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and Welfare of the Church of God.*

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*Director †Member
EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Carl G. Layer, assistant editor. Georgiana M. Simcox, news editor. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation manager.

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THE KALENDAR

November

- 25. Christ the King
- 30. St. Andrew the Apostle

December

- 1. Nicholas Ferrar, D.
- 2. Advent I

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

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IN TLC of Nov. 11 appeared an excellent presentation of the case for the Green Book, by the Very Rev. Charles U. Harris. He is a fellow member of the drafting committee on the Eucharist and a cherished friend. I believe with him that the Prayer Book needs to be revised. I do not agree with him that it needs to be revised to the drastic extent proposed by the Standing Liturgical Commission. I could sum up the difference between us by saying that he believes that the idiom of corporate worship must be the idiom of our daily life and discourse, while I believe that people in worship can well or best use an idiom that is peculiar to their worship. We both speak for many other concerned churchmen.

One example of the difference should suffice. Dean Harris reminds us that our agrarian forebears were well familiar with "lost sheep" whereas "today, not one citizen in a thousand has ever seen a sheep, much less one which in silly, ovine manner has strayed." He's right. But I think he draws the wrong inference, namely, that to describe themselves as "lost sheep" no longer makes sense to most people. I do not believe that a person who has never seen a lost sheep is thereby prevented from understanding that biblical, venerable, and truly inspired description of us poor sinners.

However, I didn't sit down to this piece with a view to debating with Charles Harris about whether the idioms of liturgy and life should be one or two. What I have more immediately in mind is the proposed new catechism (available on order from the Church Hymnal Corporation, 800 Second Ave., NYC 10017).

I am happy about three things and

unhappy about two. The three plusses: the fact that the Catechism is being retained, and in traditional form and substance (for the most part); the newly added instruction on the Bible; and the newly added instruction on prayer. The new material meets a need and meets it well.

My two complaints are both about omissions. The first is the omission of any and all references to our duty of obedience in the exposition of our duty to God. It is specified that we are to "honor" but not that we are to "obey." The implication is that we are henceforth to regard God as an equal partner (no more) in our union, after the fashion of a good modern marital team. Any teaching of love for God that does not include the necessity of obedience and filial fear is gravely defective, from a Christian point of view. I'm afraid that on this point the drafting committee has listened too respectfully to the spirit of the age, which detests any suggestion of obeying or fearing God, and not respectfully enough to the Bible and to the Catholic Church.

The second omission which I pray will be rectified is the abolition of this magnificent Christian paraphrase of the Tenth Commandment: "My duty towards my neighbor is . . . not to covet nor desire other men's goods, but to learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

Over the past 400 years countless hosts of Anglican Christians, having learned this as their duty, have been helped to live useful and contented lives by cheerful obedience of it. *Of course* a faithful child and servant of God will try to earn his

Words Fitly Spoken

THE insistence on "constructive criticism" has no place in intellectual discussion. According to that notion, one could never "damn" a play, a picture, or a poem without putting in its place another play, picture, or poem, as though it were a question of an inventory and the withdrawal of one article from the common stock demanded immediate replenishment to maintain a constant level.

Jean-Francois Revel: *Without Marx or Jesus* (Doubleday, 251)

own living, and, whatever his state of life tomorrow morning will be, of course he will try to do his duty in it. But apparently to the committee that drafted the text of this new catechism there's no "of course" about it.

This Prayer Book statement has offended some modern Christians on two separate counts. The first part of it, about the duty to learn and labor to be self-supporting, is regarded as an expression of the modern "work-ethic" and rejected as unscriptural and unchristian. In truth it is not modern, it is scriptural, and it is thoroughly Christian. The burden of disproof here falls upon the objectors.

The second part, about our duty in that state of life to which God will call us, is condemned as an effort to bless and sanctify a social caste-system. James A. Pike, God rest his soul, breezily denounced it as "sprinkling rose-water on the *status quo*." He failed to note the tense in the statement—future, not past—so of course it doesn't refer to the *status*

quo at all; and he failed to note that the reference is not to a station in society but to something totally different—a state of life. Has the drafting committee fallen into the same trap?

Tomorrow morning your state of life, which means the circumstances and situation in which you find yourself, will not be the same as it is today. You don't know what it will be. All you know is that, whatever it is, God will call you to it and set you in it and ask you to do your duty.

If there's something wicked about teaching Christians that God is to be obeyed, that it's their duty to earn their livelihood if they can, and that whatever their state of life may be tomorrow morning God will expect them to do their duty in it, then the Bible is very full of such wickedness and so is the whole catholic tradition of Christian faith and life.

Dean Inge well said that the church that marries the spirit of this age will find itself a widow in the next, and as I

consider the work of the Standing Liturgical Commission as it appears in the trial liturgies I am troubled by the feeling that the devout and learned members of that commission are not as fully aware of this danger as they ought to be.

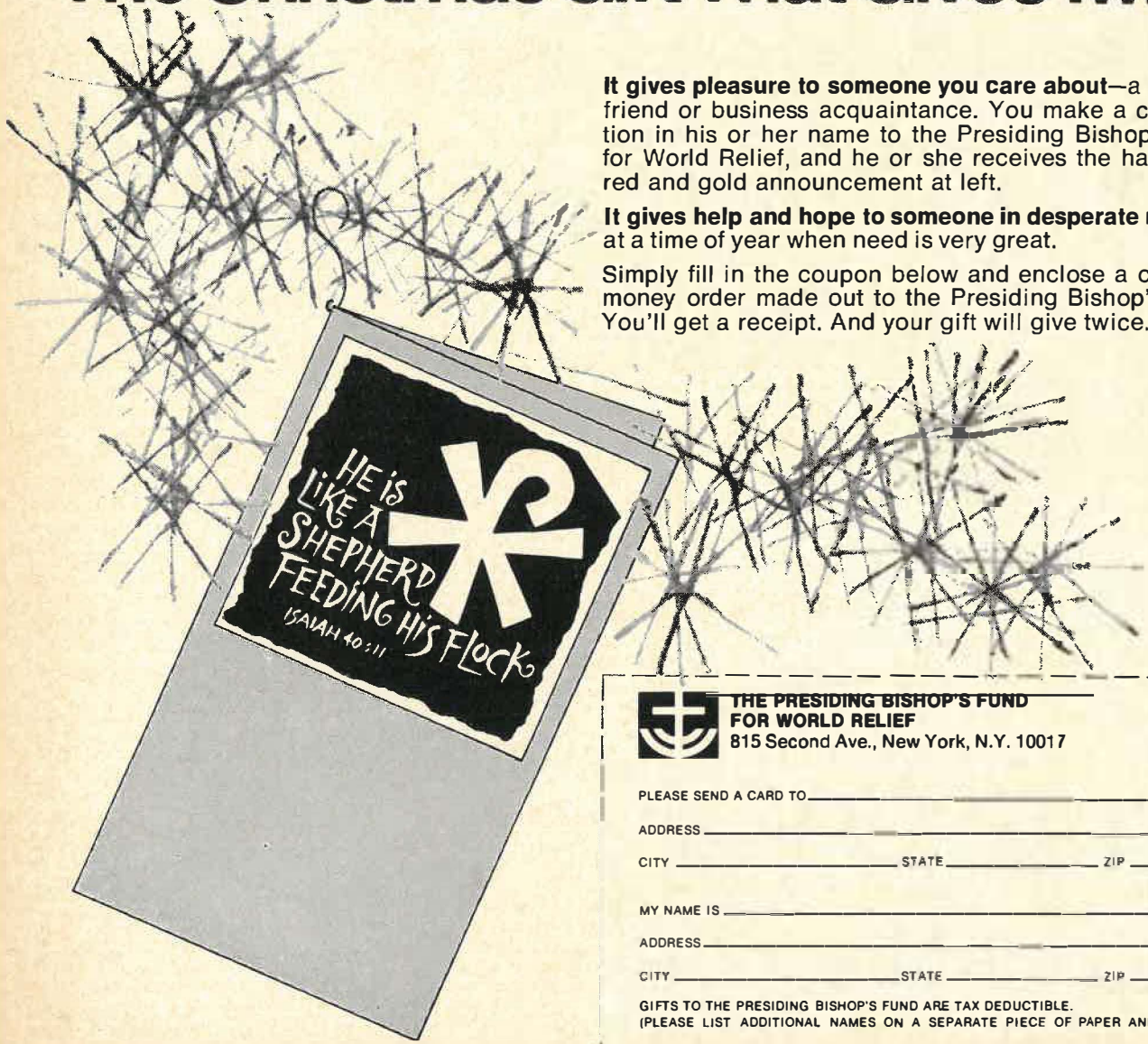
If you agree that these proposed "reforms" of the church's Catechism in fact deform it, now is the time to express your opinion. It's not too late. It will be heard and weighed in the final decision. Send it to: The Rev. Leo Malania, Co-ordinator of Prayer Book Revision, 815 Second Ave., NYC 10017.

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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Words Fitly Spoken

THE NEW TESTAMENT teaches that believers are to be moral but not moralistic. Instead of shaking the finger, instead of playing Mrs. Grundy with unbelievers, they are to win them to Christ. As Berdyaev says, there are two kinds of moral enthusiasm. The first begins by demanding a high moral standard of oneself, the other by denouncing one's neighbor.

The author once related to the late Emil Brunner the tale of the three men working on a cathedral, each of whom was asked by a bystander what he was doing. The first replied, "I'm carrying these stones"; the second said, "I'm earning my wages"; and the third, "I am building a cathedral." That story, noticeably cast in a medieval framework, has been told hundreds of times in Sunday-school assemblies to illustrate the meaning of vocation. Yet it means almost nothing to a machine age, which builds not cathedrals but bigger machines. Professor Brunner's comment was, "It is a romantic fable. I would prefer the second answer. The Lord calls a man to be a provider. A Christian can always find meaning in his wages, for they provide food and shelter for human beings."

Sherwood Wirt: *The Social Conscience of the Evangelical* (Harper & Row)

At a crowded reception at the Kremlin in the early 1930s, Lady Astor turned to Stalin and asked, "When are you going to stop killing people?" Bishop Sheen once called upon Heywood Broun, whom he had never met but whose nihilistic

columns he read every day, and told him he wanted to see him. "What about," asked Broun gruffly. "About your soul," said Bishop Sheen. Now everybody knows you shouldn't talk about gibbets to executioners, especially when they happen also to be heads of state. And who, having read the literature of the decorum, will, in conversation with sinners, bring up the subject of hell? Still, etiquette is the first value only of a society that has no values, the effete society. An occasional disregard for the niceties may bring us face to face with certain facts from which, in his obsessive search for equanimity, man labors to shield himself. Such facts as that Stalin was a murderer, and Broun a cynic. . . ."

William F. Buckley, Jr., *Up From Liberalism* (Arlington House)

As he sat one evening [in 1942] with other members [of Koinonia, the interracial Christian community farm at Americus, Ga.] at the supper table, Clarence Jordan, Koinonia's founder, was called to the door by a small band of visitors, who promptly identified themselves as Sumter County Ku Klux Klansmen and proclaimed: "We don't let the sun set on you people who eat with niggers." Clarence gazed out at the sun settling down behind the pines, then smiled, shook hands with the nearest of the men, and declared, "I'm mighty proud to make the acquaintance of some folks who have control over the sun." Then he invited them to join the family for supper, but they turned without a word and stormed back to town.

William Hedgepath: *The Alternative* (Macmillan)

Years ago I was spending a vacation on the coasts of Maine, my companions being a research physician, a geologist, and a professor of astronomy. They talked much of the age of the cliffs we climbed, of the sea life we examined under the physician's microscope, of the vast interstellar spaces. We had as our guide, philosopher, fisherman, and friend a man who listened to our conversation with staring eyes. It was the year of a presidential election, the one in which William Jennings Bryan was making his last desperate effort to become president. Maine was a rock-ribbed Republican state. By and by our Maine friend began to ask questions: Were the rocks old? Were we descended, so to speak, from sea worms? Was the universe so unspeakably big? When all had been explained, he sighed heavily and spoke his mind. "Well," he said, "I guess it won't make a powerful lot of difference even if Bryan is elected."

Charles Fiske, one-time Bishop of Central New York



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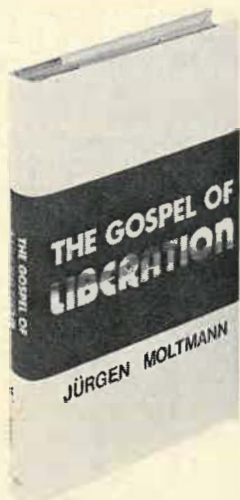
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TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on page 24 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

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407 E. Michigan Street
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Letters to the Editor

Those Hare Krishna People

The Rev. O. C. Edwards, Jr., would find the Hare Krishna people [TLC, Oct. 7] less than delightful if he had to listen to them for long. Their sing-song with almost no melody, over and over, and the noise of their drums, can drive one crazy.

I live near a business district. It is impossible for office workers to relax or enjoy some free time in the park. Cities are noisy at best. One day the Hare Krishna devotees moaned and drummed on a subway station until a policeman told them that it was against the law.

The citizenry are unwilling captives in such a situation.

MIRIAM J. STEWART

Brooklyn, N.Y.

