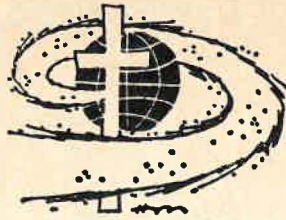


The Young Church



JOHN N. FEABODY

Around



& About

— With the Editor —

SENATOR GOLDWATER recently reported that his mail has changed from strongly anti-Nixon to 2 to 1 in favor of the President. He comments: "The letters backing him aren't love letters. Many say 'I don't trust the President, but he's my President. Support him.'"

Now, don't quit reading this and don't cancel your subscription because you don't like to read politics in your church paper. I'm not talking politics now—just what I consider plain old-fashioned biblical religion and morality and patriotism.

I am a Bible Christian. I can understand Bible Christians or any others who trust the President and feel that he has done nothing badly amiss. I can understand people who are not Bible Christians saying that we should support him even if we don't trust him. But Bible Christians saying that baffle me. I'm not sure what's wrong, or who—they or I. It must be one of these four things: (1) their mentality; (2) their morality; (3) my mentality; (4) my morality. It could well be either 3 or 4, or both. I've been mentally off base and morally off course before and it could happen again. But through the years of my pilgrimage I have tried inwardly to digest the Book, and have tried to master the essentials of Christian moral theology. On the basis of this knowledge, such as it is, I wonder how a Bible Christian can make a case for supporting political leaders whom he does not trust. Some classic confrontations come instantly to mind: Elijah and Ahab, Samuel and Saul, John Baptist and Herod, the Christian martyrs and the Caesars, Pastor Niemoeller and Hitler, Cardinal Mindszenty and the Hungarian Communist dictatorship.

We have a clear duty to obey the civil law and to cooperate with our rulers in all that pertains to social order and the common good, *e.g.*, governmental decrees concerning the energy crisis. That's not in question. What we're talking about is "supporting"—upholding, defending, siding with—an elected official against those who are trying to get at the truth about possible misconduct by him and/or his associates, and saying "Even if they convict him of gross misconduct, he's my President and I want him to stay on the job."

The prophets of Israel were patriots and they refused to support kings whom they could not morally support. All through the Christian era the faithful have considered it their duty to both God

and country to stand against—not for—evil-doers in high places, knowing that righteousness alone exalteth a nation. The idea that one should, or morally may, support a civil ruler whom one does not trust is entirely alien to both the Bible and the Faith as I understand them; but in recent weeks I have been soundly clobbered with it by people who would surely want to be known as Bible Christians.

To repeat: I recognize with real anxiety that the error here may be mine, not theirs, so I am asking for somebody to speak for them to me and to our readers. The question before us is not about Mr. Nixon, really, as to whether or not he ought to be trusted. It's not about his critics. It's not about what his predecessors in the White House have done, or about the comparison between them. If we put the question into the form of a proposition for debate it is this: Resolved, that American Christians who have lost their moral trust in the President should none the less support him regardless of all questions of right and wrong. Those people whom Mr. Goldwater quotes take that view. What we are asking for is a rationale for that view presented by a Bible Christian, drawing his arguments from scripture and from orthodox Christian moral theology (catholic or evangelical or both).

A good honest debate on this subject by American Christians who love both God and country could be immensely valuable. Nobody will be more grateful than I if somebody can pin my ears back in this brotherly engagement. Until that happens, I have to say that I don't think the Bible Christians who support rulers regardless of moral principle are thinking religiously about their politics, as they ought.

Last night I refreshed my memory of what three of my favorite sages had to say about this whole matter of biblical politics and patriotism. Said Thoreau, in his eloquent plea for John Brown: "Ethan Allen and Stark, with whom he may in some respects be compared, were rangers in a lower and less important field. They could bravely face their country's woes,

The Cover

On this week's cover is a sketch by the Very Rev. John N. Peabody, dean of the Cathedral of the Incarnation, Baltimore, Md., of a Spanish altar piece.

but he had the courage to face his country herself when she was in the wrong."

Said Simone Weil: "In the Gospels, there is not the least indication that Christ experienced anything resembling love for Jerusalem and Judea, save only the love which goes wrapped in compassion. He never showed any kind of attachment to his country." (This statement is questionable. Our Lord did have an "attachment" to his nation as God's people Israel. He was a patriot though not a nationalist.)

Said Samuel Johnson: "I love the University of Salamanca; for when the Spaniards were in doubt as to the lawfulness of their conquering America, the University of Salamanca gave it as their opinion that it was not lawful." (No supporting a king they didn't trust for them.)

James Catchick is a lawyer in Grand Rapids, Mich., and an Episcopalian, and was the Democratic opponent of Gerald Ford for the House of Representatives in 1966. Also, he teaches a church school class at Grace Church in Grand Rapids, which is Mr. Ford's parish. The two political opponents are evidently good friends and brothers in Christ. Mr. Catchick was recently quoted (see story in TLC, Dec. 9) as paying a high tribute to Mr. Ford for his Christian attitude in politics. It is gratifying to know that the nation's Vice-President is so highly regarded by one who knows him well and has opposed him at the polls. But one of Mr. Catchick's tributes reveals a strange, and all too common Christology: "I don't mean that Jerry Ford is Christ-like, for he is a man," he said.

Here it is again—and I've been tangled up in it in recent weeks as a result of my suggestion that we need a saint in the White House. It is the prevailing idea in the minds of American Christians, most of them at least, that one cannot be a good politician and a saint, both; one cannot be "Christ-like" and "a man," both.

I know I'm being a fool and I hope it is for Christ's sake. But again I ask: Why not?

"We are separated from one another by an unbridgeable gulf of otherness and strangeness which resists all our attempts to overcome it by means of natural association or emotional or spiritual union. There is no way from one person to another. However loving and sympathetic we try to be, however sound our psychology, however frank and open our behavior, we cannot penetrate the incognito of the other man, for there are no direct relationships, not even between soul and soul. Christ stands between us, and we can only get into touch with our neighbors through him. That is why intercession is the most promising way to reach our neighbors, and corporate prayer, offered in the name of Christ, the purest form of fellowship."

Dietrich Bonhoeffer,
THE COST OF DISCIPLESHIP.

Some Thoughts on Preaching

Albert E. Campion

SEVERAL months ago there appeared in THE LIVING CHURCH an article entitled *What About Sermons Today?* [TLC, Jan. 14]. Well, what about them? Here are some examples of what are passing for sermons:

Attending an eight-in-the-morning service of Holy Communion recently, I found myself one of seven people present. They were all in their upper years. The young priest pranced over to the pulpit and began to preach. His sermon was a beaut! It consisted entirely of sex, sex, sex! He went from abortion to the fetus, to V.D., to contraception, to illicit sex intercourse, to homosexuality, and so on. It was the wrong sermon, in the wrong place, at the wrong time, to the wrong people, and I desperately wanted to tell the young man so, but I restrained myself. What good would it have done? That small church and its rector are still struggling to keep an even keel. With that kind of irrational preaching, what can one expect?

Another Sunday, another church, another sermon. This time the clergyman announced on his outside bulletin board that his sermon topic would be: "Why the Church?" That interested me, and I looked forward to a most interesting and enlightening discourse. What did we get? Well, the good brother started off with Adam, got as far as Enoch and Noah, and then he ran out of time, or steam, or ideas, and we never did find out, "Why the Church?"

Take one more case. Some time ago I had to be absent from my pulpit, and I asked another priest to preach for me. Returning the next week, I inquired as to the previous Sunday's service. I sensed that the replies to my question were not exactly ecstatic, so I asked: "About what did he preach?" Imagine my surprise when I was told, "The Evils of Divorce." Now this would not have been too bad except this was in a nursing home where practically all the guests were in their eighties and nineties, all widows or maiden ladies.

God help us! Whatever are we coming to? It is no wonder that our pews are more and more empty, that we are struggling to "make ends meet" financially, that our numbers are on a constant decline, while other churches, sects, and "store-front" missions are increasing by leaps and bounds.

NEAR where I live is a church of another branch of the body of Christ.

The Rev. Albert E. Campion, a retired priest of the Diocese of New York, makes his home in the Bronx, New York City.

Regardless of the weather, this church always has a large congregation. It is not a large church, yet on one recent Sunday morning there were over 300 people present in the congregation. It is a live-wire church with ceaseless activities, Sunday and weekday, all geared to the Gospel. The pastor preaches the whole gospel of the glorious grace of God and does not apologize for so doing. It is a joy to hear him preach and to worship with his congregation. Here I don't have to listen to diatribes about sex or divorce, but I do listen, with great and growing satisfaction, to the true Word of God, as the pastor preaches the Gospel. No wonder he has a large and growing congregation.

Recently in New York City a minister announced his next Sunday's sermon topic as being: "From Adam's Rib to Woman's Lib." Where, oh where, is the Gospel in all of this? For are we not ordained to preach that Gospel? How far off course many of us have got! And unless we quickly get back on course our church will continue to decline and definitely become a back number.

In the ordering of priests, the bishop exhorts the candidates for this high and holy office "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever. Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood." We are reminded in the bishop's prayer that this office and ministry of priesthood is "appointed for the salvation of mankind." At the consecration of a bishop he is admonished to "seek the lost." It is that that the church seems in danger of forgetting in these dark and difficult days.

