.S. food supply. . . ."

In an editorial supporting the bishops' stand, *The Catholic Bulletin* said:

"To decide the boycott on the basis of whether known Communists are involved or seeking to capitalize on the strike is simply to abandon the field of social and economic reform to radicals who seek only further disorder and new adherents to their philosophy. The growth of Com-

munism, Socialism, Marxism, and other radical 'faiths' has come because of the failure of democratic government and churches to solve the human suffering on this planet which cries out to heaven for vengeance."

SEMINARIES

Protest Made to PDS Trustees and Alumni

A group of alumni of the Philadelphia Divinity School has protested an action taken earlier by the seminary's board of trustees. The action approves in principle the ECTENE Proposal (a merger of PDS, General Seminary, and the Episcopal Theological School, to be in Cambridge, Mass.) presented by the Board for Theological Education.

The SOS (Save Our Seminary) committee of alumni for PDS believes that any merger that would "remove" PDS to another location would be not only "destructive but fatal, and would, in our judgment, constitute a breach of trust with the past, its alumni, and its students; and a rejection of our responsibility to serve the whole church, whose real strength lies in the variety of its appeal, not a monochrome under bureaucratic control."

The committee also states that PDS is fundamentally stronger than it has been in the past ten years; has not had an operating deficit for the past four years; is capable of continuing indefinitely on the present basis; and nothing requires it to seek a merger with any other seminary and phase itself out of existence. The committee also states that without full participation by General Seminary the ECTENE Proposal "has little chance of success."

According to the PDS alumni making the protest, the Very Rev. Roland Foster, General Seminary's new dean, has said that he does not see how he can take any position on the proposal until he has been in office for at least two years.

"This would set back the ECTENE timetable at least one year," the committee said. "Why then should pressure be brought upon this board (PDS) to act now?"

"Who wants ECTENE, and why?" the committee asks. "Not the alumni (they had little or no role in its creation . . .); not the students . . .; not the 21 administrative and staff employees of PDS (they'll lose their jobs); and certainly not all the faculty. . . . In the best interest of the church," the committee pleads, "the Divinity School students, faculty, and staff, and the parishes they serve . . . in order to restore the feeling of security so sorely needed, we alumni of PDS respectfully urge the trustees to reject the ECTENE Proposal."

The protest was signed by the Rt. Rev.

Continued on page 18



Photo from Religious News Service

THE RELIGIOUS STATE OF THE UNION

By O. C. EDWARDS, JR.

RECENTLY I received a promotional flyer advertising a new book to tell writers about where the action is for them right now, to tell them what markets are most eager for their wares. The best summary its producers were able to find of where publishing is today was a photograph of a streetcorner in Cincinnati. The picture showed two book stores side by side, the one called "Christian's Church Supplies" and the other named "Vine Street Adult Book Store." At one and the same time American readers are gobbling up pornography and piety at a prodigious rate. That the two tastes are a trifle inconsistent none of us would gainsay, but we would be equally unlikely to deny that both are characteristic today. How did we come to such a pass? Or, to continue with the questions, how did the piety become so polymorphous?

ITEM: We were invited to the home of a beer heiress (a common species in our Milwaukee exurb) for a concert, but not of drinking songs, a German oompah band, or a string quartet. A famous gospel singer was to give a program in a meeting room that had been built on to the house especially for religious gatherings. Before the guest of honor was introduced, our hostess, who has a graduate degree in social work from the University of Chicago, rose and led an informal session of prayer and sacred songs. Her vocabulary and inflection were of a sort that I had not heard since I had attended tent meetings as a fundamentalist kid in the Bible belt. During one of the hymns it seemed to me that we were not all singing the same verse, that some of us were using different lyrics, until I realized that some of the people were speaking in tongues. Among them may have been the seminarians present, because—at one time, at any rate—as many as a fifth of our students could have fitted loosely under the blanket label of charismatic. The speakers could have even included my own children since attending these meetings is one of the most popular activities among our local teenagers.

ITEM: While I was participating in a study course in a good-sized parish in a Twin Cities suburb I was invited to a

Eucharist that would be attended largely by members of a prayer group that had been founded a few months before during a school for prayer conducted by a member of one of our religious orders. When I entered the church I found that several people had arrived before me and there was already a palpable spiritual atmosphere that I had not been aware of when I had been in the building before, even at other celebrations of the Eucharist. The people were practicing a form of prayer called "deep meditation," the technique for which is simply saying, "Lord Jesus Christ, have mercy on me," while exhaling. The rationale, however, is much more complex. The coordination of the Jesus Prayer with breathing is expected to produce an altered state of consciousness in which the conscious mind is more open to the unconscious and, through it, to God. There was a period of five minutes for meditation after each of the lessons (although the meditations were not supposed to be *about* the lessons—or anything else) and a twenty-minute period after communion. Afterwards the group met for a breakfast of orange juice, rolls, and coffee that the members had brought, and for discussion of how they were progressing with the technique.

ITEM: Last Spring some of our students invited me to their History of Religions class to hear a presentation on

Hinduism given by some practioners of it. I arrived at the classroom to find four American young people, three boys and a girl. The boys wore the saffron robes of oriental monks; their heads were bald except for a topknot that hung down the back of their heads. The pretty girl, who reminded me of the daughter of friends, was wearing a sari that had obviously been cut off from a bolt of American nylon dress material. All of the four had white Vishnu stripes painted on their foreheads.

One of the boys told us about their belief. It was brought to this country by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada eight years ago when he was seventy. The essential idea is very simple: the devotees of Krishna abstain from meat, fish, and eggs; they use no intoxicants including tobacco; they do not gamble even to the extent of intellectual speculation, and sexual relations are permitted only between married couples given permission to have children by the Swami (otherwise husband and wife sleep in separate dormitories). Thus purified from any attachment to material things, they are free to spend all of their time glorifying God in his pure spirituality. The main way of doing this is chanting the mantra: *Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare, Hare Rama, Hare Rama, Rama Rama, Hare*



Americans are gobbling up both pornography and piety at a prodigious rate.

The Rev. O. C. Edwards, Jr., Ph.D., associate professor of New Testament at Nashotah House, is also serving currently as the seminary's acting dean.

Most of us are unprepared for such a profuse religious pluralism as we now behold, but this merely shows that our reflexes are out of date.

Hare. The four devotees demonstrated their chanting, accompanying it to a beat of one, two, THREE with small brass hand cymbals, a drum, and a tiny portable harmonium such as might have been brought by an English missionary to a native village in India in the time of Queen Victoria. They were delightful young people, utterly sincere, completely charming, and they could have been the kids next door. Their spokesman told us that he had grown up in Lutheran parochial schools from kindergarten through the twelfth grade.

These are only three of a number of religious experiences to which I have been exposed lately that are other than what I am accustomed to and I mention them, not because I think they are different from what anyone else may have encountered, but on the contrary because I think they are typical. Most of us have probably regarded religion in America as a WASP monopoly and we are unprepared for such a profuse pluralism as we now behold, but this merely shows that our reflexes are out of date.

IN the beginning of September 1972 there was held in the city of Los Angeles a monster rally of scholarly societies, the International Congress of Learned Socie-

ties in the Field of Religion. Most of the time the erudite audience was split up into minute sub-sections of the associations of their own disciplines, but from time to time they all gathered in plenary sessions to hear addresses by some of the more famous of their number, generally a specialist in one area of investigation who could tell scholars with other interests what was going on in his field so that they could keep abreast of disciplines other than their own. (These addresses have been collected and published as *Religion and the Humanizing of Man*, edited by James M. Robinson. Copies may be ordered from the Council on the Study of Religion, Waterloo Lutheran University, Waterloo, Ontario, for \$3.) Among the big names were Hans Jonas, Ernst Kaesemann, Raimundo Pannikar, and John L. McKenzie.