Decalogue in the Eucharist

We wish to respond (positively) to the charge that the Decalogue disappeared completely from use in the Liturgy of the Eucharist [TLC, Nov. 11]. Recognizing its importance in corporate worship as well as in our private lives, Christ Church Cathedral has for several years used the Decalogue on the first Sunday of each month at the 11 a.m. Choral Eucharist. There is no opening hymn; the celebrant sings the Collect for Purity, then begins intoning the Commandments. The choir sings the responses, and the choir, acolytes and clergy process to their appointed places.

While we may not have a 100 percent rating on "soul-saving" because of it, we have done our catechistic duty, and at the same time, we have a very effective and unique opening of this service.

Although in this cathedral *Services for Trial Use* will continue to be a part of our worship experience, we suggest that once again the Book of Common Prayer can demonstrate its versatility, variation and, we are confident, its viability.

(The Very Rev.) ROGER SCOTT GRAY, Dean
DAVID L. KOEHRING, Organist and Choirmaster

Indianapolis, Ind.

The Church's True Mission

I attended the General Convention and witnessed the secular humanists hard at work trying to destroy the catholicity of the Episcopal Church.

The situation in the Episcopal Church is peculiar today. We have—co-existing and polarizing the Christian conscience—two mutually exclusive trends. The first commitment, which developed rapidly and now is taken for granted, states quite simply: the church exists *exclusively* in order to serve the world. At the same time, we see the second phenomenon, which is equally powerful: the explosion of an anti-institutional spirituality in its nearly pure form.

The collapse into these two interpretations of Christianity is really the collapse of the fundamental catholicity of the Christian message. The most difficult thing in the world

is not always to be catholic but rather to have the spirituality which sustains and supports the catholicity of the spiritual message. And this present polarization places the committed Catholic Christian in a most difficult position: to what is he to witness? How is he to answer the question: what really remains when I stand before God and before my conscience and want to be genuine, at least with myself?

The great tragedy of the Episcopal Church—which *is* a branch of the Catholic Church—is the real and strange collapse of the individual Christian who does not know that he himself is a simple and unworthy man, who does not have a clear vision of what he believes. And the source of this collapse is that the unique mystery of the Sacrament has been somehow forgotten, somehow obscured.

Practically speaking, what is it that man needs before he needs anything else? Man needs God. And the church *must* say that man needs God, because he—man—is created. This is precisely why the church exists: to make the whole life a sacrament of man's communion with God.

The Episcopal Church must have a spiritual program which will exorcise the pseudo-spiritual hysteria which is rampant today. We must proclaim in joy and trembling that nothing fundamental has changed, that every spirit is the Spirit of God only if that spirit points to Christ Incarnate. For Incarnation is not an end in itself. God became man in order to assume humanity into the Godhead. Spirituality must be presented to man today as a fully human, a fully Christian, and a fully catholic proposition of nothing less than the sacramentality of being itself.

SUZANNE E. GRAHN

Rockford, Ill.

Dr. Morris as Interpreter

I'm glad that you explained that the Rev. Frederick M. Morris was an interpretive reporter of General Convention to TLC [Sept. 28]. Dr. Morris's "Convention Side-lights" were more interpretive than reporting.

I find fault with Dr. Morris, not so much in his interpretation, but in the views from which he deems to interpret. He does exactly that which he accuses the Presiding Bishop of doing, and at the last tries the steamroller effect—if a stance is in opposition then it's "irrational tradition," "unfortunate and unjust custom."

It might serve Dr. Morris well to reread his criticisms of the P.B. and insert his own name where he uses P.B.: "It must be confessed, however, that he showed scant concern for the *conscientious scruples* of those whose views are different from his own. This was suggestive of the same steamroller tone. . . ."

People who live in glass houses shouldn't throw stones which reads very similar to "Ye who are without . . . cast the first stone."

(The Rev.) RONALD S. GAUSS

Assistant at St. Paul's on the Plains
Lubbock, Texas

A Shoppers' Guide

THE following is a check list of books which have been reviewed in this magazine within the past year or so and which you may want to think about as you buy Christmas gifts. These were all highly recommended by our reviewers. (Statements in direct quotes are from the reviews we published.)

(✓) **The Enjoyment of Scripture.** By Samuel Sandmel. Oxford. \$8.95. An essentially literary appreciation of the Old Testament by a gifted Jewish writer and scholar.

(✓) **The Last Word.** By Louis Kronenberger. Macmillan. \$7.95. A wonderful anthology of aphorisms by such masters as Oscar Wilde, Dr. Johnson, Hazlitt, et al. with a biographical sketch of each master.

(✓) **Lee Rosten's Treasury of Jewish Quotations.** McGraw-Hill. \$10.95. A different type of collection from Kronenbergers; a superb treasury of exclusively Jewish aphorisms and folk sayings from all ages.

(✓) **The Crusaders in the Holy Land.** By Meron Benvenisti. Macmillan. \$12.95.

(✓) **A Dictionary of Liturgy and Worship.** Edit. by J. G. Davies. Macmillan. \$9.95.

(✓) **The Faith of the People of God—A Lay Theology.** By John Macquarrie. Scribner's. \$6.95.

(✓) **History of African Civilization.** By E. Jefferson Murphy. Crowell. \$12.50.

(✓) **Healing Is For Real.** By Malcolm H. Miner. Morehouse-Barlow. \$2.95 paper.

(✓) **The Formation of the Christian Bible.** By Hans von Campenhausen. Fortress. \$10.95.

(✓) **Cardinal Newman in His Age.** By Harold L. Weatherby. Vanderbilt University Press. \$11.50.

(✓) **Trousered Apes.** By Duncan Williams. Arlington House. \$6.95. A quietly devastating study of sick literature in a sick society.

(✓) **Unconquered Souls.** By C. L. Sulzberger. Overlook Press. \$7.95. Says our reviewer: "I don't know when the life experience of three men has made me think more about what it truly means to be a human being."

(✓) **For You Departed.** By Alan Paton. Scribner's. \$5.95. Paton's diary of his grief at the dying of his wife. Superb reading for those who mourn or fear death.

(✓) **Confucius.** By Howard Smith. Scribner's. \$10.

(✓) **Bucky—A Guided Tour of Buckminster Fuller.** By Hugh Kenner. Wm. Morrow & Co. \$7.95.

(✓) **A Life to Live—A Way to Pray.** By John Coburn. Seabury. \$2.95.

(✓) **The Oxford Book of 20th Century Verse.** Chosen by Philip Larkin. Oxford. \$12.50.

(✓) **Notes to the Overworld.** By Carroll E. Simcox. Seabury. \$4.95.

(✓) **Learn to Grow Old.** By Paul Tournier. Harper & Row. \$4.95.

(✓) **A Matter of Eternity—Selections from the Writings of Dorothy L. Sayers.** Chosen and introduced by Rosamond Kent Sprague. Eerdmans. \$4.50.

(✓) **The Charismatic Christ.** By Michael Ramsey, Robert E. Terwilliger, and A. M. Allchin. Morehouse-Barlow. \$2.50 paper.

(✓) **The World Turned Upside Down.** By Christopher Hill. Viking. \$10.95. A study of the radical ideas of the English Revolution of the 17th century, and their abiding consequences.

(✓) **Wishful Thinking—A Theological ABC.** By Frederick Buechner. Harper & Row. \$4.95. For "those who in their theological reading like to be surprised by joy."

(✓) **Trinity: Mother of Churches.** By Clifford P. Morehouse. Seabury. \$8.95. A popular but historically sound "biography" of Trinity Parish, NYC. "To find flaws in this book is not easy."

(✓) **The Byzantines and Their World.** By Peter Arnott. St. Martin's. \$8.95.

(✓) **Dictionary of Biblical Theology—New Revised Edition.** By Xavier Leon-Dufour. Seabury. \$17.50.

(✓) **I've Met Jesus Christ.** By Michel Quoist. Doubleday. \$4.95.

(✓) **H. G. Wells.** By Norman and Jeanne MacKensie. Simon & Schuster. \$10.

(✓) **Boris Godunov—The Tragic Tsar.** By Ian Grey. Scribner's. \$8.95.

(✓) **American Heroine—The Life and Legend of Jane Addams.** Oxford. \$10.95.

(✓) **Live Until You Die.** By Randolph Crump Miller. Pilgrim Press. \$5.95.

(✓) **From Death to Birth—Sermons.** By Edmund A. Steimle. Fortress. \$3.25.

(✓) **A Dictionary of Non-Christian Religions.** By Geoffrey Parrinder. Westminster. \$10.95.

Martha's Song

Sorry to have missed your coming.
I was busy—
mixing drinks.

Francis C. Gray, Jr.



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CHURCH AND STATE

Guild Questions Church Tax Exemptions

A GROUP of Episcopal lawyers and clergy in the Diocese of New York has recommended that churches not make voluntary tax payments to offset "guilty" feelings about their exempt status, and has questioned whether religious institutions should be exempt from such fees as water charges and sewer rents.

In a 37-page report on churches and taxation, the Guild of St. Ives also recommends that church groups be required to file information returns on property holdings and investments, and that clergy residences not be given tax exemptions.

The document was issued as an updated version of a 1967 study on the subject. Since its formation in 1966, the guild has made the matter of church property taxes one of its major areas of study.

In the new report, the guild notes that the issue is "frankly touchy in many church quarters and seems to generate violent emotional outbursts in others." It expresses the hope that the 1973 study

"will serve as an introduction, and stimulus to thought, to those wishing to acquaint themselves with the subject without tracking down endless articles and chapters to obscure books."

Most of the study is devoted to an examination of the constitutional issues involved in taxation of church property, with a heavy emphasis on the U.S. Supreme Court's 1970 ruling in the *Walz* case. That ruling stated that tax exemptions on properties used solely for religious worship did not constitute a government establishment of religion.

On the matter of voluntary "in lieu" tax payments, which have been made by a number of churches on local and state levels in recent years, the guild contends that "contributions for fire and police protection (i) imply that churches 'should,' unlike schools, hospitals, and other charities, pay for such services, and (ii) invite legislation or administrative action to compel such payment which is likely to fall heavily on others, as well as the church which has raised the whole question."

It adds, however, that "certain charges from which tax-exempt organizations (including religious institutions) may be exempt or entitled to cancellation (e.g.,

water charges and sewer rents) relate to specific services rendered to the organization." The 25 guild members signing the report question "whether a religious institution or any other tax-exempt organization should be entitled to avoid paying for such direct services."

With regard to the filing of information returns, the report contends that "only if this is done, and information collated over a period of time, can anyone intelligently assess the situation, and identify trends." Until specific facts are available, it notes, there can be only speculation on the economic situation of most churches and congregations.

Although the report considers church administrative offices as property used for religious purposes, it excludes clergy residences from this category. "Since clergy vote, pay income taxes, and are generally treated like other members of our society," it says, "we see no compelling reason for (tax) exemptions, at least when such clergy are housed off the immediate church premises in much the same manner as other residents of the community."

In the area of employee classifications, the report notes that housing or housing allowances paid to clergy are exempt from federal income taxes while comparable benefits to other church employees are not exempt. "We see no reason why this distinction should be retained," the guild states, adding that it also questions "the rationale of exempting church institutions and their employees from the payment of Social Security contributions and unemployment insurance."

The Diocese of New York urged its churches in 1970 to initiate a complete review of property holdings so that any not used exclusively for religious purposes might be offered to local authorities for taxation. At that time member churches were estimated to own some \$75 million in property holdings in Manhattan, the Bronx, Richmond, and 12 upstate counties of New York State.

FLORIDA

Coadjutor Elected

A Bishop Coadjutor for the Diocese of Florida was elected during a convention held Oct. 26. Delegates met in St. John's Church, Tallahassee, where the diocese was organized in 1838.

Named on the 11th ballot was the Rt. Rev. William Jones Gordon, Jr., 55, Bishop of Alaska since 1948.

There was no nominating slate pre-



CANTERBURY VISITS TAIZE

Recently the Archbishop of Canterbury made his first visit to the ecumenical community of protestant monks at Taizé, France. He was greeted by Prior Roger Schultz and a group of young people who had come to the Church of the Reconciliation in Taizé to take part in the community's programs of reconciliation, recollection, and hope based on monastic principles. (Photo from RNS)

pared for the convention nor were there any nominations from the floor. The first ballot became the slate with delegates writing in their choices. The result was a list of 45 names for the second ballot.

Bp. Gordon planned to give his answer to the election after a visit to the diocese in late November.

(The bishop's name was included on the slate of nominees for first Bishop of San Diego, an area which is being organized as a diocese Dec. 7-8.)

The Rt. Rev. E. Hamilton West has been Bishop of Florida since 1956. He was consecrated coadjutor of the diocese in 1948.

CHURCH OF ENGLAND

Anglican, Orthodox Sign Protocol

The "growing fellowship" between the Anglican and Orthodox Churches was referred to in a jointly signed protocol issued at Lambeth Palace, official residence of the Archbishop of Canterbury, after a five-day visit by His Holiness Maxim, Patriarch of the Bulgarian Orthodox Church.

The first Bulgarian Primate ever to visit Britain, the Patriarch came at the invitation of Dr. Michael Ramsey who visited Sofia last year. The Patriarch stayed at Lambeth Palace, where his last official act was the signing of the protocol with his host.