The Bible is replete with admonitions that we should preach the Gospel, and to make that the primary and chief obligation of our ministry. The servant is not above his Lord, and we should not try to improve on his way of doing things. We are told that "from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." He appointed the Twelve and charged them: "As ye go, preach, saying, the kingdom of heaven is at hand." In Acts 5:42, we are told that the apostles "ceased not to teach and preach Jesus Christ." To young Timothy, Paul said, "Preach the Word!"

St. Paul was pre-eminently a preacher of salvation, a true preacher of the Gospel of the glorious grace of God as revealed in Jesus Christ, Lord and Saviour. In the 10th chapter of Romans he

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says that his heart's desire is that the people might be saved. He says, "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . Whosoever shall call upon the name of the Lord shall be saved." When the clergy get around to preaching the true word of God instead of fussing with the frills, flounces, and furbelows of economics, sociology, politics, racism, and the like, people will listen, will be convinced and convicted, and will be saved. And the main business of the church is salvation. Without it, all else is vain. We stress baptism and confirmation, and rightly so, but neither baptism nor confirmation ever saved or redeemed a man. Unless there is a personal confrontation of sinner with Saviour, unless a man personally confesses his sin and surrenders himself to the Saviour, all the baptisms and confirmations in the world will be of none effect. The clergy are ordained to be preachers of salvation. It is their business to bring Christ Jesus to people and people to Christ Jesus. We have tried just about everything else; why not now try the Gospel of Salvation through Christ?

"Evangelism" seems to be the lost word of the Episcopal Church.

Is not the chief reason for the church's being to win souls to God through Jesus Christ the Lord? At every service of Holy Communion the celebrant solemnly intones John 3:16, but how many sermons are ever preached on that or similar texts or themes?

I SENSE, especially among our lay people, a yearning for the church to get back to basics, to the real purpose for which it was brought into being by Christ himself. One has only to read some of the letters sent to the church press to sense the truth of this. One writer mourns the "liturgical abandonment of the Ten Commandments" by the church and suggests that there may be a correlation between this and the present state of public affairs. This same correspondent goes on to say: "The Green Book plays down sin and penitence. The harsh words of the Book of Common Prayer are softened so that men may be joyful in church. That they should be—but only after they have confessed their sins—penitent, and been forgiven. Then, and only then, comes the joy of union with Christ in the Eucharist."

In this same journal, several writers applaud the preaching of Billy Graham. I recall that when Dr. Graham was in New York on one of his Madison Square Garden campaigns, I was attending a meeting of Episcopal clergy. The subject of the Graham campaign was brought up

and a young cleric declared, "We must forbid our people attending his meetings!" During this campaign some clergy were criticizing Graham when one spoke up and said: "I like the way Billy Graham is doing it better than the way his critics are not doing it." The truth is, if the church were true to her Lord and doing his command, we should have no need of the Grahams, Sundays, Smiths, Greens, or any other of the evangelists who are but picking up the broken lives all around them, most of whom are already church members but have never become aware of their need for a personal relationship with God. If the church were on the job, doing her primary task of winning people to God by Christ, there would be no need of evangelistic campaigns as every service of the church would be truly evangelistic.

Everybody is talking about the mess our world is in. Do we not see that we cannot have a redeemed society until we have a redeemed humanity? And a redeemed church is needed. Let our clergy spend more time in prayer, meditation, and sermon preparation than they do running to committee meetings and the like. Let us consider well the words of St. Paul as recorded in his Epistle to the Romans: "As the scripture says, everyone who calls upon the name of the Lord will be saved. But how can they call on him, if they have not believed? And how can they believe, if they have not heard the message? And how can they hear, if the message is not proclaimed? . . . As the scripture says, how wonderful is the coming of those who bring good news! . . . faith comes from hearing the message, and the message comes through preaching Christ."

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The Living Church

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Letters to the Editor

TLC and the President

Lay off the President! Don't be among the pack of wolves who are persecuting him. He has *not* lost the ability to govern, and he is doing better than anyone I know of who is under continual persecution. If the energy and time which has been wasted in persecuting the President had been used in trying to solve the nation's real problems, we'd all be a lot better off.

We pray for the President every morning and evening at Morning and Evening Prayer. Many of us have more confidence in him than we have in the critics who are plaguing him.

(The Rev.) ROY PETTWAY
Rector of the Church of Our Saviour
Atlanta, Ga.

I see that some of your readers are getting on to you about your editorial discussion of the moral aspects of Nixonian government. There are others of us, you may be sure, who welcome your courage, candor, and effort to help us to think about this terrible national crisis as Christians who are also citizens.

When people suggest that you are "preaching politics instead of religion" they seem to confuse the pulpit with the press. If my rector were to stand in the pulpit and try to impose his partisan political views on me I should resent it very much. But if he writes a letter to the newspaper or takes part in the work of the political party of his choosing I say more power to him—he's functioning there as a citizen who cares for his society, as a Christian should. If you as a clergyman present your views on Watergate on Sunday morning from the pulpit I think you are misusing your position. But *THE LIVING CHURCH* as I understand it is an organ of Christian news and views in which free discussion of issues from all points of view is carried on. That's why I enjoy it and find it so stimulating. And I don't know of any other publication of any kind that is so thoroughly hospitable to dissenting and opposing views.

As for this notion that the church press should not concern itself with political matters, I would suggest that most of us are governed by our own prejudices more than we may realize in our thinking about this. The people who don't want you to discuss the Nixon case probably thought it perfectly in order for you to discuss the Ellsberg case in the way you did. As I recall, you called Ellsberg a thief and the newspapers who published his material purveyors of stolen property. What's the old saying about the difference it makes whose ox is gored?

Sometimes you make me mad. That's when you gore my ox. But you've got me hooked, bless you.

CLARICE WENTWORTH
Baltimore, Md.

What Energy Crisis?

In the face of the energy crisis and shortage of electrical power, isn't it superb to

recall, at Christmas, that in Jesus, God sent us the good news that his energy of love is abundant and prayer-power inexhaustible?

(The Rev.) J. MOULTON THOMAS
West Hartford, Conn.

Voting by Orders

I disagree with your editorial positions more often than not, but on this occasion I wish to applaud your stand as expressed in "'One Man One Vote': Gospel?" [TLC, Nov. 25]. Perhaps in secular government majority rule may approach more nearly to fairness than other procedures, although even here it does cause real problems for minorities. Be that as it may, what is true or unavoidable in the affairs of the world is not always applicable to the church. Especially in church affairs my somewhat radical stance has led me to the firm conclusion that the majority is usually *wrong*, for the majority at any given moment consists of those whose commitment to the reality of God in action is, at best, minimal; it is never more than a minority who truly seek the Spirit of God with full intent to follow him. If the self-seeking majority is allowed to prevail consistently, the tendency is to frustrate the workings of the Spirit. This is not to say, however, that any given minority is any more likely to be right simply because it is a minority. The church is always filled with minorities who stand in opposition to each other, and it is thus obvious that most minorities will likewise be in error.

So it becomes clear that of ourselves we cannot govern the church as God would have it governed; if we were left to ourselves our performance would make it better to close up shop than to struggle on fruitlessly. Only through the guidance of the Spirit can truth emerge, and his guidance alone can make it possible for the church to survive at all, let alone to fulfill its God-given mission. I firmly believe that this guidance is not assured by majority vote, nor by the will of a powerful minority, but that it will usually be manifest in a true consensus of Christians. If such consensus cannot be obtained it is better not to act at all (as an official body—I emphatically do not wish to exclude individual acts of conscience), and to wait until such a consensus can be achieved, and with it the increased probability that this is the will of God.

Rule by consensus is the established procedure of our Quaker brothers and sisters. Within their fellowship *nothing* is done on an official level without at least the consent of every member present, and every member has the right to be present at all deliberations. When, as frequently happens, consensus is not achieved, it becomes the duty of each member to spend time in silent communion with God, thinking out the problem. Thus changes come slowly, but when they do come they have been thought out thoroughly, and in any atmosphere of prayer. Actually, change is not hampered as much as might be expected, since the requirement of individual thought and meditation assures that an issue brought up by a single maverick will be considered and may be accepted in

due time. For instance, the issue of whether Friends should own slaves was persistently raised by one solitary voice over a period of many years, with the result that Friends became the first religious body in America to say "No" to this evil, and that without internal dissension as the decision was unanimous.

It would, of course, be unrealistic for me to suggest that we adopt the Quaker pattern today. We Episcopalians simply do not have the background in introspective prayer which it requires. But I do feel very strongly that we must move in this direction, beginning, obviously, on a local level where real depth can be nurtured. Meanwhile, I believe that any step taken in the direction of pure majority rule is a distinct step backward, a step which would inevitably lessen the effectiveness of our Christian witness.

Having said all this, let me get down to the concrete matter of our form of representation at General Convention. I do not like any of the proposals for change that I have heard; all of them tend to reduce the power of important minorities to preserve a situation with which they can live. If we allow passage of all measures by a simple majority of the deputies, as many have proposed, we produce an intolerable situation: it becomes quite possible for changes to be made which are totally unacceptable to almost half of the church. Is this an expression of Christian unity? If we decide that a divided deputation be counted as one-half vote for each side, as even more seem to desire, we produce an illogical situation. This proposal continues to recognize the principle of the diocese as the voting unit (which seems to me a highly appropriate principle for an Episcopal church), but allows measures to be passed when a *majority* of dioceses are either in opposition or undecided. Is this democracy?