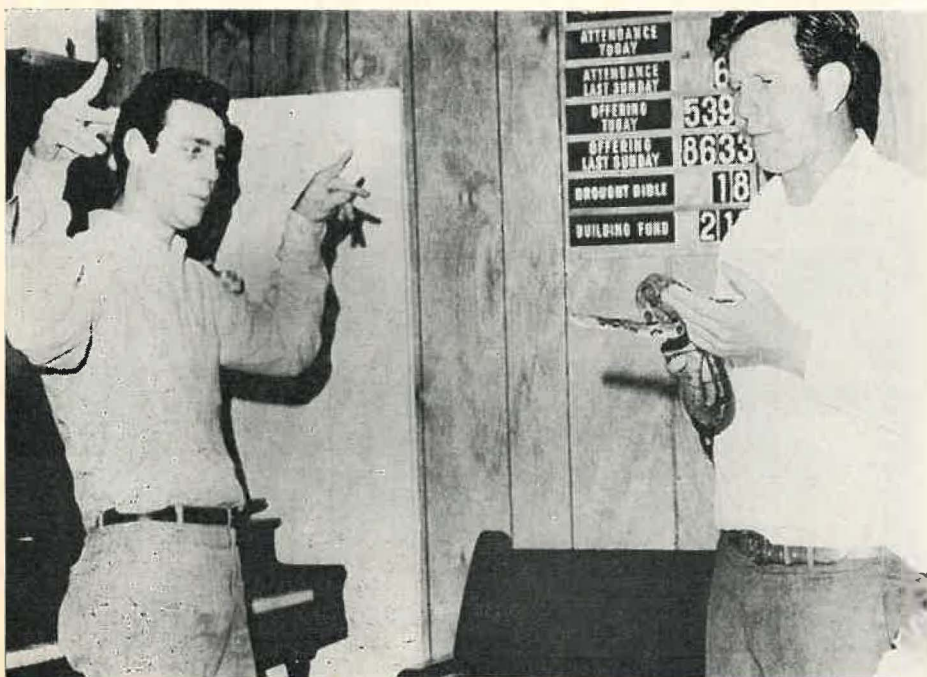
One of the stellar attractions, though, was the address entitled "The American National Faith: Humane, Yet All Too Human," delivered by Sydney E. Ahlstrom, professor of American history and modern church history at Yale. In the hour of his lecture Ahlstrom accomplished the virtuoso assignment of characterizing seven stages of American religious history from the landing of the Pilgrims until the present. His thesis was that American

national religion had been given its direction by the Puritans, who had viewed this nation as a chosen people for whom Israel furnished the only adequate model; this vision has always been characterized by revivalistic and apocalyptic elements and a "dynamic sense of vocation and individual responsibility." "Yet granting all this," Ahlstrom said, "let me suggest that in the troubled years following the election and assassination of our first Roman Catholic president, America began to experience a new post-Protestant, post-Puritan, and, indeed, post-Christian state of affairs" (p. 123).

It is this thesis by which we would account for the polymorphous state of contemporary American religion.

No one is more entitled to an opinion on religious trends in the United States than Sydney Ahlstrom since he has just published his monumental (1,158 quarto pages) work, *A Religious History of the American People*, which was given the National Book Award for the field of philosophy and religion for 1973. This is the book that church historians said could not be written. The explosion of knowledge has hit American church history the way that it has every other field, and so many excellent studies have been done on such a diversity of highly specialized topics that it was thought that no one could keep track of all of them well enough to synthesize them into one coherent account. The analogy that comes to mind is the man in the Milwaukee Fourth of July circus parade who drives a circus wagon pulled by a forty-horse hitch, but to make the comparison adequate we would have to stipulate that the horses not be harnessed to one another. Only this indicates the kind of tight rein Ahlstrom has kept on his material. As his distinguished colleague in the field, Edwin Gaustad, has said, "The thoroughness of this study is simply astounding. . . . As a synthesis it is path-breaking in its careful, competent orchestration."

His accomplishment, however, is more than synthetic. Much of its originality and value lie in his insight that he is writing a history of religion for a post-Protestant America. As he says, "A new present requires a new past" (p. 3). Thus his post-Protestant history begins with pre-Protestant times. Instead of beginning with the English roots of the quarrels between Pilgrims, Puritans, Anglicans, and Inde-



A service at Holiness Church of God in Jesus Name, Carson Springs, Tenn.

In teaching students to understand religious phenomena, Ellwood became interested in the variety of faith, sects, and cults to be found in the Los Angeles area.

pendents as previous writers have done, he goes back to Western Catholicism and writes about Spanish and French Roman Catholic life in America that originated well before Plymouth Rock or Jamestown. In all of this he tries to place church history in the frame of world history and he shows the effects of secular movements on religious institutions — keeping in mind the entire social context with its demographic, economic, political, and psychological dimensions. And, as we have indicated, he pays due heed to “the radical diversity of American religious movements,” keeping tabs on not only the Roman Catholics through 400 years of history, but also on the Jews, black Christianity, Indian religion, Eastern and occult movements, and indigenous sects.

Not surprisingly, there is more here of movements than of men. If Ahlstrom subscribes to “the great man” school of historical interpretation, he could hardly show it here. When individuals are discussed, the information about them is in relation to the movements with which they are associated rather than to their uniqueness as persons. But with what perception he discusses the movements! Cases in point are the analysis of “The Shaping of a Colonial American Culture” (pp. 344-50) and the treatment of the Roman Catholic appreciation of American pluralism (pp 546-54). There is also a genuine passion that rings through at times, dispelling the notion that the reporter has to be objective in order to be accurate. An example is the moral horror that is apparent whenever the participation of the righteous American nation in slavery is alluded to (pp. 635, 701, etc.). This, of course, is not a sectarian eisegesis of history, but an exegesis of history that takes its subject matter seriously.

It is hard for textbooks such as this one, with their obligation to pack in about as many facts per square inch of page as the Manhattan telephone directory does, not to be dull and it cannot be said that even the present work always eludes that danger, but it is lightened considerably in three ways. First, Ahlstrom has an ear for language and so one encounters felicities of style such as the statement on page 353 that John Locke is “not so much a milestone as the designer of a large section of highway.” The author also appears to have a puckish sense of



Communion at a Jesus People baptism

humor that comes through when he characterizes Scotch-Irish settlers (p. 276); compares Landmark Baptists, who say that the Baptist Church has had a continuous existence since New Testament Times, with some Anglo-Catholics in their understanding of apostolic succession (p. 722); and says that the evangelist Sam Jones equated Sanctification with “a resolve to live by the mores of rural Georgia in the wicked city” (p. 746).

He also supplies in abundance the odd little gems of information that have always been one of the charms of history. Did you know that the first translation of Christian literature for the Indians was made by a Swede (p. 251)? Or that “Rock of Ages” was written as anti-Methodist propaganda (p. 327)? Or that Samuel F. B. Morse spent more time working against Roman Catholics than he did in inventing the telegraph (p. 562)? Or that no Roman Catholic bishop in the U.S. in the 1940s was the son of a college graduate (p. 1007)? All in all, the work is a colossal achievement and I can find only two small nits to pick: the wrong case of a Latin word is occasionally used and (of all things) Nashotah is misspelled (pp. 627, 628).