The protocol, which was not made public until some time after the Patriarch had left London, said:

"The Patriarch and the Archbishop joined in thanking Almighty God for their second meeting and for the growing fellowship and understanding between the Bulgarian Orthodox Church and the Church of England—and thus between the peoples of their two countries—and between the Anglican and Orthodox Churches in general, to which the visit had borne clear witness.

"It was their firm hope that these good relations would ever more successfully develop in exchanges between the two Churches, particularly of theological students, and in the progress of the Joint Doctrinal Discussions between the Churches of the Orthodox and Anglican traditions in Oxford in July, 1973. . . ."

In conclusion, the protocol stated that prayers were said for the "leaders and faithful of the Anglican and Orthodox Churches, for the convergence of different Christian traditions in the one Faith, and for cooperation among all the nations of the world towards prosperity, peace, and justice for all mankind."

In addition to the meetings at Lambeth Palace and services in its chapel, the two prelates visited Canterbury, the Benedictine Community of St. Mary's Abbey, Christ Church, Oxford, and the new Orthodox church there, and attended the

NEWS in BRIEF

■ Writing in his diocesan journal, Bp. Eric Treacy of Wakefield, England, expressed the hope that the Archbishop of York, Dr. Donald Coggan, will be the next Archbishop of Canterbury, Primate of England and Metropolitan. Dr. Michael Ramsey, present Archbishop of Canterbury has said in private conversations that he does not intend "to carry on" as Primate beyond November 1974, when he will observe his 70th birthday. This has led to considerable speculation as to his successor. Bp. Treacy believes that Dr. Coggan, 64, has the qualities which would fit him to undertake the responsibilities of the Archbishopric of Canterbury. "It is likely," he wrote, "that by the time Donald Coggan retires some of the younger bishops will have had time to show their form, and to gain the experience needed for Canterbury."

■ The names of five men will be presented to the primary convention of the soon-to-be-formed Diocese of San Diego on Dec. 7-8 for the election of its first bishop. The nominating committee has selected the following: The Rev. Canon Charles L. Conder, rural dean of the San Diego convocation; the Rev. Lincoln Eng, rector of St. Bartholomew's, Beaverton, Ore.; Bp. William J. Gordon of Alaska; the Rev. Paul J. Satrang, rector of All Saints', San Diego; and the Rev. Dr. Robert M. Wolterstorff, rector of St. James-by-the-Sea, La Jolla, Calif. Nominations may also be made from the floor.

■ A national poll reveals that nearly two-thirds of the people in Denmark feel that the filming of a controversial Danish movie, "The Loves of Jesus Christ," should be prohibited. Last August, the French government issued a ban on the filming of the movie on French territory. Danish producer Jens Joergen Thorsen has been reported as saying his planned film would include group sex scenes that will portray Jesus's relations with women, which, he claimed, are mentioned in the New Testament.

■ The triennial meeting of the Conference on the Religious Life was held at the Convent of the Transfiguration, Glendale, Ohio, with some fifty representatives of twenty-five communities attending the three day meeting. Mother Mary Grace, CSM, Mother General of the Community of St. Mary, was elected chairman of the conference succeeding the Rev. Alfred Pedersen, SSJE. Two communities were admitted as full members of the conference—the Society of St. Paul, Sandy, Ore., and the Sisters of Charity, Las Vegas, Nev. The latter is a branch house of an English order. Guest speaker was the Rt. Rev. Samuel J. Wylie, Bishop of Northern Michigan.

■ The Suffragan Bishop of Hertford, Province of Canterbury, has been named Bishop of Chester, Province of York. Bp. Hubert V. Whitsey, 56, gained a reputation as an evangelist when he served as a priest in Langley from 1960 through 68. His church was jammed every Sunday and there were more than 1,000 children on the confirmation rolls. He received many invitations from theological institutions to explain his methods of evangelism. Bp. Whitsey worked in the banking industry before he took up his studies for the priesthood.

■ Five people have received recognition from the National Conference of Christians and Jews during the organization's annual meeting of its trustees in New York City. Recipients of the National Religious Leaders Award "for courageous leadership in intercreedal affairs" are Bp. Paul Moore, Jr., of New York; Dorothy Height of the National Council of Negro Women; Fr. Edward H. Flannery of the Secretariat for Christian-Jewish Relations of the National Conference of Catholic Bishops; Fr. Robert Stephanopoulos of the Interchurch Office of the Greek Orthodox Archdiocese of North and South America; and Rabbi Irving Lehrman, retired president of the Synagogue Council of America.

Festival of the Anglican and Eastern Churches Association in west London. The Patriarch also attended a Choral Eucharist in Westminster Abbey and visited in the centuries-old Diocese of St. Alban's, north of London.

ROMAN CATHOLICS

"Inexact Interpretations" Rectified for non-Roman Catholics Admitted to Communion

The Vatican Secretariat for Christian Unity has issued a note emphasizing "the exceptional character" of the allowed

practice of admitting non-members to Eucharistic Communion in the Roman Catholic Church.

The note recalled the Vatican agency's instruction of 1972, which outlined conditions under which other Christians may receive Holy Communion in the Roman Catholic Church. Without mentioning specifics, the latest document said its aim was "to rectify some inexact interpretations which diverge from the words and spirit" of the 1972 instruction.

Citing its 1972 instruction, the Christian Unity note declared: "Of its very nature, celebration of the Eucharist signifies the fullness of profession of faith and the fullness of ecclesial commu-

nion. This principle must not be obscured and must remain our guide in this field."

Observing that the Eucharist "cannot be the expression of full unity" in cases where, in fact, such unity "does not exist," the note also declared: "The Eucharist, therefore, cannot be considered as a means to be used to achieve full ecclesial communion."

The note recalled the 1972 instruction's carefully qualified conditions governing admission "in particular cases" of non-Roman Catholics to Eucharistic Communion: admission . . . is confined "to particular cases of those Christians who have a faith in the sacraments in conformity with that of the Church, who experience a serious need for the Eucharistic sustenance, who for a prolonged period are unable to have recourse to a minister of their own community, and who ask for the sacrament of their accord. All this, provided that they have proper dispositions and lead lives worthy of a Christian.

"These conditions," the Christian Unity's note warned, "are to be observed. It is not lawful to ignore any of them."

In regard to the question of admission to Holy Communion of "separated Eastern (Orthodox) Christians," the note recalled the Vatican's Directory on Ecumenism which sets forth "directions" that are "different" from those for other Christians—directions which take into account the fact that the Eastern Churches have "true sacraments," by virtue of "the apostolic succession."

On "sharing in liturgical worship with our separated Eastern brothers" the directory states: "Besides cases of necessity, there would be reasonable ground for encouraging sacramental sharing in special circumstances that make it materially or morally impossible over a long period of time for one of the faithful to receive the sacraments in his own church. . . ."

NEW JERSEY

Eighth Bishop Installed

In colorful ceremonies held in Trinity Cathedral, Trenton, N.J., the Rt. Rev. Albert Van Duzer was installed as the eighth Bishop of New Jersey. He succeeds the Rt. Rev. Alfred L. Banyard, who retired Sept. 1, after serving as diocesan since 1955.

Bp. Banyard officiated at the installation. Guest preacher was the Rt. Rev. Kenneth Riches, Bishop of Lincoln (Church of England).

Bp. Van Duzer's entire ministry has been in the Diocese of New Jersey. Ordained to the priesthood in 1946, he was curate at Grace Church, Merchantville from 1945-47; rector of Church of the Advent, Cape May, from 1947-49; and returned to Merchantville to be rector of Grace Church. He was elected Suffragan Bishop of New Jersey in 1966, and Co-adjutor in 1972.

He was made an honorary canon of

Trinity Cathedral in 1968. In addition to serving on many diocesan boards and committees, he has also worked in many community activities.

The bishop and his wife, the former Marion Rebecca Lippincott, live in Stockton, N.J.

CHURCH RENEWAL

Prelate Cites Changing Mission in U.S.

Churches facing a secular society must pray, think, and work together for church renewal, according to Roman Catholic Bishop Edward D. Head of Buffalo, N.Y.

"Only mission conscious churches can become renewed churches," he said, "and only renewed churches can become a united church."

Speaking to an audience of 900 people, most of whom were Episcopalians attending the annual convention of the Diocese of Western New York held in Williamsville, Bp. Head said Christian mission in the U.S. is changing. "It means a common Christian adjustment to a country that is rapidly becoming a post-Christian society. The poles of religious tension are shifting from Protestant, Catholic, Orthodox, Jewish to secular.

"Frankly," he said, "I don't think we will ever set theological problems in their proper perspective until we see them arising out of common pastoral concerns."

He enumerated these concerns as racism, automation, mental health, alcoholism, the teenager and the aged, overpopulation, and nuclear warfare.

"These are pastoral problems for practical Americans. These are the holy headaches not confined to any one church," Bp. Head stated.

Noting a decline in ecumenical interest in the past decade, he added: "We have come up against fundamental differences of belief that show little or no promise of being surmountable through dialogue, even when conducted in a climate of prayerful goodwill."

Despite diminished interest in ecumenism, he said, "much progress has been made," and in calling for its revival he stated that "spirituality must characterize all ecumenical relations. . . ."

"We share the same baptism and faith in the Lordship of Jesus. That is the basis for all ecumenical conversation and cooperation. Christians are meant to be together. We belong to each other. This is the message of the New Testament," Bp. Head declared.

ECUMENISM

Christian Unity Workshop Set for 1974

The Dioceses of South Carolina and Upper South Carolina have joined with the Roman Catholic Diocese of Charleston in sponsoring the 1974 National

Workshop of Christian Unity to be held in Charleston. This will be the first time the 12-year-old workshop has been held in the south and the first time invitations have been issued on an ecumenical basis.

Organized under Roman Catholic auspices as a result of the Second Vatican Council, the workshop provides a forum for ecumenical dialogue. Eight years ago participation was opened to all interested Christian groups and currently Roman Catholic, Episcopal, and United Methodist ecumenical personnel are most active in workshop planning.

Dr. Donald B. Strobe, pastor of the First United Methodist Church in Ann Arbor, Mich., and current chairman of the advisory committee, said he hopes the 1974 workshop will involve more religious groups.

"Though the workshop already offers one of the broadest based opportunities for ecumenical dialogue," he said, "we would like to have persons from even more churches, including friends and colleagues in black and evangelical denominations and agencies."

Local program arrangements are being handled by one Roman Catholic and two Episcopal priests: Msgr. Charles J. Baum of Charleston, the Rev. G. Barry Garvin of Charleston Heights, and the Rev. Thomas Hudson of York.

CRIME AND PUNISHMENT

Priest Says Police Slayer Should Be Hanged

The Rev. Reginald Stackhouse, opposition Conservative member of Parliament for Scarborough East, Ont., said that the Canadian federal cabinet should allow convicted police killer René Vaillancourt to be hanged.

In a prepared statement, the Anglican priest said that Liberal Prime Minister Pierre Trudeau should make a commitment now that Mr. Vaillancourt's death sentence will not be commuted. The accused was recently sentenced to be hanged for the murder of Metro Toronto Police Constable Leslie Maitland last winter.

The conviction will be appealed automatically.

A five-year moratorium on the death penalty in Canada was ended last December. But in actual fact, no one has been executed in Canada since 1962. Since then, federal cabinets have commuted death sentences to life imprisonment, something that has caused much criticism of the federal government.

Prime Minister Trudeau has said the government is not going to hang a few people just to show it is not abusing its prerogative of executive clemency.

Legislation now before Parliament would extend the five-year moratorium on hanging for another five years, except for the murderers of on-duty police and prison guards.

DIOCESAN CONVENTIONS



SAINT PAUL'S, KEY WEST
Site of the fifth annual convention

Southeast Florida

A proposed program for 1974 was adopted by the Diocese of Southwest Florida during the recent annual convention.

Included in this undertaking are definite goals such as: proclamation of the Gospel; ministry in the name of Christ to the community through the influencing of legislation and by providing direct services; encouragement of lay ministry; training church leaders; and aid to congregations in meeting the needs of their parishioners.

A recommendation was made to convention to establish a committee on human values and needs as they relate to the aged and to the problem of abortion.

A budget of \$739,115 was adopted for 1974, including the \$172,043 assessment for General Church use.

The convention was held in St. Paul's Church, Key West, with the Rt. Rev. James L. Duncan presiding. The bishop preached at the convention Eucharist.

Western New York

After 45 minutes of debate, delegates to the 136th annual convention of the Diocese of Western New York voted to table a resolution favoring a change in the Episcopal Church's rules to allow women to be eligible for ordination to the priesthood.

(Clerical deputies to the recent General Convention had voted against the ordination of women, while three of the four lay deputies had voted for the action.)

Earlier, delegates had heard their bishop, the Rt. Rev. Harold B. Robinson, set forth some guidelines for the accomplishment of Christian mission in Western New York. Development of

clerical and lay leadership, the expansion and improvement of diocesan services to congregations, increased participation and support of diocesan and national programs, and increased ecumenical participation were guidelines the bishop said, that should be followed by the diocesan council when it meets in December to set the program and budget for the coming year.

Delegates adopted an additional guideline, which had been presented from the floor—"the commitment to be a servant church."

Guest speaker at the convention dinner was the Most Rev. Edward D. Head, Roman Catholic Bishop of Buffalo. (A review of his remarks appears in the news section.)