Our system of voting by orders normally requires a greater degree of consensus than most other systems and therefore should be kept, but there is one potential problem which needs to be remedied. It seems to have escaped the notice of all advocates for either side that it is possible (though highly unlikely) for a vote by orders to be carried by a fairly small *minority* of the deputies, if affirmative votes are properly distributed. The minimum needed for passage is three votes out of four in just one more than half of the deputations, which figures out to just three votes over three-eighths of the deputies in that order. Something needs to be done before we end up having some controversial measure passed over the objections of almost five-eighths of the convention. This would cause schism. I advocate that a clause be added to the end of the provisions for a vote by orders to the effect that, when other conditions for passage are met, the measure will pass "provided that a majority of deputies present have voted in the affirmative."

ED PACHT
Lay Reader at St. David's Church
Salem, N.H.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

The Living Church

December 30, 1973
Christmas I

For 95 Years,
Its Worship, Witness, and Welfare

ANGLICAN-ROMAN CATHOLIC RELATIONS

Scholars Reach Basic Agreement on Two Issues

In a major statement expressing "basic agreement" on doctrinal matters of ministry and ordination that have been a "source of controversy between us," the joint Anglican-Roman Catholic International Commission (ARCIC) declared that it was offering "a positive contribution to the reconciliation of our churches and their ministries."

Authorization for the publication of the statement was given earlier by the Archbishop of Canterbury and the Pope [TLC, Dec. 16].

The statement, which represents the consensus of the commission members "on essential matters where it considers that doctrine admits no divergence," noted that general areas of agreement outlined and reaffirmed included the "Ministry in the Life of the Church," "The Ordained Ministry," and "Vocation and Ordination."

The statement made it clear that neither "the wide-ranging problems of authority . . . nor the question of primacy" were confronted in the agreement.

"We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one communion we desire," the statement explained, "and the commission is now turning to the examination of the issues involved."

While both Dr. Michael Ramsey and Pope Paul have approved the statement for publication, it remains only a statement of the commission.

The task of the group has been to see whether it is possible to "find a way of advancing together beyond doctrinal disagreements of the past" towards "the unity we seek." Its work has been carried out in the context of increasing Anglican-Roman Catholic cooperation in various parts of the world.

There are now 14 national ARC working groups, commissions, or study groups including those in Australia, Belgium, Canada, East Africa, England, France, Japan, and New Guinea.

Ministry in the Church

In the section on ministry in the life of the church, the statement affirmed that "all Christian ministry, whose purpose is always to build up the community," takes its shape from "the life and self-offering of Christ. . . ."

Calling the early ministry of the Apostles significant for the churches of all ages, the statement said it had two features: a special relationship with the historical Christ, and a "commission from him to the church and the world." The statement said the ministry is the continuation of the Apostles' task to make the church "the community of reconciliation."

Treating the various offices or ministries portrayed in the New Testament, the statement noted that the emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter, this threefold structure became universal in the church.

The Ordained Ministry

The goal of the ordained ministry, the statement said, is to "serve this priesthood of all the faithful." The ordained ministry also "requires a focus of leadership and unity," which the Holy Spirit provides in the ordination.

"An essential element in the ordained ministry is its responsibility for 'oversight.' This . . . involves fidelity to the apostolic faith, its embodiment in the life of the church today, and its transmission to the church of tomorrow," the statement observed.

Linking "oversight" with preaching the Word of God and with beliefs and lives that "endorse the Gospel," the statement said "in all these ways a ministerial vocation implies a responsibility for the Word of God supported by constant prayers."

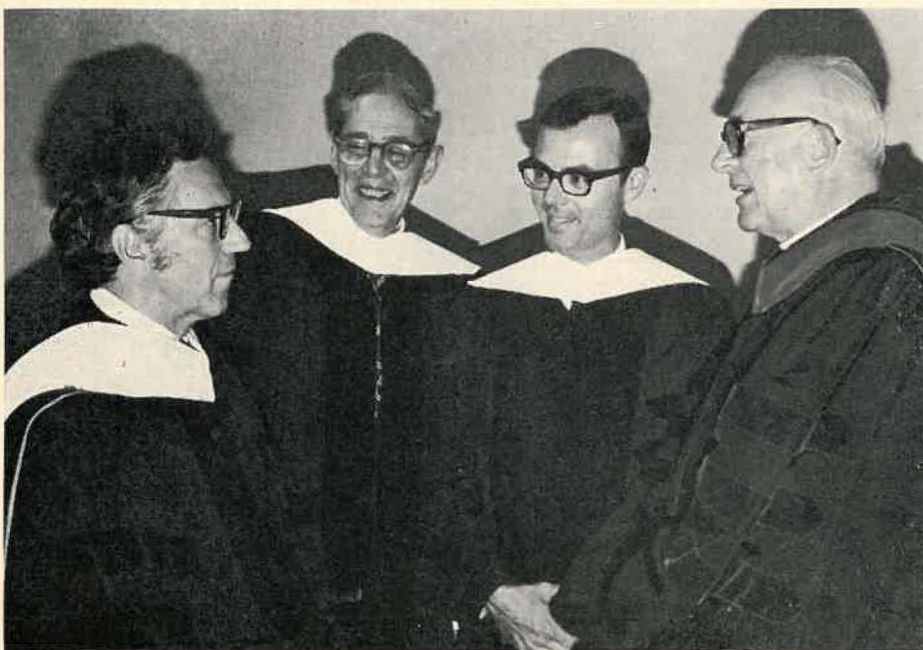
The section also stressed that "the part of ministers in the celebration of the sacraments is one with their responsibility for ministry of the Word." Specifically emphasized was the role of the minister in presiding at the Eucharist, the memorial of reconciliation, and nourishment of church life.

The statement also expressed the consensus that priestly ministry "is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit."

Vocation and Ordination

In the section on vocation and ordination, the statement said "ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches" and is "therefore an expression of the continuing apostolicity and catholicity of the whole church.

"Not only is their vocation from Christ but their qualification for exercising such



CONVOCAATION AT ETS — Ky.

At the Advent Convocation of the Episcopal Theological Seminary in Kentucky, honorary degrees were presented to (l to r) Drs. Walter Sullivan, John Aden, and Harold Weatherby, founding members of the Society for the Preservation of the Book of Common Prayer and professors on the faculty of Vanderbilt University; and to Canon A. J. du Bois, who retired recently as executive director of the American Church Union and is now president of the ACU.

a ministry is the gift of the Spirit. . .," the statement added. It noted that "the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches."

Describing the procedure of ordination of bishops and its significance, the statement said "the communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained by the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession," it added.

Finally, the statement affirmed that "issues raised by the judgment of the Roman Catholic Church on Anglican orders" have been "put in a new context." It went on to state that "agreement on the nature of ministry is prior to the consideration of the mutual recognition of ministries."

"Positive Contributions" Made

Noting that the ARCIC will go on to treat the problems of authority and papal primacy, the statement said "nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and their ministries."

ENGLAND

House Studies Bill on Sex Discrimination

The Church of England's position on the ordination of women to the priesthood was defended by the Rt. Rev. Gerald Ellison, Bishop of London, during a House of Lords' debate on sex discrimination.

Debate was initiated by a Labor Party peer, Lord Royle, on a White Paper, or government document, entitled, "Equal Opportunities for Men and Women," which contains proposals for legislation made by a special committee.

The clergy and members of the Armed Forces are specifically excluded from the proposed legislation.

Dr. Ellison claimed that the Anglican Church has a good record of non-discrimination in the schools, and also in its training colleges for teachers of which 23 of 27 are co-educational. In the General Synod, he said, women are taking their place in the chair and presiding over debates. One of the most important offices, the Third Church Estates Commissioner, is held by a woman.

"In that respect there is no discrimination at all," he said. "Nor is there any discrimination within a very large area of the work of the ministry of the Church of England. We have a number of women workers, a number of deaconesses, and a number of women who are now lay readers."

The bishop continued: "But it still remains that, for the Church of England, we have not yet come round to accepting the possibility of the ordination of women to the priesthood. I am grateful, therefore, for the White Paper making the exceptive clause for what it refers to as the clergy."

Dr. Ellison said that, while he had assured Lord Royle that the Church of England is giving the question of women's ordination very careful consideration, there are "other matters involved. The mills of God grind rather more slowly than some of us would like," he commented.

He also said that while there is the difficult question of the relationship of the church, in its widest aspect, to the state, there are many churches which would have varying attitudes towards the ordination of women.

"Whatever they wanted to do, they would, with the Church of England, fight to the death about being told to do it by the state," he said,

"My second reason for gratitude for this exception is that this matter also touches very tender consciences; they may be prejudiced and the prejudices may be wrong, but they may also be theological and therefore we ought to be careful in approaching this matter.

"Remember that the term 'clergy' as used in this report, applies not only to Christian ministers but also to rabbis of the Jewish faith, and in this country, where we are becoming so pluralistic in so many ways, it would apply to those of the Mohammedan faith, or indeed the Hindus, and so on.