IF Ahlstrom has written a history of religion in America for 400 years to show

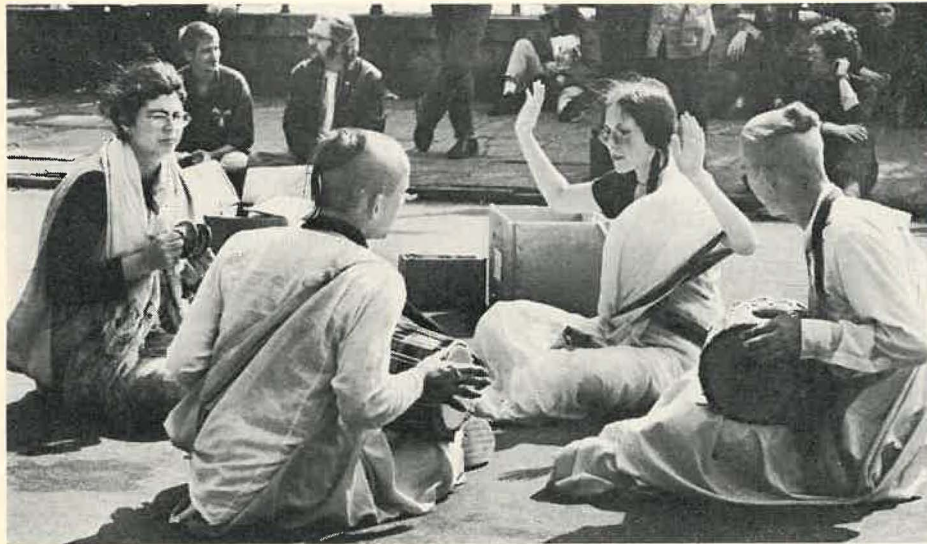
how it came about that we now live in a post-Protestant, post-Puritan age that permits an astonishing variety of spiritual movements in the country today and permits at the same time their sharing their immense popularity with pornography, we need to zoom in closer on these phenomena than even his excellent chapters on the subjects allow us to if we are to understand them as well as we would like. We are enabled to do this by two books written by Robert S. Ellwood, Jr., an Episcopal priest with a Ph.D. in History of Religions who teaches at the University of Southern California.

In teaching students to understand religious phenomena, Ellwood became interested in the variety of faiths, sects, and cults in the Los Angeles area that offered him virtually a living museum of religion. He began to visit these groups and to study them, but his approach was not the objective and patronizing manner of entomologist studying insects under a microscope. He is, rather, a man of extraordinary empathy and spiritual sensitivity whose implicit confidence in the integrity of the religious experience of others encourages them to tell him what they believe and what that belief means to them. Then his technical skill as a historian and sociologist of religion enables him to correlate this data and to analyze it and interpret it. One of the books, *Religious and Spiritual Groups in Modern America*, deals with non-Christian movements while the other, *One Way: The Jesus Movement and Its Meaning*, is concerned with Christian movements.

Ellwood makes an important distinction between two kinds of religion: “those grounded in cosmic wonder and communicated by the exemplary personalities, and those grounded in revelation within history and emissary communication” (*Groups*, p. xiv). Generally, the first group is non-Christian and the second is Judaeo-Christian. Thus, his first book deals with “new, not normatively Judaeo-Christian, religious movements in America” (*ibid.*, p. 2). Religion is defined as: “a group centrally concerned with ‘the means of ultimate transformation,’ which has simultaneous expression in three areas: *verbal* (myth and doctrine); *worship* (ritual, cultus, and other special behavior); and *social* (a structure of interpersonal action which enables a continuing group life” (p. 4).

Religious groups have a view of two

Hare Krishna, Hare
Krishna, Krishna, Krishna,
Hare, Hare, Hare Rama,
Hare Rama, Rama Rama,
Hare Hare—"worship
in service to the Lord
(Krishna)"



Members of the Hare Krishna movement on the streets of New Orleans

realities, the workaday, historically-conditioned reality that everybody participates in, and a higher reality into which the religious person can transform himself or even the whole world. It is this transformation of the profane into the sacred that is ultimate. Often the religious are aided in making this transformation by some charismatic person whose shamanistic role is "to serve as charismatic center of a cultus, around which a new symbolic cosmos, an ultimately transformed world . . . will form itself" (p. 18). Such a person is often the founder of a new cult.

After giving the history of occult groups, Ellwood proceeds to divide the modern American groups into a number of categories and to discuss them one by one. The discussion relates the history of the group, tells what its distinctive beliefs, practices, and social structures are, reports a visit of the author to a meeting of the group, and gives an extended quotation from the literature of the group. The purpose of the book is to give "verstehen, understanding from within of the spiritual experience of the group" (p. xv). The groups include those from the theosophical and Rosicrucian traditions, the spiritualists and the UFO cults, initiatory groups, neo-pagans such as witches and satanists, and Hindu and Buddhist movements. If you want to know about Krishna consciousness, transcendental meditation, Gurdjieff, or Baha'i, this is the place to look for a sympathetic discussion.

One Way: The Jesus Movement and Its Meaning does a similar job of overcoming our sense that you can't tell the players if you don't have a program, but it is even more helpful in enabling us to arrive at some sense of why these movements have arisen. Ellwood understands the explanation to be chiefly the failure of the counter-culture. Even though not all in the counter-culture used drugs, the drug experience furnished many of their presuppositions. Ellwood's list of the major characteristics of this culture is so important that it must be repeated:

1. Psychedelic experience defined the fundamental vision of reality;
2. Therefore, subjectivity was the key to reality;
3. The goal of life was the "high";

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4. Related modes of expression—art, music, the light show, and crafts—were all centered around the induction of this "high" or were at least reminders of its possibility;

5. This generation had a sense of belonging to a new era;

6. There was a new relation to the cosmos;

7. This led to a reaction against science and technology;

8. Even more fundamental was a reaction against history;

9. Eastern religions, and the western occult tradition, were popular;

10. All the foregoing led to a new politics;

11. It was a movement based in urban society.

When the expectations of a new era were disappointed in Kent State and the deaths of Bobby Kennedy and Martin Luther King, the young people turned from this worldly to otherworldly expectations (much as Robert Grant says that Gnosticism arose out of the disappointed hopes of Jewish apocalypticism). Since many of their presuppositions as listed above phased perfectly with those of evangelical Christianity, it was the natural place for them to turn. Thus Ellwood sees the Jesus movement resulting from a fusion of psychedelic culture and traditional evangelical Christianity.

There are many more excellent things about the book, including a good short history of the evangelical movement and the insistence that the proper criteria for evaluating the movement are religious criteria, but space does not allow their elaboration. There is only room to conclude that the explanation for both the concurrent popularity of pornography and religion and the diversity of religion today lies in the disappointed hopes of the counter-culture in post-Puritan America. There is bound to be more to it than this. Even the Holy Spirit can be counted as part of the cause. But this is an important element in the process.

Books mentioned in this article

A RELIGIOUS HISTORY OF THE AMERICAN PEOPLE. By Sydney E. Ahlstrom. Yale University Press. Pp. xvi, 1158. \$19.50.

RELIGIOUS AND SPIRITUAL GROUPS IN MODERN AMERICA. By Robert S. Ellwood, Jr. Prentice-Hall. Pp. xvi, 334.

ONE WAY: THE JESUS MOVEMENT AND ITS MEANING. By Robert S. Ellwood, Jr. Prentice-Hall. Pp. x, 150.

THE HUMAN FACE OF GOD

By GEDDES MacGREGOR

THE author of the first letter of John tells us (I Jn. 4:20): "If a man says 'I love God,' while hating his brother, he is a liar. If he does not love the brother whom he has seen, it cannot be that he loves God whom he has not seen." The human face of God is everyman's introduction to the God-dimension. Some get it in a mother's smile; others through the helping hand of a stranger; others again by a chance word, perhaps of a priest, perhaps of one mixed-up kid to another.

The notion of the incognito Christ is not a 20th-century invention. It was perhaps not new even to the disciples on the road to Emmaus. It certainly flourished through those medieval centuries in which crypto-Monophysitism seemed to be unofficially prevailing in the life of the church. Centuries before Charlemagne brought a semblance of order to western Europe, many both in the Celtic and what was left of the Roman world had good reason to know that, as the old Gaelic rune runs:

*Often, often, often
Goes the Christ in the stranger's guise.*

That God may be seen in the face of one's neighbor; that Christ walks not only by the Sea of Galilee, but by the Hudson, the Tiber and the Thames: these notions are, to say the least pre-Bonhoeffer. Indeed, they very much antedate even Maeterlinck, Francis Thompson, and others who were saying very Bonhoefferian things before the Spanish-American War.