Convention also heard Dr. Arthur Bilyean of DeVeaux School, Niagara Falls, N.Y., describe the school's new and unique program for "learning disabled adolescents."

Delegates voted to raise the minimum cash salary for clergy from \$6,500 to \$7,250 per year in addition to housing, pension, and other benefits.

Calvary Church, Williamsville, was the host parish.

Western Kansas

The opening service of the annual convention of the Diocese of Western Kansas was held in St. Michael's Church, Hays, at which time the bishop, the Rt. Rev. William Davidson, delivered his charge.

Convention adopted a 1974 budget of \$120,016 as recommended by the diocesan council.

Convention also voted to give its 1973 offerings taken at the services to Bob and Linda Davidson for their work in Kentucky. Mr. Davidson has been director of the General Convention Youth Program.

In other actions, delegates asked for assurance that the federal government grant benefits to Vietnam war veterans as it has to veterans of other wars; asked for amnesty for all who for reasons of conscience have refused to serve in the Armed Forces in Indochina, provided that an individual be permitted to give alternative service; and expressed thanks to those who have served in alternative service as conscientious objectors.

Guest speakers were Dr. Lindley Franklin, treasurer of the Episcopal Church, and Oscar Carr, Jr., vice president for development for the Executive Council.

Southwest Florida

Clergy and laity representing each of the 65 congregations in the Diocese of Southwest Florida attended the fifth annual diocesan convention held in St. Peter's Cathedral, St. Petersburg.

The Rt. Rev. William L. Hargrave, diocesan, asked for the election of a coadjutor next year. He plans to retire in 1975.

Guest of the convention and preacher at the opening service was the Rt. Rev. Lemuel B. Shirley, Bishop of the companion Diocese of Panama and the Canal Zone.

Among the actions taken, were:

(✓) Adoption of resolutions enabling the diocese to expand to include Glades County and all or part of Hendry County, now in Southeast Florida. The two counties are more closely related to the western jurisdiction of Florida.

(✓) Adopted a budget of \$559,133 for 1974. This amount includes the National Church quota of \$134,664 and \$142,557 for diocesan missions.

The next annual convention will be held in Naples, Oct. 29-31.

Colorado

The annual convention of the Diocese of Colorado approved tentatively a go-ahead with the plan for a sweeping reorganization of its governing bodies. A special commission was authorized to present necessary legislative revisions at next year's meeting.

Programs approved by the conventions would be administered by the bishop, assisted by an appointed cabinet. An executive council of 24 elected members and the bishop, treasurer, and chancellor would handle the budget appropriations and corporate affairs. An adjudication branch would consider canonical matters except for those that come under the province of the Standing Committee, commission in ministry, and ecclesiastical court.

Diocesan affairs are now governed by a board of trustees with responsibilities for fiscal matters, and a diocesan council initiating and directing programs.

The convention adopted a budget of \$435,000 as recommended by trustees and council, about \$17,000 less than the 1973 budget, for which congregations' pledging fell short by almost \$30,000.

In addition, convention approved sharp increases in mission clergy stipends without assurance that funds would be available.

An effort to obtain reconsideration and rejection of this increase was lost.



LETTERS ON THE LITURGY: III

By TWO LAYWOMEN

TIRZAH TO ABIGAIL:

Actually, I find both the trial liturgies quite well suited to what many contemporary Christians want, soothing and stimulating in due proportion. I also find them singularly gutless. So help me, I *am* a miserable sinner, not in the superficial sense of feeling unhappy, but in the blunt, solid sense that I would speak of a miserable meal, or having made a miserable failure of something. The writers of the BCP were concerned with states of being. We timid modern souls are only interested in states of mind. Even if—especially when!—I don't notice that everything I do is flawed in the making, or has dreadful effects I don't intend, I need to be forcibly reminded at least once a week that my emotions are not an accurate guide to my condition. Privately acknowledging that I am a sinner is good, but it doesn't go far enough. For my soul's health (and my psyche's), I need to go down on my knees in public—not making a show of the business of being up in front and doing it alone, but still openly declaring that I'm a sinner and need redemption. Being told that I'm really not so bad after all is not, in fact, persuasive, or even comforting in either sense: as consoling or as strengthening. The condescending kindness is an affront to my intelligence: I know that I'm not just sinning, but at root a sinner. And therapeutically, it's in a class with giving a placebo for cancer.

The Christian doctrine of man, that we are finite and sinners, is open to a good many objections, but it is explicit. Knowing one is a sinner is about as pleasant as knowing one has cancer, and when separated from the assurance of forgiveness and redemption, awareness of sin can produce severe psychological damage. The new liturgies, however, give the impression that we're nice people who have unwittingly wandered a little off the track, and thereby suggest that the Eucharist is a Band Aid for a scratch, instead of a radical healing for a radical disease.

If a physician be accurate and honest in his diagnosis, we will trust him not only when he prescribes surgery, but also when he assures us later that all is well. If the church be honest and accurate in telling us that we are wretched, pitiful beings whose sin is destroying us even though it is not yet painful, we can trust her also when she declares that we can

be made whole and our sins redeemed. But if she says that nothing much is wrong, when we know it is. . . .

Theological reform of the BCP may be called for, but it's not fair to pretend that all we're getting is liturgical revision, when the new liturgies perpetrate a new doctrine of man (new only in one sense, of course. Historically it's older than Christianity, and has repeatedly been denounced by theologians from St. Paul on). It's of a piece with putting ourselves on a level with God. Unless he is transcendent, he cannot do for us more than we can do for ourselves and each other. Thus, there is no real forgiveness and redemption, and we do not dare admit that we are miserable offenders whose sins are an intolerable burden, and who have no health—are not whole—within ourselves. That sort of confession can be made only when we know we can be healed, made whole.

Liturgies not only reflect the theologies of those who formulate them, but generate theological convictions in those who use them. And I think these that we're getting are dangerous.

ABIGAIL TO TIRZAH:

Good grief, it's almost Epiphany and I haven't answered your letter. But the feast of the Gentiles seems to me very apt for telling you about a revealing experience I had since I last wrote. Just before Christmas, we went to the Bar Mitzvah of a friend's child. It was held in a beautiful, classic temple, full of majesty and calm, and as Andrew chanted the Hebrew, I followed him backwards through the Hebrew prayer book, in the English translation. I had never seen the Conservative Hebrew prayer book before and it was a real shock to realize that *our* Morning Prayer service *is* the synagogue service—virtually unchanged in its use of scripture, psalm, hymns, and prayers! But this being the kind of community it is, the rabbi added special petitions to the prayer for peace, left various groups of sinners in outer darkness, and ended by explaining that this archaic old book was being, glory hallelujah, *revamped to fit the contemporary understanding*—of the world! My daughter impishly turned and winked at me. And I, who up till then had been thinking, "Why haven't I come before and taken part in affirming that the Lord is One?" thought, "Lord, no!"

I have since talked to a Jewish friend who facetiously suggested that she and I "take over" and "subvert" the local *activist* council of churches and refuse to allow revisionism! She also said that the old English translations of the Hebrew *are* poor (few Jews know Hebrew—that's where it all began). Sounds like where we came in?

The root of the matter, still, to me, lies in the peculiar sense the clergy have of being under some kind of manifest destiny—to reform me! I was amused—and appalled—to read in a charge to ours that the clergy can pride themselves no longer on "being up there." Who ever said they were? But then it was stated, "There is great cause for hope . . . because the church has all at once ceased trying to accommodate to the culture in which she is set. . . . There is more concern with piety, less concern with power. . . . *In this connection* there will emerge a new sense of vocation among the laity, and . . . *a new sense of vocation among the clergy.*"

Now all this sounds good, except I sense a secret passion to go on "being leaders." But as a matter of fact, Christ was not a leader; he was a servant! What I am driving at is my concern that it is not a *lay* passion for change in the liturgy that is giving the impetus for change, our House of Bishops has stated: "Our endorsement of the continuing work of renewing our liturgies [goes on] . . . [and] our fellowship has not been fractured." In other words, whether or not it should be done, it will be done.

This attitude is absurd. Our parish is as contemporary as you can find, and do you know what we did during Advent, apart from having little chancel plays putting God in mod dress? We took a vote on the liturgies and we split right down the middle! Half want the old, half the new! Hence, we are up a creek on what to do—and at a parish discussion, the simple fact came out that we cannot thus please everyone anyway. The church is not by any means *sold on revision*. Therefore, rushing into it is a great disservice to us all and I believe it *will* fracture Episcopal Christianity. Of course, at SS. Pip and Jim, the rector and his cronies have put us back on a steady diet of the second trial service "until further notice." Half and half—but the clergy outvote us all!

I wish we had a lot of Fabians on the Liturgical Commission, who understood the art of making haste slowly. I wish we had good old judicious Hooker to moderate us with his gifted common sense. We are and always have been the church of the middle way. Now we seem bound and determined to divide up sheep and goats and scatter *both* flocks.

TIRZAH TO ABIGAIL:

Have your Jewish friends said anything about whether, in the revision of their liturgy, they are doing away with the Bar Mitzvah as we are doing away with Confirmation? The "laying on of hands" which is being substituted for Confirmation is no longer a rite of passage from being a catechumen to full membership in the church, and therefore full responsibility. The distinction between being accepted (passive voice), and accepting (active voice), is blurred beyond hope of clarification. Admittedly, the idea of Confirmation needed re-thinking, but it would have made more theological, historical, and psychological sense to keep Confirmation as a decisive rite of passage, perhaps deferring it to at least the age when secular society defines a person as adult, instead of turning it into a pretty ceremony that can be done any number of times, and that has no definite consequences, such as admission to the Eucharist, and mutual recognition between the church and the person being confirmed that he/she now has adult rights and responsibilities within the church.

At the Christmas Eve celebration we attended, the second trial service was beautifully performed, with no ruffles or lace or feathers, and no fireworks, but only great dignity and solemnity and joy. Perhaps because the music, speaking, and mood of the congregation were so perfect, some of the words acted on me like chalk squeaking on a blackboard. "Blessed be the Lord," for example. Presumably it means, "Let the Lord be praised"—and if so, why not say so? But "Blessed be . . ." is ambiguous. It could easily mean, as it does in "Blessed be the tie that binds," "Let the Lord be blessed":—which doesn't make any sense. We can't bless the very Source of blessing, and the meaning of "to bless" as "to praise or glorify" is certainly not in common use today. It can be justified by a very ancient tradition, but how relevant is that for retaining it in a liturgy which purports to be in contemporary language and concepts? The same goes for the retention of archaic punctuation and capitalization in the second service. As long as the intention is to be "modern," these words and forms cannot be defended on the grounds of earlier—even ancient—language and practice. How our forefathers expressed their experience has no bearing on how we should express ours: at least this is what I've understood the revisionists to be insisting. While we're at it, in the

Lord's Prayer, we don't ask that the kingdom of God be blessed, but that it *come*. There's punch and point in that. Why don't people pay attention to what they're saying?

Language can be theologically adequate without conveying emotional and spiritual power—see almost any theological discourse. Judging from what they have produced so far, the liturgical revisionists have approached their task as a theological and historical exercise, rather than a human and spiritual one. But we do not worship with our brains alone. I'd even argue that worship precedes theology, so that in a liturgy the evocative use of language is considerably more important than its descriptive or definitive use.

Emotional and spiritual power are conveyed through images, and here the second service is appallingly weak. The imagery of the BCP is clear, uncomplicated, and potent. For example, in distributing the communion elements, the priest presents the images of bread-body, wine-blood, and everlasting life. The second service, however, throws in also "the bread of heaven," which suggests a cluttered-up combination of manna in the wilderness, and a kind of banquet in the clouds that conflicts violently with what I really believe about heaven-eternity-everlasting-life. "Cup" is used for "wine," a perfectly clear figure of speech but one that introduces the image of the container as co-equal with the contents. The BCP focuses attention on Christ, in a person-to-person meeting with the communicant. The revision assaults the imagination with a plethora of abstractions and images, not to mention infelicities.

ABIGAIL TO TIRZAH:

I've also collected a bunch of ridiculous, cloudy phrases used in the second service, but I must preface my annoyance by telling you our local parish magazine came out last week with the following food for thought. A very literate layman says the whole premise of the new lits is that we are morons about our own language. He suggests that if we don't understand words and phrases, we follow normal procedures and *learn them*. He is also fearful that what the new lits are creating is a series of single-parish "routines" with the result that we shall become "congregational independents." This last is brilliant of him. It is exactly what we already are at SS. Pip and Jim. So it is a final irony to have our former bishop explain in yet another article that what he chiefly fears is not heresy but schism! You can't be a heretic today, can you? But schism we are manufacturing.

Now for the fun and games. I sat during church a week ago and made notes all over the leaflet about the weird usages of so-called contemporary English. Allow me to toss them at you for confirmation.

(1) Glory to the Father and to the Son

and to the Holy Spirit (incidentally, children tend to be even more "spooked" by the word *spirit* than they were by *ghost*), *as in the beginning, so now and forever* . . . I spend my weekdays trying to prevent "lost clauses" and dangling adverbial forms, only to have them pushed as "contemporary English." This exhortation, prayer, or whatever, simply makes no sense, if you listen to it. It is not complete in itself as an idea or sentence any more.