"We should, therefore, be touching very dangerous and delicate ground. I am sure that in this matter it is wise to provide an exception, looking to the churches and the religious bodies concerned to be sensitive to the way in which thought is going."

Lord Soper, the great Methodist preacher who also sits in the House of Lords, said he did not want to pretend that Methodists are very much better than the Anglicans, but they have gone some distance to solve the problem of discrimination against women.

"I am very happy to agree with the Bishop of London that the situation is being improved, and that one by one the churches are coming to recognize that this is an impertinence and indeed a blasphemy," he declared.

SAN DIEGO

New Diocese, New Bishop-Elect

At the primary convention of the new Diocese of San Diego, the Rev. Robert Munro Wolterstorff, 59, accepted election to become the first bishop of the diocese.

Meeting at St. Paul's Parish, San Diego,

58 clergy and 116 laymen cast six ballots before choosing Fr. Wolterstorff over 11 other nominees.

The bishop-elect has been rector of St. James-by-the-Sea, La Jolla, Calif., since 1957. He went there in 1955 as associate rector.

He was named deacon in charge of the Church of the Messiah, St. Paul, Minn., in 1941, and became rector of the parish in 1941, after his ordination to the priesthood. While in the Twin Cities' area, he was also chaplain of Breck School for several years and chaplain at Macalester College.

Presiding at the convention was the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. Preacher at the opening service was the Rt. Rev. Robert C. Rusack, Bishop Coadjutor of Los Angeles.

Also attending was the Rt. Rev. Robert B. Gooden, 99, retired Suffragan Bishop of Los Angeles.

Other actions taken by convention were principally concerned with organization and the adopting of resolutions. A 1974 budget of \$224,340 was also adopted.

Bp. Bloy was honored for his quarter-century in the episcopate.

ORTHODOX

NCC, WCC Membership to Be Re-evaluated

The Orthodox Church in America (OCA) has called for a national effort to "cultivate freedom and responsibility, honesty and love as means of overcoming the erosion of moral ideals in America."

Bishops, other clergy, and laity taking part in the third All American Council said moral erosion has resulted in violence, crime, drug abuse, and contempt for the dignity of human life in such areas as abortion and racism. The statement spoke against "sexual and behavioral permissiveness and corruption on all levels of national life."

The 15-member Synod of Bishops, headed by Metropolitan Ireney, reiterated Orthodox opposition to the ordination of women. It also declared that it is "ultimately impossible to be simultaneously a Mason and an Orthodox Christian." The synod decided to study and re-evaluate the church's membership in the World and National Councils of Churches.

In a press interview, the Rev. Alexander Schmemmann, dean of St. Vladimir's Theological Seminary, Tuckahoe, N.Y., discussed the decision to study membership in the two ecumenical councils. "We do not agree," he said, "with some of their attitudes on today's issues."

There is an often-voiced concern that the World and National Councils have placed too much recent emphasis on political and social challenges.

"The only real task of the ecumenical

NEWS in BRIEF

■ Renovation of the great organ in the National Cathedral, Washington, D.C., will include a memorial to the late Dr. Leo Sowerby, organist, composer, and a Pulitzer Prize winner. The revoicing of the massive instrument is to be completed by Christmas 1975, at which time, the cathedral nave is also scheduled for completion. The Sowerby Memorial will be an extension of the swell division to be installed in the south triforium of the choir near the crossing. Dr. Paul Callaway, organist and choirmaster at the cathedral, is chairman of a committee of church musicians endorsing the \$30,000 Sowerby memorial fund.

■ The mother parish of the Diocese of Minnesota, Christ Church, St. Paul, has been deconsecrated by the Rt. Rev. Philip F. McNairy as the building is being razed to make way for a freeway. The structure was erected in 1931 from stones used to

construct the first Christ Church in 1861. Artifacts in the cornerstone dating from both periods will be placed in the new church building's new cornerstone at its new location, along with 1973 materials. The parish had its beginnings in 1840, when Chap. Ezekiel Gear, who was stationed at Fort Snelling, held his first service in what is now St. Paul. The Rev. Lyle M. MacRostie has been rector of Christ Church since 1965.

■ *The Houston Chronicle* has printed some ways in which churches can respond to the energy crisis, such as forming car pools for church services (and for work, too); where possible, members should walk to services; consolidating or dovetailing services; buying gas-saving cars for their clergy; lowering their own thermostats; and sponsoring talks about biblical stewardship of the earth including wise use of natural resources.

movement is to seek Christian unity," Fr. Schmemmann stated. "We believe that stands on social issues of the day should be personal choices of our members—not stands taken by the church itself."

On the matter of women's role in the church, two bishops agreed that the church foresees no relaxing of its rules that prohibit women from being priests or delegates to the council.

"God came in the form of a man, and that is how we see the reason for what we believe," said Bishop Dimitri of the New England-Hartford diocese.

Bishop Theodosius of Pittsburgh said women are allowed to be delegates to diocesan council meetings "if the bishop feels the need."

Neither prelate saw the likelihood of opening the All American Council to women delegates. They also saw few problems arising in relation to young people.

"Reaching an age of doubt is as normal as being young, and I was as great a doubter as anyone during my college years," said Bishop Dimitri, explaining that youth are not abandoning the Orthodox Church in America.

He added that the problem of losing Orthodox youth was greater in earlier years than today. "That was when nearly every language except English was spoken, and many of the young people did not speak their ancestors' languages," he said.

EPISCOPATE

Bp. Gray Dies

The retired Bishop of Connecticut, the Rt. Rev. Walter Henry Gray, died Dec. 4.

Bp. Gray, 75, retired in April 1969,

after more than 40 years in the active ministry of the Episcopal Church. Ordained to the priesthood in 1929, he was consecrated Suffragan Bishop of Connecticut in 1940, elected coadjutor in 1945, and became diocesan in 1951. He was named Bishop Emeritus in 1969.

He had received honorary degrees from numerous universities and seminaries. He had served as chairman of the House of Bishops Prayer Book Committee, secretary of the 1954 Anglican Congress, chairman of the commission on overseas missions for the Executive Council, and chairman of the 150th anniversary commission for the Domestic and Foreign Missionary Society.

The bishop is survived by his widow, Virginia, and two children, Mrs. Joseph T. Cabannis, Jr., and Dr. Parke H. Gray, four grandchildren, and one sister.

Services according to the 1928 Book of Common Prayer were held in Christ Church Cathedral, Hartford. Cremation followed.

VERMONT

Coadjutor Elected

The Very Rev. Robert S. Kerr, dean of St. Paul's Cathedral, Burlington, Vt., since 1966, was elected Bishop Coadjutor of Vermont at a special convention held in Burlington.

Of the ten nominees, the name of the Rev. Robert Terwilliger, Ph.D., director of Trinity Institute, New York City, provided close competition to Dean Kerr's candidacy.

Dean Kerr led in the clerical order of each ballot taken but did not receive enough votes to elect until the fourth ballot. He also led in the lay order of the first ballot.

Dr. Terwilliger led the voting in the lay order on the second and third ballots and tied in the fourth with Dean Kerr. The dean received a concurrent majority on the fifth ballot.

The Bishop of Vermont, the Rt. Rev. Harvey D. Butterfield, reminded delegates that they were to elect as coadjutor, one "who will be the most responsive to God's will in this time and place."

After the fifth ballot, the Rev. Richard Pugliese moved that the convention make the vote unanimous. Bp. Butterfield ruled him out of order, remarking that the vote had not been unanimous.

The Rev. Halsey Howe then offered a resolution of support for the bishop coadjutor-elect. This was passed.

ANGLICAN COMMUNION

Bishop Believes Some WCC Grants Should Be Stopped

The World Council of Churches should stop providing grants to liberation movements in Africa, said the Rt. Rev. Stanley M. Wood, Bishop of Matabeland, during a recent visit in Toronto.

Bp. Wood, who has worked in Africa for 28 years, said he believes the situation in white-ruled Rhodesia where his diocese is located, should be changed by evolution, not revolution.

"The church has often taken a stand against injustices against blacks," the bishop said, adding that the church's task in Rhodesia is to attempt a reconciliation, not to take sides politically.

"It is hard for a bishop to get into politics since he is a spiritual leader to people in both sides," he said. "We have a small white minority, powerful and wealthy, living with a large, relatively poor, black majority. This is a microcosm of the world. Solve Rhodesia's problem and you solve the world's," he declared.

Critics of the World Council's Program to Combat Racism have claimed that African liberation groups are using part of the money to wage guerrilla warfare against minority white governments. Although he admits the Rhodesian situation has reached an impasse, Bp. Wood said that no responsible church leader views violence as justifiable at the present time.

About 250,000 whites rule the 5.5 million blacks in Rhodesia. The bishop said that at the present rate of growth, the black population will double within 15 years, while the white population is expected to remain constant.

The Living Church Development Program

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The Living Church

A FEW WORDS FOR ALAN WATTS

By JOHN P. BLACK

IT is doubtful that there will be too much shedding of tears in Christendom over the recent death of Alan Watts. He was, to put it mildly, one of the most pungent critics of the church. Many dismiss him as one of the numerous cranks whom Christianity produces on occasions. Others look at his writings as testimonies to personal bitterness and sour grapes veiled in witty and humorous Oriental philosophical thought. Others would say he has no thought at all. Some say he was just perfectly weird, and Watts even admitted that himself. A few of his critics viewed him as a colorful and zesty whip chastising the religious institutions that have taken themselves only too seriously for so long. The many kinds of sentiments this man generated only proclaim the varied and sundry ways he influenced other persons who came in contact with him, either personally, or through his lectures, or through his many writings.