Honest to God in Cap and Gown

Dr. John A. T. Robinson's latest book, *The Human Face of God*, is a scholarly exposition of that ancient insight. It looks at first sight very unlike his *Honest to God*, the *succès fou* of a decade ago. Today's book has all the signs of scholarship that were so carefully suppressed in yesterday's. Nevertheless, the new book is just *Honest to God* in cap and gown. Robinson who, as the patron saint of all who were yesterday belatedly attacking "up-there, out-there" symbols of God, is now telling us (p. 231) he finds docetism "the most insidious and damaging" of



DOCTOR MacGREGOR

heresies, compared with which Arianism and Ebionitism present today practically no danger at all.

He is a somewhat puzzling person: his new book abundantly exhibits the fine quality of scholarship that had already established his reputation in the academic world long before *Honest to God*; yet he will say things like "it is 'transcendence within immanence' that we have somehow to articulate and express" (p. 241, italics his), as though he were a bright sophomore rather than a bishop and a fellow of Trinity College, Cambridge. He dutifully gives the ancestry of the phrase; but is it really worth such genealogical research? That transcendence must be articulated and expressed within immanence is, according to traditional theology, *cur deus homo*; but in any case that the terms "transcendence" and "immanence," being correlative, are meaningless apart from one another is a truism. Evelyn Underhill needed no italics in her poem *Immanence*. The images suffice: "I come in the little things. . . . In your strait garden plot I come to flower. . . . There doth my Godhead rest. . . . Meekly I fit my stature to your need. . . . Till by such art/ I shall achieve My Immemorial Plan,/ Pass the low lintel of the human heart." That accords with the earliest forms of kenotic interpretation, which John Knox, in *The Humanity and Divinity of Christ*, accounts one of the two first phases in New Testament Christology. Yet at other times,

as we shall see later, the bishop's words are very wise and penetrating, especially when he succeeds in avoiding the old honester-than-thou attitude.

After an unsurprising preface in which he proclaims the fulfilment of his long-standing wish to write a Christological book, he begins a chapter, "Our Man," in which he tells us (p. 16) that "The mystery of Christ is primarily a matter of recognition." He warns us (p. 17) that "our first preoccupation cannot be to ask, 'Are we saying the same thing as the biblical writers?' It must be, 'Are we saying our own thing? Are we really attending to *our* authentic questions?'" He is well aware (p. 15) of what H. J. Cadbury called long ago "the peril of modernizing Jesus." He would be the last to pretend there was nothing wrong with the way most people mythologized in the past; but when he talks Bultmann he seems unable or unwilling even to entertain the notion that there might be anything wrong with the way most people mythologize today.

Yet that is surely the cardinal issue, for both today's theologian and today's evangelist. The learned bishop is so right about some things (for example in his opposition to those who, for whatever reason, would abdicate the critical method) that his opacity to others is baffling. Cannot he see, for instance, that if medieval Christian thinkers had been content to express the *kerygma* wholly in terms of where the average medieval man "was at," it would have been so totally de-hebraized that Dominic would hardly have thought Provence needed recapture from the Albigenses? That *anhypostasia* and *enhypos-tasia* notions could not do for most people today what they did only for some in Cyril's time seems too obvious to need the detailed treatment he gives it, attended by all the customary polemic against *both* the Virgin Birth *and* the perpetual virginity of Mary.

Is Dr. Robinson Victorian?

Much space is devoted, too, to the sexuality theme. We are to suppose, in effect, that Christ's humanity would not be jeopardized had he been crippled by polio or arterio-sclerosis, or even had he had but one eye in the middle of his forehead, so long as he had sexuality. It need not even be heterosexuality to qualify: any sort of sexuality will do, however low-grade or enfeebled. For apparently

The Rev. Geddes MacGregor, D.D., professor of philosophy at the University of Southern California, is canon theologian of St. Paul's Cathedral, Los Angeles.

What I do find wrong with Dr. Robinson's outlook is that it shouts the question: Why should anybody care about a Jesus such as a Robinsonian Christology provides?

we are to understand that sexuality is *par excellence* what makes one human. The bishop is especially severe in his deprecation of what he takes to be an orthodox tradition that our Lord was sexless. Surely any educated catholic Christian would recognize as nearer the heart of the church the notion that our Lord suffered anguish on such a vast scale and loved with such an incomparable drive that the sexual aspect of the anguish and of the love was wholly subordinated to the rest. Christians knew about sublimation so long before Freud explained it to them that some of us are still wondering what he thought he was telling us.

Such is the bishop's terror of docetism, however, that he seems to feel the need to protect even the dominical libido from such sublimatory excursions. At any rate, he is certain (p. 64) that to ask whether Jesus had erotic feelings when Mary Magdalen touched him, is "a good question for us to ask *ourselves*, to test our reaction," even though, as he goes to the trouble of specifying, no verificational procedure is available. Despite that limit to human knowledge, however, the question remains useful, because asking it is a safeguard of one's ritual purity against the ever-present bugaboo of dirty docetism.

When the bishop goes on like that, I keep wondering whether I have read anything quite so conspicuously Victorian published since World War I, with the possible exception of *Satan in the Suburbs*, the late Lord Russell's octogenarian attempt at fiction. Indeed, the more one reads of the bishop the more one wonders whether some of his appeal may not lie precisely in that endearing characteristic. Whatever the appeal, it must surely be for anything other than contemporaneity.

In another chapter we are treated to page after page designed to show that Jesus is not to be accounted intellectually or otherwise a superior human being. The author pillories both Thomas and the Lutherans for making this sort of error. Incidentally, he quotes Thomas frequently but Scotus never, though the latter's doctrine of *haecceitas* is likely to have more interesting Christological consequences for contemporary thought.

Theoretically, Dr. Robinson's methodology sounds impeccable and should be fruitful. He wants us to begin "where we are" and explore the alleged God-dimension. The result, however, is not

only a technical a-theism; nor is it only to denude the Christian faith of everything that has nourished minds and hearts in every major strand of Christian tradition. He is unduly overwhelmed by his awareness, as a well-trained New Testament scholar, that the church took several decades to reach the pre-existence Christology he so dislikes. The possibility that the first Christians needed time to grasp the nature of the situation in which they found themselves does not seem to him worth much consideration. The fact becomes abundantly clear throughout the book: what Robinson has been purveying all the time, whether in the old guise or the new, is not so much a methodology as a rigid dogma that metaphysics is bunk.

There may be, of course nothing intrinsically wrong with that, though I happen to be among those who think there is. Many people do not like metaphysics. The Bible, unlike the Upanishads, is not at all characteristically metaphysical. What I do find by any reckoning wrong with Dr. Robinson's outlook and procedure (and here I hardly think I am alone) is that it shouts (not merely begs) the question: Why should anybody care about a man-for-others Jesus such as a Robinsonian Christology provides? Once the reductionist process has been accomplished, the persuaded reader would surely



Why should Jesus be interesting?

ask why he should find Jesus particularly interesting, in face of so many competitors. If the interest should turn out to be the sort of sentimental interest that Podunkians would still have in Podunk after Podunk had been debunked, it would certainly not for long sustain a Christology of any kind better than that of Chateaubriand. I must say I find the thesis that Jesus never lived at all (cf. G. A. Wells, *The Jesus of the Early Christians*) *prima facie* more interesting, though I am sure that few people accustomed to weighing historical evidence have ever been persuaded by it. Nevertheless, it is a position some might live with. I cannot, however, see anyone swallowing Robinson's views and continuing indefinitely to allow either the Jesus of history or the Christ of faith to play anything remotely like a central role in his or her inner life. Surely, an inner life in which either Jesus or Christ plays a subordinate role cannot with linguistic propriety be called the inner life of a Christian.

Robinson at His Best

By far the most exciting section of the book is one in the chapter "God for Us," entitled "Emergent humanity and expressive deity." Here the bishop sketchily treats the relation between kenotic Christology and modern notions of evolution and emergence. He is not only sensitive to the problem underlying this area of thought but provocative in suggesting pointers to its solution; for example, in his use (p. 208) of Professor Moule's perspicacious observation: "*Kenōsis*—'Jesus divinest when thou most art man'." That view (highly relevant to the kind of kenotic thought that I myself have recently expounded) was already in the collect for Trinity XI, and lest it should vanish in the current liturgical maelstrom, let us in conclusion applaud his recording it (*loc.cit.*): "O God, who declarest thy almighty power chiefly in showing mercy and pity. . . ."