(2) I skip over (lightly) the fact that we find it fancy to say, "Lord have mercy on us" in Greek—the common tongue! But why must we also say, "The Lord be with you," and then that awful mouthful, "And also with you"? Ugh. Even, "And with you also," is far better.

(3) As you know, I find the brotherhood of the Peace manufactured. Lots of people feel the opposite of friendly when grabbed by the hand; it seems too much like a hard sell. Anyhow, I wish we could do it at the close when I might speak with the individual I just shook hands with.

(4) Why "on the night" and not "in the night"? Very old English usage that is, and *instantly* noticeable because the rest of the sentence hasn't been changed. It's stupid to say that "on the night" is contemporary!

(5) Finally, a word about our poor long-suffering psalms. Virtually none of them seems to have been translated by anyone who could conceivably write *musical* poetry in English or Hottentot! Look at the kooky character of "Blessed be the Lord, the God of Israel, he has come to his people and set them free," compared to "Blessed be the Lord God of Israel, for he has visited and redeemed his people." Or—worse—"to shine on those who dwell in darkness and the shadow of death and to guide our feet on the road to peace," *vs.*, "To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace." The meaning is changed infinitesimally, but how infelicitously it is expressed! And why *dwell* instead of *live* or *sit*—lots of urban types go around talking about where they *dwell*, do they?

I will not go now into the formalistic and non-personally-applicable language of the various litanies which we use instead of confessing our sins or praying for other people. Most of our local clergy are very "down" on public prayer, like swearing in the president or pledging allegiance to the flag. But within these services, we seem to me to perform much the same stylistically "public rites," with much the same amount of ceremonial, unmeaningful acceptance granted them by the congregation (all standing *ad nauseam*) who feel about as united a body as the average football crowd. Whether the priest alone said the prayers or not, with the BCP I had no doubt but that I personally was engaging in a significant act of worship, public or not. Common, I believe, is the appropriate word for it.

JESUS AND SEX

By GEDDES MacGREGOR

IF modern New Testament scholarship has shown us anything at all, it is surely that we know much less than our forefathers thought they knew about the details even of our Lord's public life. As the late Prof. R. H. Lightfoot liked to say: in reading the gospels we touch only the hem of his garment. Indeed, Lightfoot's admiring undergraduates at Oxford sometimes parodied his extreme caution by making up apocryphal dicta such as "Perhaps one may be so bold as to venture the opinion that Judas was probably one of the less faithful of the disciples."

No such reticence plagues William Phipps. He knows the most intimate details of the private life of our Lord. He is especially successful in putting far from his mind all doubts that his image of the sexuality of Jesus might be at any point lacking in clarity or distinctness. His zest for the subject is conspicuous. Hardly less so is his cocksure triumphalism in sweeping away, for example, the entire Gentile humanist tradition and in suggesting (p. 18 f. *et al.*) that all would be well if only we were all adequately rejudaized. One wonders whether there can be any *salus extra synagogum*.

Judaism, in his view, is friendly toward the particular attitude to sex that he applauds. That makes it kosher. He sees the whole patristic and medieval attitude towards sexual matters as a giant monolith of anti-sensuousness. The Middle Ages were all dark because everybody was so filled with hatred of the flesh that one wonders why medieval spokesmen should have felt the need to mention the matter at all.

For purposes of his thesis he lumps Kant and Kierkegaard with the Middle Ages, since they are spiritually akin to it. Kierkegaard gets the lowest of X ratings, for he is taken to be ascetic *par excellence* and therefore for this author the paradigm of obscenity. There is really almost no light to be found on the subject of sex from the death of Christ to the birth of D. H. Lawrence.

Mr. Phipps, however, is *for* Jesus; for Jesus, he thinks, was *for* sex. He does not share the distaste for our Lord that Swin-

burne so well expressed for the better-read neo-naturalists of his generation: *Thou has conquered, O pale Galilean, The world has grown gray with thy breath.* For Mr. Phipps is sure that what faded the world during the past two millennia was the influence of the Gentiles, the heirs of Sappho and Ovid, whose Albigensian sex-hatred poisoned the heart of Christianity, depriving it of its robust Hebrew heritage. Mr. Phipps gallantly exonerates Jesus. For Jesus was *for* sex. That is what has been generally overlooked till very recent times. So it is wrong to blame Jesus.

Our task is, rather, to clear his name (the author has already begun his rehabilitation of it by claiming out of his unlimited store of dogmas that our Lord was, of course, married) and establish him as the champion of all who want to rid themselves of the disease of asceticism and the virus of self-sacrifice. After a while one almost wonders, indeed, whether there were not originally a ninth beatitude, suppressed by some crypto-Manichaean Church Father: *makarioi hoi pornoi* ("Blessed are the fornicators").

THE author finds deplorable the lack of sensuousness in distorted minds such as those of Plato and "Bishop Augustine." With all respect to the historic episcopate, the use of Hippo's title does seem to me disproportionate, though I am not unmindful of the precedent I discovered in the index to an old hymnal, "Abelard, the Rev. Peter." *Sacerdos in aeternum*, yes; but I do hope we may dispense with titles, at least in the Church Triumphant. I should feel most uncomfortable were Gabriel to take me from Peter and say, "Be seated, Canon, over there, beside the Lord Archbishop of Bogsup," and I had to reply, "Yes, Holiness" and "Thank you, Archangel."

Poor Mike Kazantzakis, of all people, whose Cretan surname hardly suggests that lack of appreciation of the sensuous that Mr. Phipps finds so prevalent among Christians and so objectionable, gets a whole chapter of invective set apart especially for him. Still, Mr. Phipps knows how to temper severity with mercy: at least Kazantzakis did not take our Lord to be sexless; on the contrary, he is to be understood as seeing Jesus constantly on the verge of fornication but heroically resisting it, so that presumably the only

fault of Kazantzakis is in supposing that resistance could occur without detriment to the Manhood in the hypostatic union.

That such an author should be against the Virgin Birth is hardly a surprise. Nevertheless, one must not rashly assume that he disagrees with Matthew's view that Joseph was not the father. Yes, here we must brace ourselves, for even the hardiest of Christian stomachs might retch a bit on being told the old Blake story in language less skillful than Blake's (pp. 105 ff.): our Lady was a harlot. Now more vigilant in scholarly caution, however, he magnanimously goes on to the admission (p. 106, line 17): "Proof of paternity is notably difficult, if not impossible to establish."

Such timidity sits ill with one of the bolder assertions near the beginning of the book: "Christians have been more embarrassed than appreciative of the human sexual differentia bestowed by their Creator." I had not noticed any such lack of appreciation. He quotes Origen's biological observation, not novel even in the third century, that beasts, being rather healthy in their sexuality, would serve as a sufficiently edifying example for human sex maniacs. Or, as Mr. Phipps has it (p. 16) in his less than limpid English: "Eunuch Origen was cognizant of some of this comparative behavior."

AS at last, sad and weary, I say "Good-bye, Mr. Phipps," and leave far behind me the logorrhea of this flabby, half-baked fable on the sexuality of the Incarnate Word; I see a vision of "the love that moves the sun and all the stars," and in the heart of it I see the anguish and the sacrifice creative love entails. I see it too, as does every priest, in thousands of our struggling fellow creatures who have learned through suffering the meaning and the radiance of Christian joy.

From this author, who is chairman of the Department of Religion at a college related to the Presbyterian Church, I feel inclined to turn to Sartre for spiritual refreshment, for even the worst of his *sales cochons* knows more about love and the nature of the sacrifice true love entails. From Phipps to Philipians would be too large a leap for me to take in one bound.

Book discussed in the article

THE SEXUALITY OF JESUS. By William E. Phipps. Harper & Row. Pp. 172. \$5.95.

The Rev. Geddes MacGregor, D.Phil., in addition to serving as canon theologian of St. Paul's Cathedral, Los Angeles, is a professor of philosophy at the University of Southern California.

EDITORIALS

"One Man One Vote": Gospel?

MANY harsh words have been spoken by many church-people since Louisville about the kind of voting procedure that still prevails, after an unsuccessful attempt to change it, in the House of Deputies of the General Convention. Two facts about the system which draw heavy fire are (1) the voting by deputations rather than by individuals and (2) the counting of an evenly divided vote within a deputation as a negative vote. Also criticized by many is the resort to voting by orders (clerical and lay deputations voting and being counted separately) on many issues. The criticism is usually on the ground that the system is undemocratic, since the will of the majority of deputies does not always prevail.

With the memory of the 64th General Convention fresh in mind we offer a few comments. Before Louisville, we favored change in the system. Now we do not; we think it should be left as it is. We submit the following considerations:

(1) Since when did democracy, or majority rule, become an article of Christian faith? It may be the best form of government for this or any other nation. Who says it is the best for this church—and on what ground? The superiority of the one-man-one-vote rule over all alternatives within the body of Christ is a dogma which has no right to become an axiom until its validity has been demonstrated.

(2) Since the General Convention is a representative body, does it represent the whole company of Episcopalians as individuals or does it represent them as a union of dioceses? Historically and constitutionally the General Convention is clearly the general assembly of the dioceses as such, rather than of the individual members of the church as such. (Of course, every Episcopalian belongs to a diocese, and so is represented.)

(3) If a clerical or lay deputation, made up of four members, divides evenly on a question, two for and two against, its vote is not $\frac{1}{2}$ yes and $\frac{1}{2}$ no but all no. This is by no means a totally arbitrary and irrational system. Imagine now a proposal before the house which calls for innovative action of one kind or another. Every proposal does; if you vote yes on it you vote for a change from the present state of affairs, before the action is taken. It is up to the advocates of the proposed change to make their case sufficiently to persuade their colleagues at least to a 3-to-1 affirmative vote. If they can't do that, it is a reasonable presumption that the case for the proposal was less than compelling on its merits. If the negative vote disappoints you, you can say that the nay voters were stupid or self-serving or unchristian, and you may be right; but you can't justly fault the system for that.

(4) It is by no means self-evident that if the deputies voted as individuals rather than as diocesan deputations they would more directly represent the will and interests of all the membership of the church. It must be well understood in considering this question that a deputy in the actual process of the convention finds himself subject to influences and pressures which were not

operative at all in the situation, months earlier, when he was elected by his diocese to be a deputy. Perhaps the people who elected him wanted him to vote one way on the ordination of women, and at the time he agreed with them; but now that he's in the convention he concludes that it's a different ball game and he feels free to vote differently. If he were to vote simply as an individual rather than as a member of a group whose collective vote alone will count, would he be able to express the will of those who sent him any better? As it is, he must check his decision with that of his teammates. In their huddle they are much more likely to remind themselves that they are there to represent others rather than simply to vote for themselves.

(5) Finally, the present system makes it more difficult for pressure-groups to ram their programs through the convention. Where basic changes in the faith and order of the church are at issue this "defensive formation" is essential. At Louisville the proposal to authorize the ordination of women to priesthood and episcopacy was defeated by the House of Deputies voting by deputations and by orders. Those who were disappointed in the outcome complained that an actual majority of deputies favored the proposal. But if the issue had been decided by a show of hands, a small majority of members of one house of one General Convention would have made possible the imposition upon the church of a radical departure from the church's historic order, an innovation which, we are convinced, is presently desired by a rather small minority of the whole body of the church. That may change in the years ahead. If it does, there is no reason to doubt that the deputies of a future convention will respond accordingly. But no change of this nature and magnitude should take place until a very solid consensus of all the faithful wants it and demands it. There is no such consensus in 1973. The 1973 General Convention truly represented the present mind of the church on this matter, and on others, at least partly because it is constituted in the way that it is.

A Tip to Baffled Shoppers

LET us help you with at least one of your Christmas gift shopping problems. If you have a friend who is where every Christian ought to be in his spiritual development, he will welcome a gift in his name to The Presiding Bishop's Fund for World Relief.

All that we know when we contribute to that fund is that our offering will be used directly and entirely to meet some dire human need. One dollar can make the difference literally between life and death for somebody in those areas to which this money goes.

Several years ago we began urging our readers to consider devoting perhaps one-half of their total Christmas giving outlay to gifts of this kind. There are two recipients to every such gift. The person in whose name it is given, and the person who receives it. Make it three: you who give it.

So read the ad for the PBFWF on page 3 of this issue, and think and pray about it.

Book Reviews

A DICTIONARY OF NON-CHRISTIAN RELIGIONS. By **Geoffrey Parrinder.** Westminster Press. Pp. 320. \$10.95.

There are already in print a number of such dictionaries as this, but none better, none more up to date, and few nearly as good. The topical entries are concise and yet adequately informative, and they cover an astonishingly wide range of topics—all the way from Ab to Zurvan! Special attention is given to people and things associated with the three largest non-Christian religions of Hinduism, Buddhism, and Islam, but comparatively obscure religions, and ancient ones now non-existent, are included. Christianity is excluded, and properly so, since this is specifically a dictionary of non-Christian religions. Post-biblical Judaism, however, is included.

Dr. Geoffrey Parrinder is a professor of the comparative study of religions at the University of London, and author of 20 books in this field. *A Dictionary of Non-Christian Religions* will long be a monument to his research and knowledge. It will be useful not only to the scholar but to the general reader with some curiosity about religion in its universal manifestations.

◆
FROM DEATH TO BIRTH: Sermons by **Edmund A. Steimle.** Fortress Press. Pp. 128. \$3.25.