ALAN W. WATTS was a priest of the church, a deposed one as well as a departed one, but nevertheless a priest. He was also a rather unorthodox philosopher who gaped in awe at things most normal people take for granted. He was also one of the many channels by which eastern religion and thought became known and appreciated in the western world. And although he would be the last one to admit it, he might be considered, with a very generous stretch of the imagination, something of a theologian—of sorts!

He loved the Anglican Church, at least the Anglo-Catholic side of it. He was also an unofficial voice for hippydom which he admired with similar gusto. He was a prominent lecturer on philosophy and religion, a prolific writer on the same subjects, and a self-proclaimed gourmet—not only of the best food and wine but I suppose of the best hallucinogenic mushrooms the world has to offer as well. He enjoyed playing the role of the eccentric and did his everloving best to convince you that he was one. He was also somewhat contradictory because, over and over again, his message exhorted you

to give up every quest for personality and selfhood; yet one could not help but feel that here was a supreme egoist.

Whether he was or not wasn't the issue: He impressed you that way. Watts would convince you, in a very clever manner of course, that his opponents were in error and he was merely pointing out the obvious. And to prove his serious intention he would inform you in no uncertain terms that he was never out to score another point for his team. He would lead you on a tour through the world of religion, pointing out with relish all the nonsense of churchiness, the abysmally confused state of theology, the never-ending talk of the churches, and after the tour he would convince you that in spite of such criticisms, religion is, when you really get down to it, a good thing. We are all religious; we just have to be awakened to it, for deep, really deep down, Watts would tell us, we're God—not in the deplorably naked sense of that word, or in the way it is so misunderstood—but that we are God, we really are, and it's about time we realized the truth.

He was an expert with words, colorful words vested in absolutely beautiful images and symbols of which he was a master. He was a *peritus* in reconciling opposites and he never failed to remind Christianity that it is a faith which ultimately reconciled every opposite through Jesus Christ.

He promoted mysticism at the expense of morality, and although he was a priest (how could he ever let you forget it), he also claimed to be a shaman, for the priest only follows tradition, the shaman invents it! So the man we are talking about is a deposed priest-philosopher, a theologian who loathed theology, a mystic, a *bon vivant*, an ex-Anglican Zen Buddhist, an intellectual hippy-critic-cynic-master of farce, a wise man-wizard whose academy was a houseboat at Sausalito and who wrote for *Playboy* at least once a year.

He enjoyed poking fun at the penguins in Canterbury Cathedral and described Billy Graham as a Buddha getting himself into such a horrible state of consciousness that it will be all the more wonderful when he wakes up. Nobody in the world of religion escaped his verbal whip, and as for religion itself, one could only say he was obsessed by it. Everything Watts ever said or wrote always found its way back to religion. Whatever the subject—

food or work or sex or fun or suffering or war or politics or anything else—ultimately whatever he had to say was said through the language of religion, not through the authority of traditional or official theology, but through Alan W. Watts. Everything he lived for reflected a profound love and respect for this absolutely fascinating “what-do-you-call-it-thing” we call religion.

Although I have in my library the complete works of Alan Watts, including his article in the December issue of *Playboy*, I am sorry to say that I never had the opportunity of meeting him. I wrote him once, a long time ago, disagreeing with a statement he made about the last part of the liturgical year, but he never bothered to answer. Yet in all honesty, this man has perhaps exerted more influence upon me as a parish priest than any other person. He taught me more about the church, the liturgy, the sacraments, even the Bible, than I ever learned (I'm sorry to say) in seminary. He taught me to love the liturgy in the fullest sense of the word, and he taught me the nature of the priesthood and the duty of priestcraft. Of course I wholeheartedly disagree with many of his ideas, such as not trying to change the world, or bettering the world “in our own way,” or his apparent disregard for morality, or his assumption that “I” am really God in disguise playing tricks on myself. But if we can dismiss for a moment his attempts to Hinduize and Buddhize Christianity, if we can ignore some of his crank ideas and weird philosophies, we may be able to see beneath the surface of it all and learn something profound from this man concerning the church and the priesthood.

ALTHOUGH Alan Watts was one of the bad-boys of the Episcopal Church and a sacerdotal dropout, never for a moment did he not think of himself as a priest. I have no right to say this, but from all one can gather in his writings, the saddest day in his life was the day he was deposed. Perhaps it was a most necessary step in his own life, and certainly it was necessary for the safety of the church. But in all his writing one finds his fascination with the priesthood, its meaning in both mystical and practical terms, and its realization which is manifested in that negative appellation of priestcraft.

Years ago, and I suppose it's still so,

The Rev. John P. Black is vicar of the Church of the Holy Cross in Acapulco, Mexico.

His works for good or ill live after him. In spite of being out of the church, he will no doubt have some effect on it . . . in terms of priesthood and priestcraft.

those in seminary who were concerned with the duties of the priest were labeled spikes or sacristy rats. I used to laugh at those who would spend hours debating minute points of ceremonial. But after 12 years with brother priest Watts, I believe that the most important role of the priesthood is priestcraft. I know some of the arguments against such a position, but I can only say that the priest who comes to a dying soul dressed in his liturgical vestments, bringing his holy oils and the reserved sacrament, and knowing how to administer holy unction with dignity and compassion, has a far better chance of comforting the soul *in extremis* than those clergy who answer crises with clinical training or psycho-analytical gimmickry.

I do not want to start a churchmanship battle, but one can hardly do otherwise if one is convinced that Watts is correct. Clean churches are nicer than dirty churches. And churches with candles, flowers, bells, incense, icons, statues, stained-glass windows, colorful cloths and vestments just seem to say more than churches that are cold and empty testimonies to death and the grave, where the "moment" or event is the man in black

ascending the pulpit or the congregation singing an emotional or pietistic hymn.

But enter a church where priestcraft is taken seriously, where the liturgy is dignified but never stiff or mechanical: incense rises to the vaulted roof, flickers of candles gleam like the stars in heaven, images or icons of saints and martyrs, prophets and apostles, men of every generation who have looked to God in hope bear witness to the coming mystery. The priest utters the sacred words, the bells ring, and the company of the faithful bow in adoration as the injunction of Jesus Christ becomes a living reality. Surely this is the ultimate event, the beginning and ending of history. Here is the eschatological moment. Those who laugh at priestcraft or ignore it can only talk about the moment. Those priests who take it quite seriously not only live the moment but bring us all into the presence of God.

Fr. Watts taught me to appreciate beauty in the church, beauty which can be found in the poorest of settings. I remember a funeral in an indescribably depressing hut, in an arid land. The flower vases were old chili cans, but the funeral was dignified and beautiful. It was priestcraft that made the difference.

Watts taught me much of what I was never able to learn in seminary. St. Mark's and St. Clement's in Philadelphia told me how. Watts at a later date told me why. And some Russian spirituality, a little Benedictine piety here and there, some Hasidic Judaism, and even a little Zen for zest, made a more savory liturgical soup!

Although I never met Alan Watts, yet in a strange way I feel I knew him. Right here in Acapulco I met the bishop who ordained and deposed him. I met and spoke with a few of his contemporaries in seminary and with quite a number of his fellow clergy from Chicago. I had occasion to talk with numerous lay people who knew him in his different phases all the way from Sausalito to Mont Tamalpais to Kyoto. Their opinions were varied. Watts was, to be sure, sort of odd, a little weird, and doing his own "religious thing." But, to my surprise, no one described him as pompous, condescending, or egotistical.

His works for good or ill live after him. In spite of being out of the church, he will no doubt have some effect on it, especially in terms of the priesthood and the priestcraft that goes with it. Alan Watts may be viewed as another bit of spice in the already existing pot of Christian stew. Some people like to compare the church to a treasure chest, and it is just that. But I prefer to look at the church as a delicious pot of stew or soup slowly cooking away with something new going into it in every age. It's always a surprise how it's going to taste. It may be that Fr. Watts (and he is a priest forever, is he not?) will bring us to a greater love and appreciation of what is right there in our own tureen, and share with us the delight of tasting a rare feast.

Editor's note: The author of this warm but justified appreciation of the late Alan Watts, who died in his sleep one night last November, knew Alan only through his writings. I knew him well as a friend and brother priest at a time back in the 1940s when we were student chaplains. It is astonishing to me, reading Fr. Black's testimony, to note how Alan Watts's impact on him was exactly what it had been on me. To me, Alan was, and is, another human demonstration that the Holy Spirit is more catholic even than the Catholic Church. May the Light Perpetual shine upon him. C.E.S.)

Sound and Light

Some impish angel acolytes
Illumine tapers in the skies,
Embellishing the night of nights
And giving sight to human eyes.

From realms beyond the farthest star,
The music makers wend their way.
With chimings tintinnabular,
They haste to greet the breaking day.

Amidst the harmony of spheres,
The pitter-pat of angels' feet,
Ascending to appointed tiers,
Reverberate the rhythmic beat.