Nevertheless, those who hold views such as my own are likely to feel the bishop should be devoting his energies to that *motif* rather than to the unpromising task of trying to make a Christology out of *Honest to God*.

Book mentioned in this article

THE HUMAN FACE OF GOD. By John A. T. Robinson. The Westminster Press. Pp. xii, 269. \$7.95.

EDITORIALS

The P.B.'s Jurisdiction

IS there any hope, even at this late date, for thought to be given to the possibility of according the next Presiding Bishop some territorial jurisdiction as bishop? I dare to propose this for discussion knowing, as perhaps no other man knows in the United States, what the pros as well as the cons of this question could possibly be. I am the only parish priest in this country who has been chaplain to the Archbishop of Canterbury. I am well aware of the enormous difficulties under which a man must work as chief metropolitan if he is also a diocesan bishop. I will list these difficulties and disadvantages:

1. He is more likely to be outside his diocesan jurisdiction than within it in his work for the province or the country whose ecclesiastical area he governs.

2. The clergy of the diocese can be tempted to feel rather sad at seeing so little of their diocesan bishop; they tend to feel neglected. With the best will in the world, his suffragan in the diocese cannot always act happily and forcefully *in loco patris*; the suffragans feel this as keenly as the diocesan clergy feel it. Some clergy take advantage of it.

3. Particular problems can and do arise when the chief metropolitan is outside his diocese. Often the frustration felt by the people involved is matched by the chief metropolitan himself who would greatly prefer to be on the spot and to be ministering to them.

4. If you are going to have a bishop who is an "absentee landlord" on various occasions in the year, then the administration of the diocese has to have in its headquarters men of extra competence and sensitivity and humility; these are the men who take the strain and they are often not thanked for it. They must therefore have spiritual capacities above the average, for administering in a thankless situation can prove very costly.

But there are advantages. When a man is consecrated to the episcopate he is not set aside primarily for administration. The knowledge that he has priests to care for and people in the care of his priests which they share with him, is a matter of very special spiritual comfort to him. For all the difficulties under which the Archbishop of Canterbury has to work, the knowledge that he has his priests and people in the Diocese of Canterbury to pray for, to think about, to care for, to arrange for, to serve, and to govern, constitutes a bastion in his spiritual life which is undeniably important and deeply integral to his ministry to the church at large. Indeed, I should suspect that he might say that unless he had this care of the people of God, shared with his priests, he could not hope to serve his bishops or his province or his wider Anglican family with any hope at all of being at least partially satisfactory as a servant of the servants of God.

One of the most important aspects of his work is that he must be able to advise the members of the episcopate when they come to him for counsel. This he does based on his experience not as an administrator but as bishop and father-in-God of his diocese, and on his experience

of things present and not things experienced in the past.

It does so happen that the Diocese of Canterbury is large. It may be too large for the archbishop to handle properly. Some think so. It does have within it devoted and able suffragan bishops. Is it not possible to consider whether one of the large dioceses here in this country, say New York, could be subdivided and a manageable area placed in the direct pastoral care of the next Presiding Bishop? I speak as a fool in matters American, but I would maintain with great respect to the church I find here and to its good bishops and priests that there *is* another side of the question which perhaps is not being faced as squarely as it could be or with the urgency that it should be. A bishop without a jurisdiction (for the Presiding Bishop has no real territorial jurisdiction) fills an episcopate that has a built-in spiritual lack. It may be that my good friend, John Hines, would not agree with what I have said; these comments are certainly made in no reflection upon him or the brave exercise of his ministry which we all know has cost him a great deal. He has given himself without stint to his high calling. But this anchor of diocesan jurisdiction has hidden spiritual benefits which, after nine years with Dr. Michael Ramsey, I am certain I have seen. Do you not think that there may still be time for this matter fully to be reconsidered as the Episcopal Church elects a new Presiding Bishop?

JOHN ANDREW

Some Pointers for PECUSA?

MEMBERS of mainline churches, such as the Episcopal, are doing much fact-seeking and soul-searching about their declines in membership and support and about the growth of some ultra-conservative or far-out bodies—such as the Assemblies of God.

It was revealed at the biennial General Council of the Assemblies of God, meeting in Miami Beach, that the church has grown by 9.9 percent over the past two years. Moreover, its overseas constituency has doubled over the past six years, and now numbers almost four million in 91 countries. It is expected to reach five million by 1975. These figures are impressive. What accounts for such dynamism and growth? Whatever the cause, or combination of causes, several facts of the case seem pertinent.

The church is aggressively missionary and evangelistic. The General Superintendent (corresponding to the Presiding Bishop in the Pecusan scheme of things), Thomas F. Zimmerman, told delegates to the council that their primary business was to "share the good news of the Gospel." As simple as that!

Governor Reubin Askew of Florida addressed the council and reminded the delegates of the obligation of all Christians to honor their obligations to the poor. He noted that this body evidently does so, because it is everywhere "recapturing" inner-city churches abandoned by whites and the more affluent who flee to the suburbs.

Are there some pointers here for the frustrated "mainline" churches?

Continued from page 9

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Allen W. Brown, '34; and the Rev. Messrs. Charles G. Ackerson, '70; Lloyd G. Chat-tin, '53; John R. Chisholm, '41; and J. Perry Cox, '35.

(It has been reported that the ECTENE board paid \$5,000 to the Rev. Joseph Koci for a study recommending the ECTENE proposal, and the executive committee of the PDS alumni association paid him \$2,000 to make a study designed to show the feasibility of converting the seminary into a center for continuing education for clergy and laity.)

NEWS FEATURE

Bureaucratic Control Ahead for Priest Training?

Hidden behind an imposing facade of such crucial issues as the ordination of women, the election of a presiding bishop, and the Green Book, is the most dangerous threat the church has faced in our time—a move to establish bureaucratic control over the training of our future priests, and hence over the whole church fabric for years to come.

It is most dangerous because, on the surface, it appears so innocent—just a simple exercise in efficient organization and management. The church cannot afford 12 seminaries, says the Board for Theological Education, therefore it shall have only four! And these four shall be regional seminaries: at Berkeley in the west; Chicago in the midwest; Virginia in the south; and a fourth at Cambridge, Mass., this last one by dint of a brilliant merger—ECTENE—whereby the Episcopal Theological School absorbs the Philadelphia Divinity School.

All the rest shall go by the board! They aren't needed, and, moreover, they aren't wanted—because they won't follow the party line. That doesn't mean necessarily that the remaining four all would hew to the line. The regional aspect had to be carried out to give the plan credibility, and Virginia and Seabury-Western were deemed acceptable. They also could muster enough strength to command respect!

Nashotah, thank God, refused to roll over and play dead. Kentucky, which never has received proper accreditation despite its record in consistently turning out fine parish priests, will carry on. Texas yet has hopes that maybe the powers that be might stretch their lines a bit and let it in. Berkeley and Bexley are lost already—swallowed up, much to the dismay of their graduates.

But this grandiose scheme to take over the whole works in the name of the Liberal Establishment will hang or fall on Philadelphia.

For 116 years, PDS has been truly

representative of the whole Episcopal Church. It has spanned its wide range of thought and practice; it has produced outstanding scholars and a comparatively large number of bishops, and was the pioneer of clinical pastoral training. Yet its greatest pride lies in its record in preparing good parish priests and pastors. Any merger, especially one with the ultra-liberal ETS, simply would destroy PDS.

Most important of all, adoption of the ECTENE Proposal would speak loudly to the entire church—that our diverse heritage and our convictions do not really matter, that we are satisfied to have a monochrome church under tight bureaucratic control, and that it is perfectly all right for the church to bow to the edict of the Board for Theological Education (whether or not it possesses the authority many churchmen mistakenly assume, or the qualification to dictate policy).

Standardized examinations and clergy placement already fit into that pattern. But is a computerized church really our ideal?