Having spent all my ministry in areas where Lutherans are strong in numbers, I came to admire them for their church loyalty and biblical faithfulness. Edmund A. Steimle, author of these sermons, is an LCA Lutheran; I inquired of Union Seminary where he is a professor of homiletics. Dr. Steimle is also a radio preacher on "The Protestant Hour." If these sermons are typical of him, his students are indeed fortunate and his listeners have been well rewarded. The sermons on death, judgment, resurrection and hope, expectation and arrival are as solid and candid, relevant and contemporary as the publisher claims them to be, and every thought is tested by the living encounter of the divine-human dialogue which Dr. Steimle finds in the scriptures. The book is divided into two sections, covering first that part of the church year from All Saints' Day to the Last Sunday after Pentecost, and then from Advent through Christmas.

Dr. Steimle has a way of using today's idiom without offense, which gives strength to his pithy language. Here are some examples: Talking about death and the nature of the beyond, "God will not be tied down. . . . You can't nail God down to your specifications or mine, either here or hereafter." "For the peril of the eager,

passionate expectancy carried in this word 'wait' is the disillusionment when God does not appear on schedule." "We are afraid of the possibility that God might actually act the way he acted in Christ." ". . . We do live in an 'age of anxiety! . . . it gnaws our guts." "Originally the parable (of the ten virgins) was a word to the hipped-up followers of Jesus and to a hipped-up early church, to cool it!" ". . . We look for God in the wrong places, . . . maybe he's to be found not in 'religion' at all." "He always appears to be less than he really is, . . . the 'ironical man.'" "He's literally all over the place."

I could go on with quotes that helped and pleased me, but suffice it to say that lay people would find spiritual sustenance in *From Death to Birth*, and the clergy would find a model for their sermonizing and material for their meditations.

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

◆
H. G. WELLS. By **Norman and Jeanne MacKenzie.** Simon & Schuster. Pp. 487. \$10.

Anybody reading *H. G. Wells* with no prior knowledge might well ask: Who are Norman and Jeanne MacKenzie?" The very brilliance of the picture they have drawn of their subject has placed them almost unnoticed in the shadows. Yet what a remarkable work it is! Wells, the man, emerges vibrantly alive. Here is a book not only to read but to possess and re-read.

One wonders what H. G. Wells would make of today's world. Despite his antipathy to Zionism, he would regard with a proprietary delight Israel's skilful use of the tank, a weapon he claimed to have invented. His only comment to Alvin Toffler's *Future Shock* would be, "I told you so." He would feel at home with today's sexual mores. But how would he meet the cost? Syphilis in the USA is the worst communicable disease and abortions in some cities now outnumber births by two to one.

Wells was a powerfully disruptive man in his generation, and still is in ours. Beatrice Webb spoke of his capacity "to impose himself—sins and all—upon the world by the sheer force of his knowledge."

The Fabian Society, recognizing Wells's power, attempted, to its ultimate regret, to mold him to its own pattern of socialism. Very soon Bernard Shaw was warning him "to study peoples' corns when you go clog dancing." Wells, who regarded Shaw as "habitually red-haired," retorted, "I am going to turn the Fabian Society inside out and then throw it into the dustbin."

H. G. treated the world much as he treated the Fabians. His broodingnagian

egotism locked him in constant conflict with his peers while, without conscience, he exploited those of smaller caliber and made them serve his ambitions and emotions. His wife, Jane, created for him a home in which he could work and entertain. Wells turned it into a base from which to pursue his polygamous affairs, an arrangement to which Jane miserably consented till she uncomplainingly died of cancer.

Surprisingly such an attitude did not rob Wells of the power he sought. *The Review of Reviews* was not wrong in 1895 in declaring that "Wells is a man of genius." Even Shaw showed his extreme reluctance "to quarrel with such a considerable man."

The history he wrote Wells saw as a new sort of history, designed "to twist the minds of its readers to a new set of values"—whether for good or bad the world must judge.

The negative religious influence of Wells's mother played a decisive part in his makeup. "God and his Hell," he said "were the nightmare of my childhood. I hated him while I still believed in him, and who could help but hate?"

No person did more than Wells to stir up revolt against the church and accepted standards of morality. The Roman Catholic hierarchy and what he regarded as its "cancer in world affairs" was his chief target. But he also displayed a colorful contempt for Anglicanism—that "lovely and eternal framework of the perfect life. Beyond this frame mankind could progress no further until a thoroughly Anglican Last Day, inaugurated on unending Anglican Season in Heaven with the Holy Family playing, very tactfully, the part of Super-Royalty."

We can appreciate his wit. The church today, however, must make up its mind about Wells, for somehow it must cope with the influence he has injected into our time.

(The Rev.) **RODNEY N. USHER-WILSON**
Contributor to THE LIVING CHURCH

◆
WHERE CROSS THE CROWDED WAYS. By **Ernest T. Campbell.** Association Press. Pp. 96. \$2.95.

Dr. Ernest Campbell is pastor of the famous Riverside Church in New York City. These prayers are pastoral prayers which are part of the morning worship services. At the Riverside Church the pastoral prayers are divided into three sections—Thanksgiving, Intercession, and Petition — each section closing with "Through Jesus Christ Our Lord." The congregation answers with an "Amen" to each of the three sections.

At one time in his career, Dr. Campbell thought his preparation of the sermon was more important than preparation for the prayer. He now has reversed himself, giving more time to preparing the pastoral prayer.

Add *Where Cross the Crowded Ways*

to your library. You may only use it in your private prayers, but there is much inspiration here for groups. Where a service allows a choice in prayers, there is ample food for thought in any selection you make.

There is a cry abroad for the enrichment of our worship service, the revising of the Prayer Book, the changing of the liturgy. My own feeling is that the Prayer Book is not "cut and dried" but "true and tried." I would be happy with very few changes, if any. But in two places I do find a need for help—the Prayer for the Whole State of Christ's Church, in the service of Holy Communion, and the prayer portion of Morning Prayer. Liberty to use other appropriate prayers would be a distinct help amidst changing times and circumstances. Many priests are already using additional prayer material in our stated services. If we ordain a man to the priesthood we have confidence in his ability. That confidence should include (and be justified) a trust in his good taste and good judgment. Freedom to use such vital prayers as we find in Dr. Campbell's book should be the privilege of every Christian, clerical or lay.

(The Rev.) FREDERICK R. ISACKSEN, D.D.
St. Luke and the Epiphany, Philadelphia

◆
BORIS GODUNOV. The Tragic Tsar. By Ian Grey. Scribner's. Pp. 188. \$8.95.

Most westerners know next to nothing about Boris Godunov and his times. If they know the opera repertoire they find him depicted by the Pushkin-Mussorgsky opera as an evil scheming minister of Ivan the Terrible; capable of murder to achieve his ambition to become Tsar of all Russia. Ian Grey, an Englishman who has considerable knowledge of Russia and its complicated history, presents Boris as a far different personality than popular history has depicted him.

The greater part of *Boris Godunov: The Tragic Tsar* is necessarily devoted to Russian history: a history of wars and catastrophes, plots and counter-plots, places and persons with unpronounceable names. In short, this is not light reading. I would imagine the book's appeal, therefore, to be rather limited.

The last third of the work deals with Boris Godunov and his short tragic reign (1598-1605). A man who faithfully served Ivan IV ("the Terrible") and his son, Fedor, Boris was elected tsar although not of royal blood. His attempts to bring order to his nation met with frustration and defeat as enemies without and within sought to bring about his downfall.

Dying a natural death (rather unusual for a ruler of his day) Boris was succeeded by his son, who was soon done in by rival factions under the "false Dmitri." There followed a "time of troubles" for Muscovy (or Russia) until the Romanov family took over for a reign of 300 years.

The author is to be commended for his difficult task, as the barrier of language

and the paucity of historical material must have hampered his research into the true facts of Russia's past. Reading this history gives one some insight into Russia's tragic and tangled past, and some understanding of her present condition as a nation seeking her true destiny.

(The Rev.) DONALD O. WEATHERBEE
Retired Priest of Western Massachusetts

◆
A NEW DAY: Daily Readings for Our Time. Compiled by D. M. Prescott. Morehouse-Barlow. Pp. 378. \$3.95.

To quote from the first lines of the preface, "Every day is a new day . . . today is ours to do with as we will." In this little book of daily readings (each page is dated) there is much to encourage and inspire one to make each day one well spent. There are quotations from many of the classics, short poems by such well-known poets as Charles Wesley, Tennyson, Oliver Goldsmith, and verses from the Bible. The index contains a truly impressive list of authors.

Provocative titles head each page: "The Itching Ear," "On the Get or On the Give," "Squandered Love," with the quotations on that page dealing with the subject of the title. Under "The Strange Phenomenon of Projection," for example, there is a verse from Matthew, an Arab proverb, a few lines by Bishop Fulton Sheen, and an Aesop fable.

Unlike so many books of daily reading, *A New Day* contains material of varied length and content, serious but with an occasional humorous bit, interspersed with one line comments such as, "It's the grit in the oyster that makes the pearl," "As I am so I see" (Emerson). Instead of confining yourself to reading just a page a day, you are likely to find yourself browsing through the entire book time after time, for it is far from dull . . . which is probably why it is in its third printing.

FLORENCE MARQUARDT
Christ Church, Whitefish Bay, Wis.

◆
THE CONCEPT OF PEACE. By John Macquarrie. Harper & Row. Pp. 82. \$4.95.

St. Paul speaks of "The Peace of God, which passes all understanding." John Macquarrie admits to the validity of this phrase but, good theologian that he is, he is not content to let it go at this kind of Christian agnosticism. Instead, in a very perceptive little book, *The Concept of Peace*, he explores, so far as any of us is able, the dimensions of peace. Looking at the meaning of the word biblically, historically, and existentially, Macquarrie attempts to show how peace "is love transposed into social or global terms" even within those fractured and deeply painful experiences of human conflict. The biblical concept of peace, "shalom," means "wholeness" or "completeness." Yet this does not obviate the place of creative growth through conflict which men like Bonhoeffer in their resistance to tyranny showed.

Non-action is not peace, the author maintains. "The Christian concept of peace is a thoroughly dynamic one. It can have nothing to do with the tranquilizing of the world, with the elimination of war, and the holding down of levels of conflict without regard to the state of affairs that is being preserved in this way. If peace is indeed finally wholeness, then there can be no rest until the possibility of wholeness and fulfillment has been opened up for all men; and obviously there will have to be a lot of conflict of one kind or another before that can happen. Peace is dynamic in the sense that although its foundation is that wholeness which is proper to human nature, this very wholeness must take up conflict and difference. Peace is therefore striving."

John Macquarrie, Lady Margaret Professor of Divinity at Oxford, is always worth listening to. In the case of his most recent book he is both profound and decidedly on target.

(The Rev.) JOHN C. HARPER, D.D.
St. John's, Lafayette Square, Wash., D.C.

◆
AELRED OF RIEVAULX: A Study. By Aelred Squire. SPCK. £1.50 paper.

Aelred of Rievaulx is a well-documented study of the life and writings of a 12th-century abbot and brings to the reader a good analysis of the thoughts of Aelred on spiritual friendship. Aelred Squire's book was originally published in 1969 in hard cover. Now this paperback edition makes it possible for anyone interested in medieval thought and mysticism to have a ready commentary on the contribution of "the Bernard of the North" to the mainstream of Christian literature.

Of the several works, historical, theological, and spiritual that Aelred wrote during his life as student, monk, and abbot, perhaps the best known today is *De Spirituali amicitia*—on spiritual friendship. Thanks to his friend and biographer, Walter Daniel, we have a warm and colorful "life" which adds dimension to his writings.

Aelred was educated at the court of the half-English King David of Scotland and then entered the monastery of Rievaulx in 1136. By the time he was 37 he had become its abbot. From his experience in dealing with the problems of an ever-growing foundation and, perhaps, because of his chronic ill health and the resultant isolation which persistent pain brings, he began to see God in terms of "friendship." Aelred's background in classics made him familiar with Cicero's treatise *De Amicitia*, but he found it wanting in depth, the depth which the life of Jesus Christ could bring it. "Nothing that was not seasoned with the salt of holy scripture could quite hold my heart."

He turned to the Church Fathers and, with their help and the model of Jesus Christ, wrote his own rule of pure and holy love. *De Spirituali amicitia* was the work of his mature years—fashioned of

earth-weariness and soul's longing. "When one is growing in the religious life and in spiritual discipline and with the gravity of mature years, friendship passes into the higher realms, as affection becomes purified. . . . It is easy to pass from man's friendship to God's by reason of the resemblance between them."

Aelred was a busy and practical man. In his meditation he tried to find a route to God by paths which he knew from his own experience. He knew best the affection of community. He elevated that affection to the degree that he did, indeed, find God at Rievaulx.

One can recommend this book without reserve to anyone who, tiring of the church's seeming preoccupation with social reform, longs to read a "practical" work on the struggle of the spirit for God.

(The Rev.) CHARLES ELDON DAVIS, D.Phil.
Priest of Northern California

◆
FAITH AND MORALITY IN THE SECULAR AGE. By Bernard Häring. Doubleday. Pp. 237. \$6.95.