The shimmering and gleaming choirs
Resound through heaven's starry vault;
Their cymbals, drums, and golden lyres
Make earth to quake while they exult.

The sounds and light of Christmas morn
Bedeck a crumbling cattle stall
Wherein today a Boy is born
To be the Light and Life of all.

Joseph Wittkofski

EDITORIALS

On Distinguishing Among Prophets

WHY so many Roman Catholics, and others for that matter, have trouble taking the doctrines of Dr. Hans Küng on the subject of authority in the church is understandable enough. But all who read him with openness must feel indebted to him for two gifts in particular: stimulus to the mind, and soundly Christian perspective on many basic terms of reference in religious discourse, such as the distinction between the ministries of the prophet and the pastor.

The following passage from Küng's volume *The Church* (Sheed & Ward) is typical of his discernment and discrimination, and it is hard to imagine a time in the Church Militant on earth when the wisdom it expresses is not needed:

"What becomes of a church in which the *prophets* are silent? What becomes of a church in which there is no one who gives direct expression in words to the promptings of the Spirit . . . a church in which there is no one with a conviction of his calling and responsibility to illuminate the church's path in both present and future in a particular situation? A church in which prophets have to keep silent declines, and becomes a spiritless organization. Outwardly everything may seem all right, things will run smoothly, according to plan and along ordered paths, situations will be weighed up in advance and all unforeseen things will have been allowed for or will simply be left on one side; but inwardly it will be a place where the Spirit can no longer blow when and where he wills, where the Spirit, given the smooth running machinery, is no longer needed and would be at best a disturbing influence, where the ecclesiastical way of life is a way without real life. The pastors of the church who do not want to listen to the church's prophets, who can indeed no longer hear them because in the midst of all their governing they have lost the knack of listening, may indeed quote the prophets of the past, now dangerous no longer, as saints in their sermons, but they will be so certain of possessing the Spirit themselves, that they will boast of him rather than listen to him, and will give out their decrees, their regulations and commands as coming from the Spirit. For all their talk of the Spirit and of service, they will be practising a form of rule in which power has replaced the Spirit, and ruling has replaced listening; their power, subtly 'spiritual' though it may be, is open no less than secular power to being used in an absolutist, totalitarian or even terrorist manner. True, pastors *may* also be prophets; but in Paul's view this is the exception rather than the rule." (*Op.cit.* 433.)

(The Paul referred to in the last sentence above is the apostle, not the pope.)

What Dr. Küng says about the church's need—more especially the pastors' need—to listen to the prophets is unexceptionable and absolutely true. The prophet is, by any adequate definition, the person whom God sends to us to speak to us for God, and so to give him a deaf ear is to give God a deaf ear.

But Dr. Küng leaves unsaid something very important.

Jesus warned us that we must always beware of false prophets; and when Christians think unbiblically about who and what a prophet is they virtually manufacture false prophetism. Indeed it is being mass-produced, in the best American tradition, in the USA today. American churchmen have come all too commonly to confuse prophetism with innovationism. The "prophet" in this misconception is he who tells us that we're in a whole new ball game so that all the rules we played under and skills we played with in the past are as obsolete as the flying wedge in football. Any conviction that the will and commandments of God for his people are not subject to revision by his people is branded by the prophet as *passé* and reactionary. (One "prophet" ingeniously calls it "Currier and Ives religion.")

This perversion flourishes in the Episcopal Church partly because Episcopalians are so generally ignorant of the Bible. If this sometimes miscalled "most biblical church in Christendom" were really so, its members would spot this fraud a mile off. Among the prophets in the Bible one meets a wide diversity of theme, outlook, personality, and style, but there is one fixed constant among them all: a sublime disregard for whether the people to whom the prophet comes regard his message as relevant or innovative or creative or adventurous or constructive or not. Not one among them had anything to say about the need to recognize that new occasions teach new duties or that we must meet people where they really are. (Try to imagine Elijah or John Baptist or Amos fussing about that!)

Dr. Küng assumes that the prophet today is normally in something of an adversary relationship with the church leadership, the pastors and administrators, and this is true. But he also assumes that on issues between them the prophet will normally be progressive, in the sense of innovative, and the establishment will be stand-patters. These roles, however, can be reversed and they often are, at least in America. The church establishment can be liberal and anti-traditional while the prophet sent from God may say to it: "Thus saith the Lord, what you call 'a bold and creative step forward that will bring the church into line with the best modern thought' is an iniquity and an abomination in my sight!"

The test of a true prophet is not whether he is either progressive or traditional but whether (a) he speaks for God and (b) what he says is harmonious and continuous with what the God of the prophets has spoken to his people in times past.

If the church of today can learn to distinguish between true prophets and mere gadflies it will take an enormous stride toward that sanity which comes only from sanctity.

Words Fitly Spoken

THERE was a man here last night—you needn't be afraid that I shall mention his name—who said that his will was given up to God, and who got mad because the omnibus was full and he had to walk a mile to his lodgings.

Dwight L. Moody (1837-1899) in a revival sermon

Book Reviews

THE GOD I DON'T BELIEVE IN. By Juan Arias. Trans. by Paul Barrett. Abbey Press. Pp. 200. \$5.95.

Juan Arias, born in Spain and educated at the Gregorian University in Rome and the Pontifical Biblical Institute, has written a "zinger" of a book which has already had widespread acceptance in Europe. The clarity of his thought ricochets against the walls of his traditional background like a contemporary missile seeking its target. At the end of the book, the walls remain intact, but they are strangely illuminated by the pure poetic expression of this man pointing toward the truth of God for which they have endured to these many years.

Fr. Arias's friend, the late Cardinal Maximos IV, the Eastern Patriarch, once said to him: "The God that many atheists don't believe in is a God I don't believe in either." Those words struck a chord of response in Juan Arias and provided the basis for this heartwarming book.

The God I Don't Believe In is for the man who can no longer discern the reality of the one, true, living God in his life. It is for the dissatisfied atheist. It is for the Christian whose God has become a cardboard imitation. It offers hope to the believer who has lost it, to the young, the poor, the oppressed, and the weak.

Juan Arias identifies and strikes down the corruption of evil men in the church he loves. Yet, he sees the church essentially as an institution of love which will win out by changing the lives of those who would corrupt it. For him, Christ is the church.

One may well think of Fr. Arias as a modern-day Don Quixote who is having a profound effect on thousands of people. It is no wonder that he was recognized as the "most read" journalist in Spain in 1964 and two years later was named the "Man of the Year" for his contributions to religious development in that country. I highly recommend *The God I Don't Believe In* as a cleansing religious experience.

(The Rev.) ROBERT L. HOWELL
St. Chrysostom's, Chicago

◆
DAY BY DAY. By Michael Hollings. Morehouse-Barlow. Pp. 125. \$1.95 paper.

Collected from a series of tape-recorded talks given by Michael Hollings to graduates and undergraduates at the Roman Catholic chaplaincy of Oxford, *Day by Day* grew into this small 125-page paperback edition sub-titled "An Encouragement to Pray." At the time they were given, the talks with question and answer periods emerged as a cyclo-styled off-print which brought requests for publication of the material.

There are eight inter-related chapters building from the simple statement "Why I Pray" through a series of developments to the realization that "God is with you" as expounded in "The Spirit moving among us," which chapter terminates the book but somehow begins a slowly growing appetite for prayer for the reader.

Purposely reading the book day by day and digesting a small portion at a time the correlation and growth of the theme hold more meaning than reading straight through as is so often the case when the material becomes interesting. At first the style is a bit difficult because it is not "folksy" as so many books on prayer have become. The reader feels as if he were in class, but shortly the formality of language becomes familiar and he is now on friendly terms with the author (speaker?). Often while reading the question and answer periods one wants to say aloud, "Yes, but how can I?". Strangely, the answer is found with the turn of the page.

This book is well worth the time spent reading. Perhaps we may hope for more of this same unemotional, straight-forward, common-sense writing in the future.

SUE COOPER

Grace Church, Carlsbad, N.M.

◆
THE INQUISITION. By John O'Brien. Macmillan. Pp. 233. \$6.95.

Dr. John O'Brien, 1973 recipient of the University of Notre Dame's Laetare Medal honoring outstanding American Roman Catholics, has written a popular account of the Inquisition with the purpose of showing "the utter futility of seeking to coerce, through violence and torture, doctrinal deviates into conformity with the official Catholic viewpoint." To obtain this end, the author sought a "frank and honest disclosure" of its inhuman treatment and repeatedly confronted the question: Why did not the highest church and secular officials protest such an institution? The answer, O'Brien suggests, lies in an examination of history. People living in the period of the Inquisition were children of their time and should be seen in the context of medieval society and its attitudes. Today, the author believes, man is living in a changed religious climate in which understanding and love have replaced suspicion and hostility. The book, in fact, is dedicated to Pope John XXIII whose calling of the Second Vatican Council is seen by O'Brien as instrumental in reconciliation among Christians.