If the alumni and trustees of PDS and the deputies to General Convention accept the ECTENE proposal as a foregone conclusion (of which its proponents are confident), the overall plan could well become an accomplished fact.

The gravest danger is that, hidden behind the more prominent and newsworthy matters, it could slip by without the deputies (and bishops, too) realizing what they were doing. Every churchman deserves to be told the truth, and to have a voice in this decision. And until everyone has that chance neither the trustees of PDS nor General Convention has the moral right to commit our church to a course that could destroy it.

JOHN CHISHOLM

The Rev. John Chisholm is rector of St. Paul's Church, Doylestown, Pa., located in the Diocese of Pennsylvania.

CIVIL RIGHTS

Kennedy-Wallace Rally Censured

The Southern Christian Leadership Conference (SCLC) has formally rebuked Sen. Edward M. Kennedy for appearing with Alabama's Gov. George C. Wallace at a rally on July 4. A resolution adopted at the civil rights organization's annual meeting in Indianapolis said the Kennedy appearance in Decatur, Ala., was "the height of political opportunism."

Delegates agreed that Sen. Kennedy's participation in the Alabama event, at which Gov. Wallace received an award for patriotism, came "at a time when the crisis in our nation demands electoral leadership uncompromising with racism, police statism, and mob rule."

The Rev. Ralph Abernathy, SCLC president, was personally less harsh on the senator. "We all make mistakes, er-

rors, blunders," he said at a press conference. "It is my hope that Sen. Kennedy will repent. . . ."

The censure of Sen. Kennedy was one of several resolutions adopted by the SCLC members. Another measure asked for the reopening of the investigation into the assassination of Dr. Martin Luther King, Jr., founder of the organization.

At a standing-room-only rally held at St. John's Missionary Baptist Church, Mr. Abernathy called for the arrest of President Nixon and those known to have taken part in the Watergate break-in and coverup. He also voiced severe criticism of the President.

"To compare Watergate with the civil rights movement is the height of hypocrisy and the depth of defamation," he said in reference to President Nixon's allegation that Watergate abuses resulted from assumptions by those involved that their cause placed them above the law.

Mr. Abernathy said both the nation and Mr. Nixon are "sick." He urged SCLC members to heed God's summons and be the physician that removes the "cancerous disease of racism."

He also lashed out at "our black brothers" who, after "sticking needles in their arms or stuffing pills down their throats or smoking marijuana," go out into the community and commit murder.

CHURCH AND STATE

Church Home Receives Tax Bill

A \$700,000 Methodist Conference Retirement Home, tax exempt since it was built in Rockland, Me., in 1969, has received a \$22,000 tax bill for 1973.

The assessment is being protested by the home's director, the Rev. Thomas Merrill, and Wayne Johnson, U.S. Housing and Urban Development director in Maine. They say they will go to court to challenge the move.

The home can't afford the tax, unless it raises rents to a point where residents couldn't afford them, and there could be a question of HUD foreclosing, Mr. Merrill said.

Mr. Johnson said the decision to tax the building could affect similar projects as well as other HUD loans involving \$100 million in Maine.

However, City Manager Harry J. Pascoe said: "We are not ashamed of anything that's been done. We (the city council) feel our action was appropriate and we contemplate no change."

CHURCH PRESS

Mailing Costs May Rise 20%

Cost increases averaging 20% are expected to result for religious newspapers and magazines now that the latest postal rate increases are in effect.

With authorization from the federal

Cost of Living Council, the post office department had announced that the second of ten annual increases would go into effect Sept. 9.

James Doyle, president of the Roman Catholic Press Association, estimated that the average increase for most non-profit periodicals would be 20%, but because the increase depends on distribution of the individual publication, the general range will probably be 12%-25%.

A bill to provide relief for publishers was introduced earlier this year as House Resolution 8929. Because it provided relief for both non-profit and profit-making periodicals, it ran into difficulty when some congressmen questioned the propriety of providing relief for such periodicals as *Time*, *Reader's Digest*, and *The Wall Street Journal*.

Mr. Doyle indicated that there may be an effort to revamp the bill so that it would apply primarily to non-profit periodicals.

WEST GERMANY

Who Sent the Bombs to the Chancellor?

A Roman Catholic priest of the Munich archdiocese is facing a possible jail term for refusing to identify a man who confessed to him that he mailed bombs to Chancellor Willy Brandt and other West German leaders.

According to a radio report, the Rev. Richard Schneider, 57, received the support of Julius Cardinal Doepfner of Munich and Freising. A spokesman for the prelate told newsmen: "The priestly obligation to maintain the secrets of the confessional is one of the most ironclad rules of the church. All legal authorities everywhere know this."

Nevertheless, a spokesman for the Bavarian State prosecutor announced that action would probably be taken against Fr. Schneider under a legal provision which enables authorities to detain up to six months anyone who withholds information.

The priest said he would "stay in jail until the end of time rather than break my priestly oath." He admitted that a man told him in the confessional that he sent packages containing bombs to 13 political leaders over the last ten years. None of the packages exploded.

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Book Reviews

THE SUBORDINATE SEX: A History of Attitudes Toward Women. By Vern L. Bullough and Bonnie Bullough. University of Illinois Press. Pp. 384. \$10.95.

Vern L. Bullough is professor of history at California State University, Northridge; Bonnie Bullough is associate professor in the School of Nursing, University of California, Los Angeles.

Considered in *The Subordinate Sex* are: attitudes in the early empires; Greece; Rome; Christianity; Byzantium; Islam; medieval society; the reformation; China; India; urbanization; America.

Some points that are brought out which usually aren't considered are: women in executive roles in the past (for example, in the religious orders or on the plantation during husband's long absences); equality in the lower classes; the single woman in feudal days; also the fact that the women's ivy-league colleges "set women apart as a separate class." [As far as I can see, Harvard would accept us Radcliffians on fully equal status if Radcliffe's establishment didn't insist on being separate. It's not Harvard who is the problem.]

I found the book fascinating. In all likelihood men would too. The last chapter gives me feelings of ambivalence. Bonnie Bullough is a master at pointing out key factors and questions. She also, unfortunately, seems to have swallowed most of the WASP, Planned Parenthood, and women's lib clichés which are denied, I believe, by sober demographic and sociological statistics, such as that "the world is already overpopulated" and that higher education brings greater financial rewards to women.

There are also points which I consider debatable which she seems to buy wholeheartedly. Vern Bullough, because of the way he develops the book historically, doesn't get into so many of these points, such as: that labor-saving devices have cut down on the hours that the woman has to spend on housework, as has the local supermarket cut down her shopping and food-preparation time; that the only way a woman can be equal to a man is by doing exactly what he does; that men always have glamorous, exciting work which has no problems, frustrations, or anxieties (implied, rather than stated); that not nursing the baby is desirable because of the "freedom" it gives the woman; "that politics is more than a full-

time job and requires the neglect of family and home that few women are as yet willing to do"; that men have forced women to wear high heels and other restrictive clothing in order to keep them from running away (that's one I love!); that it is bad for the women to be "left with the children."

Although these debatable points take up the largest part of this review, they are only a minor part of the book. With these few and minor reservations, I feel that *The Subordinate Sex* is a major contribution in that it puts many questions about women into lights which make possible the beginning of sane judgments, rather than emotional ones. The volume is another example of the excellent book-making for which the University of Illinois Press is well known.

JANE KEDDY

Emmanuel Parish, Wakefield, Mass.

THE SEDUCTION OF THE SPIRIT: The Use and Misuse of People's Religion. By Harvey Cox. Simon & Schuster. Pp. 350. \$8.95.

Harvey Cox has discovered the Virgin Mary. There is about *The Seduction of the Spirit*, as there is about certain of his other books, a "gee-whizz" quality. Dr. Cox writes in such a way that the discovery of the place of the Virgin Mary among "the people" of the world is somehow better to be understood through his personal discovery of her. That would be fine if his book carried conviction that he is first a servant of his discovery, and an advocate only later. What is missing in this book is passion, even though the author wants to set forth this thesis: Autobiography is "the spiritual genre most needed in our time."