The Rev. Bernard Häring is making himself a reputation as the Hans Küng of moral theology. In this recently published book we get an overview of his present thought, as he attempts to interpret Vatican II in the light of "the secular city." *Faith and Morality in the Secular Age* has evolved from a course taught as visiting professor at Union Theological Seminary in 1967, two years after Harvey Cox first hit the press. Despite the attack on sacred formulas and castes, there is a mantric quality in the almost obsessive repetition of certain words and phrases: "Modern man," "pluralism," "autonomy," "unity and solidarity," "dignity of man," "freedom," "conscience," as well as "the secular city"—a peculiar amalgam of secularization talk with the old vocabulary of modern liberalism. Even the churchly counterpart is there in the evocation of "the great prophetic tradition."

Fr. Häring shows familiarity in his footnotes (no index!) with the mountain of literature piled up in the late '60s on the secular, together with its alleged progenitors—Barth, Bonhoeffer, Gogarten—and on the other side Teilhard. Häring maintains the honored distinction between "secularity" and "secularism" (the latter to be avoided!), but still leaves me wondering how he manages to eat his cake and have it too. From time to time, particularly toward the end, certain correctives are offered against threatened extremes, including a swipe at demythologization (p. 224), and a caution against false autonomy which could easily be overlooked after the almost uninterrupted paean that pervades the book.

It seems to me that Häring's is too much a theology of reaction—the past is seen almost wholly in shadows, the present almost totally in bright sunlight. "The acceptance of today's cultural assumptions" (p. 139) is almost devoid of any

critical perspective. What about tomorrows? What about the strange reappearance of demonism in our culture? What about the one taboo that he hangs on to, the one final superstition, "the absolute value of the human person"? Is not our "age" progressing beyond that—into the wonderworld of biological engineering? Is his personalistic theology the remnant of a disappearing time, nice but too tender-minded? Despite an insistence that the church has to face up to pluralism, Häring seems to think of "modern man" as indivisible—and in quality like Adam unfallen.

The past decade of upheaval in the Roman Church has been called not so much a youthful outburst as a geriatric revolution—up-to-date, yet with a certain quaintness remaining. Bernard Häring is right there in the thick of it. Here's a good book for the person who wants a strong sample of what's been going on. It might also serve for someone who wants to see how the secularity bit can be done without following out its logic into "Christian atheism"—and beyond. I'm not so sure it *can* really be done this way. I still prefer my herring pickled—with sour cream.

(The Rev.) ARMAND A. LAVALLEE, Ph.D.
St. Mark's, Riverside, R.I.

◆
BEYOND WORDS. By Kurt W. Back. Penguin Books (Pelican paperback). Pp. 273. \$1.75.

Beyond Words is subtitled "The story of Sensitivity Training and the Encounter Movement." It is all that, and more than that. It is the story of the Group Dynamics movement, and the men and women who founded it, and how it developed into its three main streams, Esalen ("encounter groups,"), National Training Laboratories, and Tavistock.

No modern movement has gathered around it more uncritical adulation and more uncritical opposition. Few modern movements have engaged the attention of more highminded people and more self-confident quacks. Kurt Back, who is consulting editor of *The Journal of Applied Behavioral Science*, thinks it possible that the movement may be remembered as "an example of the middle-class at play."

His criticisms of the encounter movement are calm and fair. People should be warned against the astonishing activities of those who peddle "self-realization" by the Group method. He is somewhat too distant with the work of the National Training Laboratories. The NTL emphasis is to see people as members of the group, with their learning dependent on their interaction with other people in that group, with their learning dependent on their interaction with other people in that group. Dr. Back thinks that there is a fallacy in the NTL assumption that there is a basic identity between the problems of individuals and society. I think that he finds this fallacy in the assumption that

persons are groups and groups are persons. I can only say that I have never found any NTL trainer who made this assumption. That people do learn fast in a Group Life Laboratory is an observable fact. The theoretical structure for all of this is no more ill-defined than any educational theory anywhere else, and it is no more indispensable. He is right to puncture the high-flown scientific claims that some proponents of Group Dynamics make for their theories, by asking, "where are the data?" He is right to deplore the prostitution of Group Dynamics methods in the interests of so-called "therapy" or "growth" efforts by unqualified healers. But to say that all of this movement is only the American middle-class at play, is not kind and not accurate.

Dr. Back says a little about the Tavistock group in England, and one could wish that he had said more. The Tavistock method is a tertium quid. It is problem-oriented; the back-home problems are brought into the training program itself. Exercises are not geared toward general processes, but deal with those problems which have brought the participants to the program in the first place. The purpose is frankly a learning experience. Members are supposed to learn what happens in groups, to understand how groups function, and how they can use this knowledge in their own work. Dr. Back says: "Problem-centeredness, professionalism, and appreciation of the tragic in life, make Tavistock-influenced sensitivity training more a part of the traditional social scene than a popular movement" as American training is. Perhaps he does not know it, but he could have gone on to say that this kind of training, geared to the acquisition of skills, has always been available in this country too, if one knew where to look.

Group Dynamics training of this sort is sorely needed in the church today. The most casual examination of what is happening to us will reveal a dismal truth: our leaders may know what their goals are, but they don't have the remotest notion of how to involve the rest of us in defining those goals, or how to help us get to where we want to be.

Everyone who has been involved in Group Dynamics training should read this book. It will help us to re-evaluate our experiences. If the reader has had no personal acquaintance with what Lab Training is trying to accomplish, this book may deepen his perplexity.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

◆
DR. HYDE AND MR. STEVENSON. By Harold Winfield Kent. Tuttle. Pp. 390. \$10.

The reader of this book may react in surprise to either of two otherwise unrelated aspects which could be engendered as the pages are turned. The first and simpler aspect is that the title alone may be briefly misleading, for the Dr. Hyde of

whom the book is largely a biography is not the prototype for the Mr. Hyde of Stevenson's well-known story *Dr. Jekyll and Mr. Hyde*. In fact, that story had already been published before its author visited the Hawaiian Islands, and there are but two passing references to it in Kent's pages.

A more important aspect of Harold Kent's volume, fraught with implications almost a century later than the events evoking the Stevenson-Hyde controversy, is the extent to which a writer of some reputation, one with fairly easy access to the media of his time, can stir up uninformed public opinion by the publication of what now appears to be an almost muckraking account based upon partial or inadequately investigated facts. That few readers may have heard of the Rev. Dr. Hyde is beside the point; quite likely more will have heard of Stevenson than have read him.

The book is a thorough account of the life and career of a Congregational minister and missionary who devoted most of the years from 1877 to his death in 1899 as an active force in many capacities, not only of the religious but of the social, literary, and educational life of Hawaii during a period of its history little remembered by the typical tourist seeking only scenic beauty, beaches, and luxury hotels.

The first two-thirds of the volume provides an insight into the largely positive achievements of Hyde and at the same time, by its very details, presents a healthier view of missionary work than seems to be current today. The diligent reader can but emerge with a new respect for the dedicated work of minister-missionaries such as Hyde.

The climax of the account, almost unfortunately, centers around the unauthorized publication of an evaluation by Hyde of one Father Damien, a leper priest who worked for a number of years until his death in 1889 in the leper settlement at Kalawao, Molokai, although his death was attributed to pneumonia rather than leprosy. Although Hyde could describe Father Damien as "a loyal Catholic, a hard-working priest" (p. 375), he could not subscribe to the attempts to picture him as "the Hawaiian Christ," and on the basis of personal knowledge felt compelled to point out, among other observations, that "In the adoption and administration of the various measures of the government for the improvement to the lepers' condition, Father Damien has been a hindrance rather than a help" (p. 372).

Hyde's original comments on the over-praise of the late priest, such as had appeared in largely religious but some secular publications, were in a private letter to the Rev. H. B. Gage, which, without permission, Gage published at the end of an article in *The Occident* (San Francisco), August 1889. Some seven

months later, a subsequent article which appeared in *The Presbyterian* (Sydney) was shown to Stevenson, who in "his natural inclination to defend the weak, the poor, and in this case, the criticized" (p. 272), but without checking the facts and with unknown motivations, quickly wrote and had published a booklet of 8,000 words, *Father Damien: A Open Letter to the Rev. Dr. Hyde of Honolulu*. Stevenson's reputation resulted in the reprinting of the letter from Edinburgh to Honolulu as well as its issue as a small book in London. Subsequently it has appeared in biographies of Father Damien and of Stevenson.

Controversy raged, but fortunately Hyde survived to continue his labors for another 10 years. The book does not make the suggestion, but perhaps Stevenson could not resist the temptation to transfer his fictional Hyde to a quite different person of the same surname. *Dr. Hyde and Mr. Stevenson* is a substantial, interesting, and informative tribute to the real Hyde.

PATRICK G. HOGAN, JR.
Trinity Church, Houston

STALKING THE WILD TABOO. By **Garrett Hardin**. William Kaufmann, Inc. Pp. 216. \$8.95.

In this age of plastic, planned obsolescence, and slapdash workmanship it is more than a joy to stumble across something real, something enduring, something of craftsmanship. What is even nicer, is

that this something is a book and the writing which is contained between the covers is equally as impressive as the volume itself.

Stalking the Wild Taboo not only proves book manufacture can be an art, but that such art can be extended to commercial proportions without loss of quality or integrity. Do not misunderstand me. This book is not fancy, it is not elaborate, it is not gilt-edged, it is not illuminated. On the shelf it resembles any other hard-bound book, but in the hand it is solid; it is different. The spine did not fracture the first time the book was opened nor has it given any indication of cracking even a little bit after considerable opening, closing, examining, and lending. More exciting yet, the pages have not fallen out. They haven't even begun to wiggle. The printing is crisp and clean and easy on the eyes.

The latter is due to the fact that the publisher, like the author, has been willing to stand up to tradition and dare to be different. The paper on which the text is printed is tan and the ink is brown. Forty years ago it was determined that this is the optimum ink/paper combination for reading ease and efficiency, but industry "taboos" mitigate against abandoning the black/white combination.

Garrett Hardin is a scientist who follows the tradition of Francis Bacon, Thomas Huxley, and C. P. Snow: he is a remarkably fine prose stylist. And like

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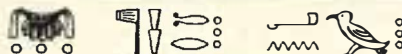
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them, Hardin uses his prose to champion controversial ideas, coming out squarely against some very sacred cows.

The book is a collection of Hardin essays all of which have appeared elsewhere during the last 10 or 12 years and all of which explore what at the time of their writing was unpopular positions. For example, the first third of the book consists of pro-abortion essays written prior to the legalization of abortion. Several of them in fact were written before abortion was any kind of issue at all. There is a long essay on competition and species survival that deserves to be read, chewed, and inwardly digested by all of us. There is a bitter-sweet parody of the Beatitudes and a devastatingly logical argument for not developing earthquake warning devices. The entire collection of essays is held together by Hardin's humorous running commentary explaining why each particular piece was written, what sorts of response it generated, and how he managed to get it published in the first place.

If you like to think, if you enjoy having your thinking challenged, if you want to leave your grandchildren an example of material excellence, then buy this book.

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

◆
THE NEW TESTAMENT: A Guide to Its Writings. By Gunther Bornkamm. Trans. by Reginald H. and Ilse Fuller. Fortress Press. Pp. 166. \$3.25.

Gunther Bornkamm of Heidelberg is a New Testament scholar of international repute, perhaps best known to the general reader in this country for *Jesus of Nazareth, Paul, and Early Christian Experience*. In this very brief (147 pp. of text) guide he is partly concerned to counter biblicism and a facile harmonization of the New Testament witness. Consequently, *The New Testament: A Guide to Its Writings* includes more detail and less generalization than one might expect.

Bornkamm concentrates on the synoptic gospels and the letters of Paul. In the first part of the book he delineates the Jesus-traditions (teaching, miracles, Passion) the evangelists had to work with, and characterizes what they did with them. In the second (and livelier) part he relates the Apostle's career and thought in a masterful way. He includes in that section a brief sketch of *gnosis* that should be helpful to the non-specialist.

Some of his views may raise questions in the mind of the reader—the assignment of Mark to Syria, the assignment of II Thessalonians and Colossians to the deuter-Pauline corpus, the treatment of the Fourth Gospel in a few pages in the section of "Later New Testament Writings." But that in itself is appropriate, for this is a guide so designed as to lead the reader into the text rather than to tell him about it—hence the detail in which the variety and diversity of the New Testament is clearly exhibited.

The select bibliography on pp. 151-156 has been helpfully edited and annotated by the translators.

(The Rev.) HOLT H. GRAHAM
Priest of the Diocese of Olympia

◆
LIVE UNTIL YOU DIE. By Randolph Crump Miller. Pilgrim Press. Pp. 157. \$5.95.

Dr. Randolph Crump Miller treats his subject in the thoughtful systematic style of the religious educator that he is—Professor of Christian Nurture at Yale Divinity School. Death is dealt with biologically, culturally, developmentally, psychologically, and theologically.

It is his thesis that the meaning of death needs to be integrated into our consciousness at every age level if we are to live our lives creatively. Death is a reality. Unless we understand it sufficiently, we do not overcome the fear of it.

Under the chapter heading "Hope" Miller offers a sketch of certain Christian and philosophic perspectives that have led persons towards accepting death and transcending it. Many readers may disagree with his personal leanings to Charles Hartshorne's process-theological conclusion that man lives on after death only in the mind of God. I doubt that the apostle Paul with his dynamic relationship with the risen Christ had this in mind when he wrote "To live is Christ and to die is gain."