Despite these honorable intentions, the result is a somewhat simplistic treatment of a complex subject. Relying mostly on older secondary accounts such as those

of Coulton, Lea, and Montague Summers, his picture offers few new insights. True, the author justly condemns the evils of the Inquisition: the presumption of guilt, forced denunciations, the cloak of secrecy, confessions extorted by psychological pressure as well as torture, long imprisonment awaiting trial, and confiscation of heretic property. But, the book does little more. Part of the problem lies in the difficulty of compressing a 500-year history dealing with such diverse groups as Cathars, Jews, Moriscos, and witchcraft into 200 pages, but one might also question why O'Brien provides in-depth studies of such peripheral victims of the Inquisition as Joan of Arc and Savanarola. In the latter case, the author even admits that the Florentine was really condemned by the Pope in collaboration with his enemies inside the city, rather than by the formal body known as the Inquisition.

There are a number of minor inaccuracies which mar the book for a scholar. No serious historian would describe Spain under Ferdinand and Isabella as a "totalitarian state" (p. 96)—the very term is a misnomer in a pre-modern state with small army, tiny bureaucracy, and slow communication. Moreover, the persecution of Jews and Moriscos was a highly popular act in Spain. O'Brien also implies that the scientist Giordano Bruno was burned as a heretic in 1600 because he claimed that many so-called witches were really sick old women (p. 127). In reality, Bruno faced more serious charges involved with his acceptance of the Copernican system and his pantheistic religious ideas. Finally, O'Brien misspells Gilles de Rais's name ("Rois") and mentions him only in the context of child sacrifice (p. 139), when evidence indicates that this supporter of Joan of Arc was also mixed up with black magic and sexual perversion.

In brief, *The Inquisition*, with its wealth of anecdote, its readable text, and attention getting subtitles ("Incredible Rapacity," "Disturbing Questions," "A Vivid Picture") will only attract the general reader. More disturbing is the publisher's attempt at sensationalism with a dust jacket in scarlet and black advertising: "The Wrath of the Inquisition: Torture, Terror, or Death," and listing various methods—tongue screws, roasting alive, manacles, etc. These instruments, the dust cover assures us, were guaranteed "to wring shrieking agony from every nerve of the victim's body." Fortunately, the author's treatment is more balanced than the tasteless jacket.

DOUGLAS C. BAXTER, Ph.D.
Ohio University

◆
DAVID LIVINGSTONE: His Triumph, Decline, and Fall. By Cecil Northcott. Westminster Press. Pp. 140. \$6.95.

David Livingstone died a hundred years ago, and most people knew only of his triumph. Now that a new interest in

African history has been kindled, we find that once again he is being presented to the world, not merely as a hero, but as one who influenced the destiny of a great continent and its people.

This biography has been written by a man who was for 15 years secretary of the missionary society which sent Livingstone to Africa. He likes to call it a "commentary," pointing out that is an attempt to re-appraise a man who has never been debunked or denigrated. He tells of Livingstone's "Life, purpose, and achievement. . . . If I have laid the accent on failure," he says, "it is because somewhere within that failure lies the essence of his triumph." Cecil Northcott reminds us that essentially, although he offers critical judgment in this book, Livingstone remains for him a great and unique person. He attempts to find his true place in the African story with sentimentality thrust aside. There is almost a ruthless, even harsh insistence on what the author believes to be the truth. Livingstone is seen as a forerunner of modern Africa.

David Livingstone: His Triumph, Decline, and Fall is not for those who are looking for continuous pleasant reading. In one chapter, called "Sizing up the Doctor," for instance, statements are given by the various members of his expeditions. Some of these are laudatory, some painful. There will be those who are disappointed because Livingstone ceased being a missionary and gave himself completely to what he believed to be his vocation—that of an explorer and geographer. Maps are provided, and some people may want to read this as an exciting and true adventure story. There will be others who will become engrossed in the study of the man. Many will comment on the sufferings of his family: his five children were sent home to England and were not able to experience family life in a normal way. His wife died on the Zambesi, after much hardship, and from that time Livingstone set his face toward his great aim, the discovery of the source of the River Nile, which he never found. "Had I known all the hunger, hardship, toil, and time required," he said of this, "I might have preferred a strait-jacket to undertaking the task." Livingstone himself never gave up hope of making this discovery, and it is recorded that only days before his death he was still asking the natives about the location of the Nile fountains. He was the first European to cross Africa at the dangerous central portion, and the first to map the malaria-ridden drainage system of the Zambesi and Lake Nyasa.

Many think that Livingstone's observation of the horrors of internal slave traffic, and his publicizing of this tragedy was his greatest achievement. He hastened the destruction of the crucial slave market at Zanzibar. He certainly had a tremendous respect and affection for the African people and treated them with infinite patience

and courtesy. They in turn nursed and fed him during his increasingly long periods of ill-health. When he died two of his black friends made an incredible journey across Africa with his body, bringing it all the way to London, where it was buried in Westminster Abbey.

There is much speculation as to the source of his indomitable will, his survival of disease and hardship, his constant severity with himself. "Pitted against Africa," writes Dr. Northcott, "he displayed a demonic energy in exposing its inner heart and in righting its wrongs. . . . He never lost control even in his worst moments. He was conscious of his purpose, aware of the divine hand that was shaping his destiny."

It is necessary to read the whole book, savor the quality of the extracts from Livingstone's journals, attempt to see the whole picture. If this is done, what emerges in the reality of the struggle is authentic greatness.

DORA P. CHAPLIN, D.D.
The General Seminary (ret.)

KENYATTA. By **Jeremy Murray-Brown.** E. P. Dutton & Co. Pp. 445. \$12.50.

Despite the author's modest claim in the foreword of this book that it is not an official biography, it is as yet the only authoritative biography of a famous man, *Kenyatta*, now president of Kenya, who has won for himself a firm place in the history of emergent Africa.

The clash of two great forces of history—British Imperialism and African Nationalism—is the underlying theme of this book, but Jeremy Murray-Brown rightly feels that it is too early to judge the outcome.

Against the background of the tribal customs, legends that were part of the oral tradition of the Kikuyu people, the organization of their society which was based on kinship, age-grades, and worship to form a corporate existence, the author tells the story of Kenyatta's early life which began about the time the missionaries from Scotland penetrated that part of equatorial Africa.

Murray-Brown contends that in pre-colonial days East Africa was cut off from the rest of the world, but though the Kikuyu society showed a great deal of resilience it contained within itself no force for change, for their worship tied them to the past and their members had no needs or opportunity for material or spiritual progress. The colonial period was to bring them into contact with western civilization and provide that stimulus for change and development which gave them a sense of their own identity and discovered for them their own myths. Under British rule the missionaries summoned the total commitment of western civilization to develop the continent and were able to bring about issuance of the Devonshire white paper in 1923 which assured the native peoples of Kenya their

political future. The missionaries did not, however, understand the impact of their teaching on the African—that they identified themselves with the tribes of the Old Testament.

Kenyatta's life parallels the development of his country from the new Stone Age culture—for they had no knowledge of the wheel, or the plough, or the sail—to a modern Republic. It was from his grandfather, a medicine man, that he learned something of his craft and gained knowledge of spiritual forces that were to guide him and give him a basic philosophy of life.

When he saw a man for the first time he wanted to learn his magic—use of paper and pencil—and went to Thogoto mission. There he was baptized, de-tribalized, and disciplined physically and mentally. One is fascinated by his participation in the native councils by which Britain governed Kenya and his gaining a political awareness that he continued to develop in the 16 years he spent in Europe studying and travelling. The author feels, however, that his contact with other Africans from the colonies and with W. E. B. DuBois and others from black America enabled him to see his own situation in full racial context.

The despoliation of his country by the white man and the patronizing attitudes of the settlers goaded him to challenge the white man's view of history, and "to create an autonomous African alternative—elevation of the African into the full dignity of man as a race not as a class." The story of his trial and long years of imprisonment for directing Mau Mau—a false accusation—is well told and gives insight into his character and outlook.

In parts the book seems repetitious, showing the difficulty the author had in sorting it out, but he has handled his material with skill, fairness, and objectivity.

ESTHER M. BURGESS
Trinity Church, Newton, Mass.

GENESIS I-XI: Cambridge Bible Commentary. By **Robert Davidson.** Cambridge University Press. Pp. x, 219. \$5.95.

ISAIAH I-IXL: Cambridge Bible Commentary. By **A. S. Herbert.** Cambridge University Press. Pp. xiii, 219. \$9.95.

FIRST AND SECOND MACCABEES: Cambridge Bible Commentary. By **John T. Bartlett.** Cambridge University Press. Pp. xiv, 358. \$14.95.

The Cambridge Bible Commentary is a commentary on the New English Bible translation, which seeks to make available to the general public a handy and readable exposition of the biblical text. It succeeds in combining many tools for biblical study in manageable size and in language simple enough for laity, pastor, and beginning student.

The standard format consists of a general critical introduction to the particular book, the text of the New English Bible

divided into its logical units with a commentary immediately following each segment, and a section listing books for further reading plus an index for quick reference to key names found in the text. The introductory section and the commentary proper make use of the most recent research in biblical scholarship, but incorporate it in such a manner that all can grasp the essence of this scholarly effort and its particular import for the interpretation of a given passage. Thus, while the series stresses the meaning of scripture within its historical setting, it also calls attention to the broader theological significance of the text at hand. In this, the commentary recommends itself both for advanced Bible study purposes and for meditational use.