For Prof. Cox, "Testimony is me telling my story in a world of people with stories to tell. It is an effort to construct a common world that fuses authentic interiority with genuine community. Mostly the attempt fails, or at least does not succeed completely. But we must never stop trying." I would judge that Cox's attempt is a failure. I agree that we must keep trying. His book lacks passion. It is a book about passion, but it does not embody it. It is largely a literary failure for that reason, viz., it does not embody what it claims is needful for its readers.

Cox speaks of the distinction of modes of cultural communications as being primarily *stories* and *signals*. On the whole, the former are good, and the latter rather largely, though not altogether, bad. He speaks of "authentic interiority," mentioning St. Augustine of Hippo and Soren Kierkegaard along the way. What he has missed is that the subject of Augustine's

Confessions is God, God having his way with Augustine whom he has found out. There is no chattiness in Augustine's *Confessions*; and Kierkegaard knew that his "interiority" was nothing apart from God. In fact, *The Seduction of the Spirit* can be read as that species of despair which is "the sickness unto death."

That human passion which places itself at the service of what it discovers (is discovered by) is what is lacking here. A psychotherapist, Sheldon Kopp, in his recent (1972) book, *If you Meet the Buddha on the Road, Kill Him!*, typifies true interiority in a book which invites—rather, *allows*—the reader into a very personal journey. The reader of Kopp is never threatened by where he has *not* himself been, what he has not heard or read, who he has not met and talked with, etc. Kopp's book *serves* a truth far greater than its "author."

I am interested in Harvey Cox, whom I do not know personally, as a child of God; and I intend that utterly seriously and with no condescension. It is, however, difficult to like the Harvey Cox of this book.

What Cox wants to do in this book is highly commendable. He wants to help us "learn to distinguish between the ways a people's faith enables them to survive and the ways that same faith is used to seduce and misuse them." If he succeeds in that attempt, he does so best in his chapters, "The Flintstones in Recife," and "The Virgin and the Dynamo Revisited." Both have been done better by Daniel J. Boorstin, on the one hand, in his *The Image: A Guide to Pseudo-Events in America*; and by Jacques Ellul, on the other hand, in his *The Technological Society*. Incidentally, where Cox is feeling the pinch comes through in *The Seduction of the Spirit*. He spends about eight pages defending himself against Jacques Ellul (*The Meaning of the City*); and part of the result of that is Cox now choosing to speak not of "secularization," but rather of "terrestrialization."

I have tried to indicate briefly why I find Professor Cox's most recent book a gross disappointment. Were there space sufficient, the judgment could, I believe, be supported in great detail.

(*The Rev.*) ROBERT M. COOPER
Nashotah House

◆
EGERIA'S TRAVELS. By John Wilkinson. SPCK. Pp. xv, 320. £3 net.

John Wilkinson, Dean of Studies at St. George's College in Jerusalem, is the editor and translator of *Egeria's Travels*, an account of a fourth-century pilgrimage to the Holy Land. Little is known about the authoress, perhaps a nun from Aquitaine, who made her journey between 381 and 384 A.D. Our knowledge stems from an eleventh-century copy, only partially preserved. Adding to the scholar's problem is the fact that the journal was originally written in unpolished Latin. But

what the authoress lacked in style, she made up for in her boundless enthusiasm, piety, and vivid detail—all three faithfully reproduced by the translator.

First, Egeria describes the shrines and monasteries she had visited in the Holy Land. Her zeal to visit every available biblical site and the length of her stay enabled her to spend three years in Jerusalem with side trips to Mount Sinai, Egypt, Antioch, Edessa, and Selucia. At each site, she prayed, read scripture, and recorded the comments of the local clerical guides. The result is a vivid insight into the church of her time.

The second half of the manuscript consists of a lengthy description of the liturgical practices in the Holy City, in part developed by St. Cyril of Jerusalem, and the model for our Christian liturgy (or so the author claims): station churches, Palm Sunday processions, veneration of the Holy Cross on Good Friday, and the use of a lectionary with appropriate lessons and psalms. If the first half of the manuscript will charm everyday Christians, the second half, with a reconstruction of the Jerusalem services based upon a fifth-century Armenian lectionary, will interest the liturgical scholar.

Wilkinson's lengthy introduction and notes are really starting points for separate excursions: speculation upon the form of the Holy Sepulcher, the iconography of holy-oil flasks, the number of days in Lent, the structure of other church buildings in Jerusalem and Bethlehem, even a three-page description of Edessa's water supply. Although one sometimes has the feeling that the book is a catchall for the author's own archeological interests, Wilkinson's enthusiasm is contagious. His knowledge of the area based upon years of residence in Israel makes the book eminently readable.

DOUGLAS C. BAXTER, Ph.D.
Ohio University

◆
THE AGE OF ARTHUR: A History of the British Isles from 350 to 650. By John Morris. Charles Scribner's Sons. Pp. 665. \$17.50.

Few medieval romances are more familiar than those surrounding the person of the valorous King Arthur and the chivalrous exploits of the knights of the Table Round. The Arthurian legend was of late foundation, and in the Middle Ages it owed much of its shape and detail to the *Historia regum Britanniae*, a fanciful history of Britain compiled by Geoffrey of Monmouth in the early 12th century. Far behind the collection of legends and romances that comprise the Arthurian legend there is the person of the historical Arthur, a victorious leader of the Britons in their 6th-century conflict with the Saxons. For a short time he subjugated the Saxons or confined them to well-defined bounds, establishing a just and powerful rule among the British based upon some of the institutions and

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forms of the former imperial Roman government.

The historical Arthur, however, is a shadowy figure, emerging but dimly from Nennius's *Historia Britonum*, Gildas's earlier *De excidio et conquestu Britanniae*, and other similar annals. John Morris, a lecturer of University College, London, and an expert in the history of the Roman Empire, sets himself the task of dispelling some of the shadows obscuring the person of Arthur, and bringing us a clearer picture of the history of the British Isles from the last days of the Roman imperial rule to the emergence of the English heptarchy. The central discussion in his narrative section is that of "the Empire of Arthur," covering those years of relatively stable British rule after the first conflict with the Saxons. These are the years which bequeathed the Arthurian legend to later generations, and they were terminated before the end of the 6th century by a second and successful outbreak of Saxon strength.

Following the narrative, a second section of the book contains valuable essays on British and Saxon society, the church in the British Isles during this period, and the economy of the times. It should be noted that both in this section and in the narrative Mr. Morris is concerned with the whole of the British Isles—Scotland, Wales, and Ireland, as well as British and Saxon England.

The volume is plentifully equipped with useful maps and tables, long and informative notes, and an exhaustive list of sources and other bibliographical materials cited. *The Age of Arthur* is a "historian's history" and will be chiefly used by scholars, teachers, and serious students of the period covered, and to them it will be invaluable.

(The Rev.) P. M. DAWLEY, Ph.D.
The General Seminary (ret.)

RETURN TO EDEN. By Charlotte Baker.
Parameter Press. Pp. 17. \$1 (10 for \$4).

Return to Eden is a pleasing one-act play about Adam and Eve in modern times. Disgusted with Earth's pollution, they and their numerous children seek to return to Eden and are turned away by the guardian. They bargain for admittance and finally the animals—who have always remained in Eden—permit them to enter after they have agreed to discard their weapons, poisons, traps, and all things which bring suffering to others. After the garden is opened to them they remember that God had sent them to care for Earth and that they had failed. They decide to return to Earth for a second try, vowing this time to use God's bounty wisely.

A great virtue of Charlotte Baker's play is its simplicity. There are three main speaking parts—Adam, Eve, and the Voice (unseen) of the Guardian of Eden. Adam and Eve are accompanied by their children (as many or few as needed).

Some of the children have a line or two to speak, but these can be divided as the director sees fit. The setting can be as simple or as elaborate as desired, and the play appeals to all age groups.

A production of *Return to Eden* would be a fine beginning for a church-school study of ecology and related subjects.