If Dr. Miller's contention is correct—that we avoid the consideration of death today as we avoided discussing sex several generations ago—*Live Until You Die* may not be a best seller. On the other hand, this may be all the more reason to use this clearly written study concerning a fact that is on the mind of all whether we are aware of it or not.

(The Rev.) ALLEN WHITMAN
St. Andrew's, Kansas City, Mo.

◆
TIME AND MYTH: A Meditation on Storytelling as an Exploration of Life and Death. By John S. Dunne. Doubleday. Pp. 128. \$5.95.

The operative word in the title *Time and Myth* is "meditation." This means that the myths examined, e.g., Gilgamesh, the Odyssey, Dante's otherworld journey, and the literary quotations offered, e.g., from Melville's *Moby Dick*, Kierkegaard's *Sickness Unto Death*, Hemingway's *The Old Man and the Sea*, Dostoevsky's *The Brothers Karamazov*, are repeatedly, perhaps repetitiously, scrutinized and exegeted; turned this way and that, up and down, back and forth. The book is not so much to be read as to be pondered.

The three chapters and a brief conclusion are based on the Thomas More Lectures at Yale (1971) and John Dunne is a priest of the Holy Cross order (R.C.) who is now teaching at Yale. There are echoes, particularly in the first chapter, of his earlier and widely commended book, *The City of Gods*. The approach is existentialist, in a broad sense but not

committed to any single school of existentialist thought.

The conclusion that strikes home is in a couple of sentences: Man's "struggle with the unknown appears to him to have become a struggle of flesh and spirit. In reality the conflict is within his spirit" (so also wrote William Temple some years ago), "between seeing the flesh as human and not yet seeing itself as human" (p. 126).

(The Rev.) ALDEN D. KELLEY, *STD Bexley Hall (ret.)*

◆
AMERICAN HEROINE: The Life and Legend of Jane Addams. By Allen F. Davis. Oxford University Press. Pp. 339. \$10.95.

For anyone who wants to know the real Jane Addams—and it is a matter of some interest in these times of renewed activism on behalf of a more direct and expanded role for women in every level of affairs—Prof. Allen Davis's book is essential. His touch is just right, scholarly and restrained, but also unflinching in stripping away legend and sentimental fantasy from a figure heretofore engulfed in yards of it.

He does justice to her vast range of activities and to the energetic and generous nature which prompted them: the program of Hull House, which became a guiding star for the entire settlement movement; the agitation for labor reform; her entry into politics as a member of the Progressive Party; her costly efforts for world peace. But he also reveals an intelligent and ambitious woman whose desire for public notice and approval and whose skill at compromise figured just as strongly in her achievements.

To appreciate this balance one must realize that Prof. Davis is attempting to take an accurate measure of one who was called in the days of her great popularity "the only saint America has produced" but during her fall from grace was dubbed "the most dangerous woman in America." His task was further complicated by Miss Addams's famous autobiography, which so romanticized some of the incidents in her life as to amount to falsehood. The celebrated debate between herself and William Jennings Bryan, for example, never took place.

Through it all Allen Davis refrains from cheap debunking and sarcasm, and the figure who emerges from *American Heroine* is real and capable, fallible and womanly.

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

◆
PRESCRIPTIONS FOR PARISHES. By Jean M. Haldane and others. Seabury Press. Pp. 123. \$2.95.

In the most enthusiastically received address presented at the recent General Convention, John Coburn received the greatest applause when he spoke of that place where it really all hangs out, the parish church. In *Prescriptions for Par-*

ishes five authors band together to prove their rich experiences in how a parish can be moved off dead center, let alone the steep descent to mediocrity and oblivion. In a short book, they show us how to deal with many of the illusions parishes have about themselves, to face the illusions, and to do something about them.

Parishes may, indeed, be healthier than they think they are. The present state of health must be brought into consciousness, be it in budding strength or in cancerous decline. We often hear derogatory remarks about the parish church as a "club," but certainly one of the characteristics of a club is often one a church lacks . . . where people know each other and relate to one another; at a deeper level, one must hope, in the church than in the average club. As some wag once said, "There is often more friendliness in a neighborhood corner bar than there is in a parish church." The church is a place where we all must be vulnerable to having other people intrude in our lives, for each of us is a special gift of God to the other.

I highly recommend this book for rectors, wardens, and vestrymen; for parish self-examination groups and renewal groups, long-range planning committees. Who knows? Fire can be caught from the spark this book strikes and parish churches can become healthy, alive, and become lights that are not hid under a basket but that give light to the whole world.

(The Rev.) JOHN BAIZ, D.D.
Calvary Church, Pittsburgh, Pa.

◆
THE OXFORD DICTIONARY OF ENGLISH CHRISTIAN NAMES. By E. G. Withycombe. Oxford University Press. Pp. xlvi, 294. \$3.95.

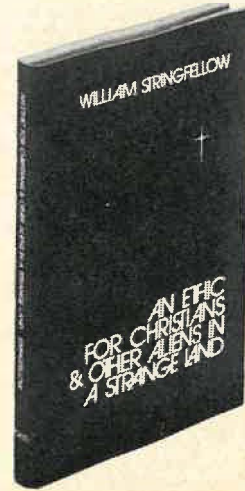
A dictionary of any kind is seldom described as interesting reading, yet I must use these words to describe E. G. Withycombe's delightful book. Its small size belies the vast amount of information packed within. *The Oxford Dictionary of English Names* does for Christian names what Bardsley's dictionary did for English surnames at the beginning of this century.

The author uses the first xlvi pages to discuss the naming techniques of the Semitic and various Indo-European groups, fashions in English names, nicknames, and other background subjects. My reading of this book would have been worthwhile even if I had stopped after the introduction—if only because I found there two marvelous names: Mr. Preserved Fish and Miss Misericordia-adulterina.

Some 282 pages are then devoted to an alphabetical listing of English Christian names with appropriate cross-references. The final 12 pages contain a section on words derived from Christian names.

In the main part of the dictionary each Christian name is discussed in terms of its origin, derivation, earliest occurrences, and use. Some entries include a phonetic transcription. I would have preferred the

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use of International Phonetic Association symbols instead of the rather cumbersome and unexplained system used by the author. His use of phonetic transcriptions is also inconsistent. For instance, we are given the pronunciation of Lewis, Louis as [lōō'is, lōō'e], but for some exotic names like Etain, Eubule, Ogier, and Zacchaeus no pronunciation is given. It would be an excellent idea for all dictionaries of Christian names and surnames to provide the pronunciation for each name.

In most cases, the author's own feelings do not enter into the definitions, but occasionally he makes unfortunate comments such as the one under Hamish: "The use of this pseudo-Gaelic form is to be discouraged." Why? Such proscriptive statements surely have no place in a dictionary of this kind.

The few mistakes and other criticisms noted above are trivial compared with the great amount of accurate, interesting, and useful material in this book. Every library should certainly have a copy.

ROBERT K. HEADLEY, JR.
 St. Matthew's, Hyattsville, Md.

THEY LEFT THEIR NETS. By W. Graham Pulkingham. Morehouse-Barlow. Pp. 102. \$2.50 paper.

They Left Their Nets is a continuation of the story of the renewal of the Church of the Redeemer, Houston, Texas, which has begun in *Gathered for Power* by the same author.

I must honestly confess that I am agnostic about the charismatic ministry which lays heavy emphasis on the special pentecostal gifts of the Spirit. A survey of the pentecostal movements, from the New Testament era through the churches of the Reformation to the American religious awakening of the 18th century, indicates that the Spirit movements flourish when the historical churches have departed from the apostolic faith and have forgotten the Bible — a historical judgment on the church when it falters in its mission.

Graham Pulkingham was challenged as an ordained minister by "a cold, professional Sunday liturgy" that was failing to speak to a dying city parish. This challenge caused him to search his own soul, which led to a pilgrimage in which he was baptized by the Spirit. He returned to the Church of the Redeemer and undertook a ministry of intercessory prayer and communal life. *They Left Their Nets* shares the testimonies of some of those lives that were renewed by this ministry. Even the agnostic is deeply impressed and all readers will admire the honesty of chapter III.

Serious consideration should be given to the fact that every renewal of the parish church in the history of Anglicanism has been the result of an evangelical zeal led by the Spirit.

(The Rt. Rev.) THOMAS A. FRASER, D.D.
 Bishop of North Carolina

Booknotes

Karl G. Layer

THE SOUL OF THE BLACK PREACHER. By Joseph A. Johnson, Jr. Pilgrim Press. Pp. 173. \$4.95. In this volume a black clergyman tells the many-sided development and character of the black preacher in America today. Bishop Johnson, a leading personality of the black church, and a biblical scholar, presents the style and content of black preaching, and discusses the roles of black clergy today. The author is presiding bishop of the Christian Methodist Episcopal Church, and holds a Ph.D. from Vanderbilt University.

FULL FACE TO GOD. By Helene Dicken. SPCK. Pp. x, 118. 95p paper. The author is concerned to restore to Christian devotion, personal and corporate, the sense of the wonder and mystery of God. Her belief is that radical theology, with its stress on "involvement," is tending to encourage a "this-worldly" view of prayer. Her theme is that the traditional practice of spirituality, as taught by the great masters of prayer, is not outmoded by the "new theology" but rather remains valid and is the only hope of return to God-centeredness.

PIERCING HEAVEN. Collected by Frederick Ward Kates. Saint Paul's Press, Sandy, Ore. Pp. 41. A small book of short pray-

ers, sayings, and general inspirational quotes from worthies (most known, some unknown) through the ages. A good bedside reader.

QUAKER JOURNALS: Varieties of Religious Experiences Among Friends. By Howard H. Brinton. Pendle Hill. Pp. xiv, 130. \$4.75. "Because Quakerism is primarily a religion based on inner personal experience rather than on creed and ritual," writes Howard Brinton, "the religious autobiography, usually called a 'Journal,' has been the most characteristic form of Quaker writing." The present collage is divided into various topics of concern to Friends, such as Speech, Dress, Manner of Living, Peace Testimony, and so on, and each chapter contains numerous short entries. Howard Brinton is perhaps one of the best-known members of the Society of Friends today.

THE EVANGELICAL RENAISSANCE. By Donald G. Bloesch. Eerdmans. Pp. 165. \$2.95 paper. The author takes a close look at the growth of conservative Protestantism today with special emphasis on the roots and hallmarks of evangelical religion. He points out that just as there is a danger in the hardening of evangelicalism into fundamentalism, so there is a danger in

the dilution of evangelicalism by a fusion with liberalism. He calls for a catholic evangelicalism that allows for the free movement of the Spirit while maintaining continuity with the historic faith of the church, especially that of the Protestant Reformation. This volume is for all interested readers.

THE PEOPLE DYNAMIC: Changing Self and Society Through Growth Groups. By Howard J. Clinebell, Jr. Harper & Row. Pp. x, 176. \$4.95. Here is another book centering on group dynamics, and it will probably be of interest only to people involved in that field. "Growth groups provide an experience in good human ecology." The vision this book communicates is a network of small growth groups, structured according to individual needs, which will be available to anyone who wants to enhance immediate relationships and institutions. "Only then can we be a pro-life people," says the author.

A MAN FOR NOW. By John Beevers. Doubleday. Pp. 192. \$5.95. Subtitled "The Life of Damien de Veuster, Friend of Lepers," this book attempts to recapture the spiritual truths reflected in the life of this priest, who for 16 years administered to the needs of his chosen flock—the lepers on the Hawaiian island of Molokai. Father Damien was, of course, a controversial figure in many ways, setting himself up, in the eyes of many, as a sort of self-proclaimed demi-god. But this biography is a fair one, while at the same time a sympathetic one.

CLASSIFIED

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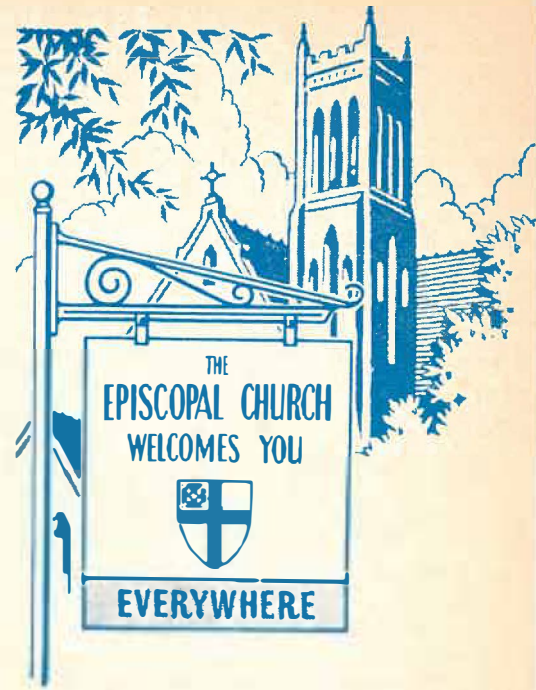
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LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, 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. GEORGE'S 160 U St., N.W.

The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

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

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

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; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

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.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)

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

RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

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

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

ST. STEPHEN'S 19 S. 10th Street

Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

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

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

VICTORIA, TEX.

TRINITY 1501 N. Glass St.

The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

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

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