Robert Davidson treats Genesis 1-11 as a self-contained prologue to the Book of Genesis and to the entire Old Testament. He makes full use of these chapters' relationship to ancient Near Eastern myths, but clearly defines myth as a vital approach to handling fundamental issues of reality.

A. S. Herbert not only provides a helpful commentary to the work of the eighth-century B.C. prophet Isaiah, but also gives useful introductions to the phenomenon of prophecy and to the message of Isaiah in his preliminary remarks. His commentary also deals with the New Testament use of the prophet.

John R. Bartlett introduces the important but seldom read Books of the Maccabees of the Apocrypha so as to stress their historical worth and their theological import for those seeking to maintain their identity in the face of pressures from alien cultures.

(The Rev.) ROBERT A. BENNETT
The Episcopal Theological School

♦
HOLY MAN. By Gavan Daws. Harper & Row. Pp. 252. \$8.95.

Until *Holy Man* was published there had been no serious study of Damien in English for a generation. Gavan Daws, who teaches history at the University of Hawaii, has joined an account of leprosy in the Islands to an unsentimental and thoroughly researched biography of Damien the man. It makes absorbing reading.

Joseph De Veuster (who became the leper priest) was born in 1840 to a peasant family in Belgium. Because four brothers and sisters were already members of religious orders he left school at 13 to help on the family farm. He worked conscientiously until he was 18, then left home forever to fulfill his dream of becoming a priest. In Louvain he joined the Order of the Congregation of the Sacred Heart and chose the name "Damien" for himself. From Louvain he was sent to Hawaii, and in 1873, following eight hard-working years on other islands, he volunteered for service on Kalawao. It

was here that the real heart of Damien's missionary work began.

Kalawao was a peninsula on Molokai reserved as a leper settlement. Leprosy, which had been brought into the Islands years before by the white race, was spreading rapidly. Segregation was strict, and 100 years ago there was no medical treatment or hope for those stricken. When Damien first arrived on Kalawao even his courage was briefly shaken. He spoke of "unconquerable nausea and constant headaches." Soon, however, he was living and working intimately with the lepers in contrast to other missionaries who, although genuinely anxious to help, usually did so from a safer distance.

For years Damien drove himself to the limit—and beyond. He built churches and houses, laid pipelines, planted crops, and cared for the sick and dying. No one knows when leprosy invaded his body, but one gets an actual shock from looking at the alert, attractive face pictured in 1873 and then seeing the swollen, unrecognizable man who died 16 years later. He could have been 80.

Long before his death the name and fame of the leper priest was known abroad. Generous donations were sent for his work. The Mormons, Roman Catholics, and Protestants on Molokai united in resenting his importance though each group thought of the other two as heretics. "Damien, Damien, it's always Damien," they said, and could not have dreamt of his now possible beatification, or that he may well be the congregation's first saint.

Of course he had faults. He was impatient, tactless, narrow-minded. He was humbly anxious to obey God's will and stubbornly positive that he knew what it was. But that was his human or darker side; on the other what a lovely, shining light.

STELLA PIERSON
St. Thomas Church, New York City

♦
FIVE FOR SORROW, TEN FOR JOY. By J. Neville Ward. Doubleday. Pp. 164. \$4.95.

The structure of *Five for Sorrow, Ten for Joy* consists of inspirational and intelligent meditations based on the significant events of our Lord's life with men and with God. Horizons of soul proportions have been extended with unbelievable accuracy. "None of us can be saved by his own efforts, none of us can be saved alone. We cannot have God without the whole company of heaven and the whole unsatisfactory company of the church on earth."

Neville Ward takes advantage of the Rosary as a pattern of prayer and silent meditation. It is a ring of beads for counting prayers as one works through a program of prayer and meditation consisting of five groups of ten beads, and to this is added a short pendant with a large bead, three small ones, another large one, and a crucifix. Justification for the au-

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In some places, the language might be characterized as hesitant and labored, but this does not detract from the inestimable value of the book. I applaud the author's work with enthusiastic approval.

(*The Very Rev.*) WILLARD A. PAGE, Ph.D.
ETS-Kentucky

CONTEMPORARY AMERICAN PROTESTANT THOUGHT: 1900-1970. Edit. by William Robert Miller. Bobbs-Merrill. Pp. xc, 567. \$9.50.

A volume in the American Heritage Series, *Contemporary American Protestant Thought* is a collection of 30 essays by 23 protestant spokesmen as organized by the editor, the late William R. Miller, around the thesis that, "Broadly speaking, liberalism became normative in America," by the close of the 19th century. "Its progressiveness and optimism were of a distinctive kind, rooted in our experiential faith in the pioneers' ability to build a nation where none had been before" (p. xix).

Blithely ignoring the fact that this experiential faith had been, and to a large extent still is, faith in a supernaturally revealed religion, the editor develops his interpretation through 77 pages of introduction. Both here and in the format of the selected documents, which are severally introduced by incisive biographical head-notes, the "forward currents of theological thinking" are traced through five phases: I. The Progressive Era, 1900-1917 (Henry Churchill King, Josiah Strong, Royce, William James, Walter Rauschenbusch, Woodrow Wilson); II. The Optimistic Decade, 1918-1929 (Fosdick, Ames, Brightman); III. Years of Crisis, 1930-1950 (Walter Lowrie, H. Richard Niebuhr, Rufus M. Jones, Hartshorne, Wieman); IV. Bridging the Decades (Reinhold Niebuhr); V. Toward the Post-Modern Era, 1951-1970 (James M. Gustafson, Altizer, John B. Cobb, Jr., Carl Michalson, Martin Luther King, Jr., Paul M. van Buren, Peter L. Berger, W. Richard Comstock, Marshall McLuhan).

In the main, the thrust throughout the six decades is toward a philosophy of religion rather than a theology, or if a theology, then empirical, "scientific," rather than the "normative theology of a

particular faith." The religious philosophy of Edward Scribner Ames and the Chicago School is pivotal in Miller's interpretation. In summing up he observes that, qualified by other relevant forces of the 1960s, "what came after neo-orthodoxy was marked by successive accelerations of change, many-sided yet having a general cohesion broadly resembling nothing so much as the religious philosophy of Edward Scribner Ames" (p. lxxv).

According to Miller's presentation, the empirical method as applied by our "original" and "innovative" thinkers has progressed from demythologization to de-objectivization to undisguised "secular theology." At this point, as one writer observes (sociologist Peter L. Berger), "The thought that one might just as well dispense with the 'Christian' label is hardly avoidable sooner or later" (p. 541). What began with "experiential faith" may come to denouement with the "theologian" asking himself, "what do I believe?" and then answering, "Nothing!"

What next? Well, intentionally excluded from this anthology, of course, is the documenting of that which is not striving to be innovative or original, but is yet contemporary in American protestant thought, fidelity to apostolic doctrine, and the resurgence of experiential faith through both sacramental devotion and charismatic awareness. These, too, are significant aspects of our American heritage.

(*The Rev.*) ROYDEN C. MOTT
St. Luke's, Knoxville, Tenn.

MAKE A JOYFUL NOISE. By James and Lynne Haas. Morehouse-Barlow. Pp. 40. \$1.95 paper.

Make a Joyful Noise is, as is its predecessor, *Shout Hooray*, a collection of paraliturgies designed to add another dimension to one's (in this case children's) developing prayer life. Spontaneity is the added dimension. James and Lynne Haas include suggestions for use at Advent, Pentecost, and All Saints' Day, in addition to celebrations for Jesus the Good Shepherd, Water, and Baptism, to name a few.

However, I would venture to say that it can only be used successfully by one who truly listens to what children are saying. Flatly, it cannot be used by anyone who "knows" what children should learn, or by one whose goal depends neatly on the logical progression of steps, or by one who lectures. But for the person who can enter into true conversation with young people, this booklet will offer much. In such situations both adults and children will grow in love and knowledge of their Lord.

SUSAN M. CLARK
Christ Church, Whitefish Bay, Wis.

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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antecomunion; 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.

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

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

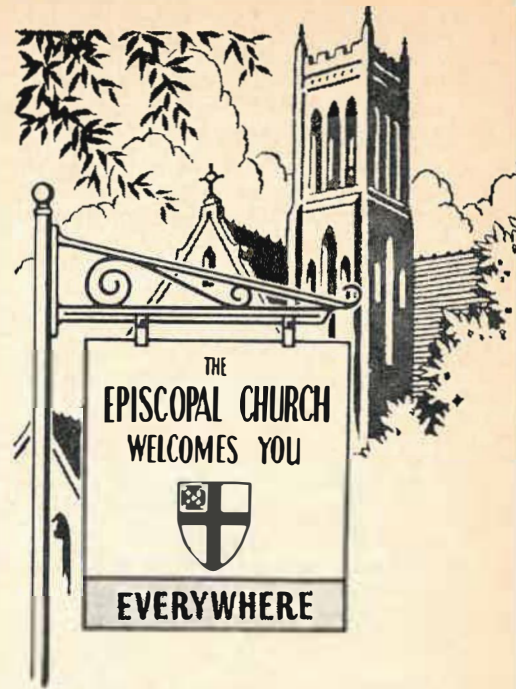
109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

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. MARY THE VIRGIN

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



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

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

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. Isachsen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

MYRTLE BEACH, S.C.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

STAUNTON, VA.

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

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