ELEANOR S. WAINWRIGHT
St. Mark's, Milwaukee

IT'S FASTER TO HEAVEN IN A 747. By William M. Sheraton. Sheed & Ward. Pp. 167. \$5.95.

Wasn't it Thomas à Kempis who suggests that we best correct in ourselves the faults we find in others? This advice might well be heeded by William Sheraton, an Episcopal priest who was formerly a pilot for Pan Am and who is now, according to the book jacket, "writing and lecturing unencumbered by the routine of parish life." Although Fr. Sheraton states that "It is not my purpose to excoriate the church," much of this book is devoted to doing just that, zeroing in particularly on the clergy, seminarians, and the conventional layperson. For all his sophistication, Fr. Sheraton spouts some pretty worn clichés about the church and the clergy and seems to have a generally low regard for mankind. He sees the world as divided into good guys and bad guys and I assure you that those associated with the church are definitely *not* the good guys in any way, shape, or form.

It is sad that so much bitterness gleams through in *It's Faster to Heaven in a 747* because Fr. Sheraton has some flashes of insight that are quite profound and he draws extremely striking parallels between his experiences as a pilot and his observations on the Christian life. When he stops being cute or superior, he is worth reading, particularly when he discourses on roots and identity and the opportunity for the church in a mobile age, and in his chapter, "The Stilling of Conscience." His tribute to his Uncle Pete is moving, one of the few times his hostility dissolves.

I imagine that Fr. Sheraton is an able story-teller and a preacher gifted with a memorable way of making a theological point. Chances are that he has been told over and over that he "should write a book" so he finally did it—unencumbered, of course, by the routine of parish life! It is the sort of thing that comes off well as an after-dinner speech but I wouldn't advise you to pay \$5.95 for it unless you get the steak, too.

MARY IDA GARRARD
St. Stephen's, Sherman, Texas

I WILL BE CALLED JOHN. By Lawrence Elliott. Reader's Digest Press. Pp. 322. \$10.

This new biography of Pope John is an intimate, friendly, and warm treatment of this man of destiny who altered the face of the Christian world. Intensely

Booknotes

Karl G. Layer

WHAT THE RELIGIOUS REVOLUTIONARIES ARE SAYING. Edit. by Elwyn A. Smith. Fortress Press. Pp. v, 154. \$3.50 paper. This volume conceives of the "religious revolutionary" as a layman or clergyman who "integrates his social consciousness with action and demands change." To him, "theology must relate closely to the realities of everyday life. He believes that faith leads to responsibility in such areas as abortion, police-citizen relations, and drug culture." The reader is presented with personal, often controversial, statements, setting forward numerous points of view on issues facing church and society. For any interested reader.

HEY, J.C.! By Roger Bush. Pflaum Press. Pp. ix, 83. \$1.50. The author calls these short meditations "some odd footnotes on the birth, life, and death of one J.C., a carpenter of Nazareth." It is biblically centered throughout and could be read either at one sitting or used as a text for individual meditations. The photography is dramatic and excellent.

human and loving, his rise in the hierarchy was anything but meteoric and with the obvious flavor of church politics ever present, he seemed all the more unlikely the choice to succeed Pius XII.

Lawrence Elliott has done a marvelous job of collecting the wealth of material he gathered in preparing this exhaustive work. His bibliography and index are a ready testimonial to the labor done. It is a most rewarding effort and so easy to follow with flashbacks and future references.

The book is fascinating from beginning to end and the character study of this saint is almost like knowing him personally. His love of his family and the peasant stock from which he came were always the most dear to him. He never forgot his humble beginning and would visit his home every chance he got. One of his greatest thrills was to learn that a seminary would be built near his home.

Good Pope John was totally committed to the priesthood and was always sensitive to the demands of it. He was a patient man and with that quality was able to override the more human qualities of those around him who may have been less committed. His advice to others, his reaching out to help those who depended on him, his joy alone in his daily rounds, endeared him to his acquaintances in such a way they never forgot.

His ecumenical spirit was an obvious part of his nature and in every position he held, he would insist on being a friend to all religions. The phrase which he

THE CASE FOR OPTIMISM. By James Dillet Freeman. Harper and Row. Pp. vii, 152. \$4.95. Here is a book which seeks to "accentuate the affirmative in a time when the doom prophets seem to have a monopoly on the marketplace of free speech." Actually, the author is a rather puritanical thinker who presents his material in a quasi N.V. Peale style; he tends to think skeptically about almost everything except God, Country, and Mom's Apple Pie.

SIGNALS FROM THE BIBLE. By H. M. Kuitert. Eerdmans. Pp. 95. \$1.95 paper. Prof. Kuitert, of the University of Amsterdam, covers the main themes of both the OT and NT. He discusses such words as justice, truth, sin, heaven, and such concepts as the covenant partnership, redemption, the soul, and election. He goes into the meaning and use of biblical language, comparing it with the meaning and usage of the same words today. Generally speaking, here is a conservative, well-written approach to the Bible, designed primarily for the non-professional.

so often used was "I am your brother, Joseph," which certainly seems a fine ecumenical theme.

Priests and laymen alike will draw great comfort from *I Will Be Called John*—to get the inside picture of all the emotions of promotion, failure, lack of money, jealousy that are so apparent in life and gives hope and consolation to those who have followed in this way of serving the Lord Christ.

(The Rev.) TALLY H. JARRETT
St. Peter's, Del Mar, Calif.

AN EXPANDING FAITH. By David H. C. Read. Eerdmans. Pp. 116. \$1.95 paper.

Scotland is justly famous for the preachers it produces, and David Read, pastor of the Madison Avenue Presbyterian Church in New York City, is one of the finest contemporary products of that great tradition. *An Expanding Faith* consists of eleven sermons in which strong and deep Christian conviction is brought to bear upon the basic human needs and problems. As long as preaching of this quality is still being done at all there is no need to say that great preaching is dead. Dr. Read's sermon entitled "The Vote of the Dead" is perhaps as fine a sermon on the nature and reality of the Communion of Saints as has been preached in modern times.

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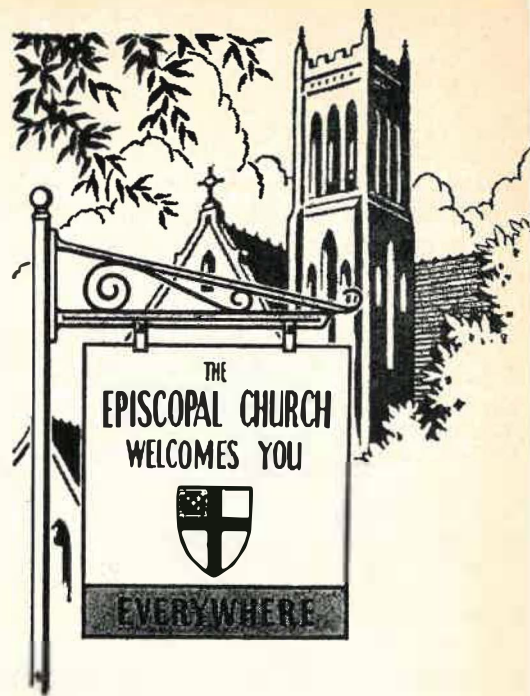
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THE LIVING CHURCH

CHURCH DIRECTORY

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LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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

LOUISVILLE, KY.

CHRIST CHURCH CATHEDRAL
S. 2nd between Walnut & Liberty
Sun 8 HC, 11 H Eu; HC Tues & Thurs 12:10; H Eu 7 daily during General Convention

ADVENT Baxter Ave. at Cherokee Rd.
The Rev. George T. Mackey, r
Sun HC 8; MP, HC & Ser 11; Wed HC 9:30

ST. GEORGE'S 26th and Oak Streets
The Rev. Charles B. Tachau, v
Sun H Eu (2d Order) 11; Thurs 9:30

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

KANSAS CITY, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Solemn High). Daily Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed & Fri 12 noon; P by appt. Tel: 283-6200

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & by appt

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

PARIS, FRANCE

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

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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, 1st Sunday; hof, 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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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