

The Living Church



An Uncommon Prayer

Three things are of the Evil One:

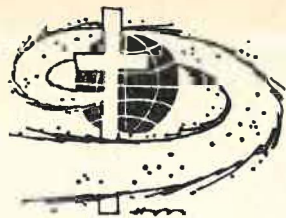
*An evil eye;
An evil tongue;
An evil mind.*

Three things are of God, and these three are what
Mary told to her Son, for she heard them in heaven:

*The merciful word,
The singing word,
And the good word.*

May the power of these three holy things be on
all men and women of Erin for evermore. Amen.

—A Traditional Irish Prayer—



— With the Editor —

THANKS to an anonymous bard for this:

*When I was young, and an eager young deacon,
A church-revolution was what I was seekin'.
When later I blossomed forth as a priest,
I thought new ideas worked better as yeast.
But then, when in gaiters I rose to be dean,
The church seemed all right—as it always has been;
And now I'm a bishop—severe and remote—
And I wish these young men would stop rocking the boat.*

The reference to gaiters bewrayeth the fact that the poet belonged to some other portion of Ecclesia Anglicana than ours, and perhaps to a somewhat earlier day. For in the Episcopal Church USA and in the recent past and present we see some novel twists to the old familiar pattern. We have some men becoming boat-rockers after they have donned the mitre.

These men and their admirers take a high view of boat-rocking. They consider it adventurous, and a splendid word sometimes used to describe the boat-rockers is "prophetic." (In the Episcopal Church today, to try to make everybody happy is to be called "pastoral," to try to make everybody law-abiding is to be called "legalistic," while to try to make everybody unhappy is to be called "prophetic.")

The metaphor of the church as a sailing vessel—the Ark of Salvation—is an ancient and appropriate one. As we all learned when we were confirmed, the word "nave" has its root in *navis*, "ship." So the church is a boat on which God's elect sail over life's tempestuous sea. A boat needs to be steered, not rocked. People who rock non-metaphorical boats at sea by doing things that jeopardize their safety are usually restrained, and when the ship reaches port they are turned over to the proper authorities for proper treatment. Their boat-rocking is considered a form of dangerous insanity. If the simile of church and boat is essentially valid, it would seem to follow that ecclesiastical boat-rocking should be frowned upon by the faithful. So next time, you are in the process of electing a bishop or calling a rector and the question is asked: "Do you want a good safe man or do you want a man who's not

afraid to rock the boat?" you may remind yourself that being a good safe man is not generally considered a liability in a professional pilot, while being a boat-rockers most decidedly is.

(But of course, our anonymous bard might have chosen the phrase "rocking the boat" simply because "the boat" rhymes with "remote.")

From another unidentified source (and thanks to A.S.):

"A man who thinks there are Kangaroos (Beutelratten) in South Africa calls them curs (Koeter) and says that the Hottentots keep them in cages (Kaefig) provided with wooden bars (Lattengitter) in fair weather. The cages are therefore Beutelrattenkoeterwettergitterlattenkaefige and the imprisoned marsupials Wetterlattengitterkaefigbeutelrattenkoeter. One day a would-be assassin (Attentaeter) who attempted the life of the mother of a Hottentot potentate (Hottentotenpotentatennutter) was killed in the act by a policeman who was arrested on a technical charge and confined in the kangaroo's cage. The prisoner was now a Hottentotenpotentatennutterattentaeteroeter confined in a Beutelrattenkoeterwetterlattengitterkaefig, or a Beutelrattenkoeterwetterlattengitterkaefighottentotenpotentatennutterattentaeteroeter, and the town fool (Stadttrottel) who predicted that the policeman will be convicted was a Beutelrattenkoeterwetterlattengitterkaefighottentotenpotentatennutterattentaeteroeterstadttrottel."

"A story is told about an American under-secretary of state in the United Nations who said to a colleague, 'Why can't Israel and her Arab neighbors settle their differences like Christian gentlemen?' To which a Buddhist, who overheard this remark, rejoined, 'The trouble is, I'm afraid, that that's just what they are doing.'" (Abraham Kaplan, *Love . . . and Death*. University of Michigan Press.)

Rep. Diana McCarthy recently offered the morning prayer for the Arizona House of Representatives. We could do worse than to include her prayer in the personal-prayers section of the next edition of the BCP. Meanwhile, we can all use it:

"Lord, make all of our words gracious and tender today for tomorrow we may have to eat them."

The Living Church

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THE KALENDAR

December

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16. Advent III
19. Ember Day
21. St. Thomas the Apostle
22. Ember Day
23. Advent IV

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

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PB's Jurisdiction

I was much interested in the editorial by my good friend John Andrew [TLC, Oct. 7] reviving the idea of creating a diocese of his own for the Presiding Bishop. Mr. Andrew gave several good reasons for so doing, based on his experience as chaplain for the Archbishop of Canterbury, both "Primate of All England" and Ordinary of the Diocese of Canterbury.

But, it is not quite correct to imply that the Presiding Bishop has no "territorial jurisdiction as bishop." The primate of the Episcopal Church is also the ordinary of the Convocation of American Churches in Europe, with parishes in France, Switzerland, Italy, and Germany—quite a territory! Before the responsibilities of their office became so heavy, Presiding Bishops used to exercise personally this "diocesan" jurisdiction by making visitations to the churches in Europe, and otherwise. I believe the Rt. Rev. James DeWolfe Perry was the last so to do. Since his time, the direct oversight of the convocation has been delegated by the Presiding Bishops to a series of suffragans known as the "bishop-in-charge," the present incumbent being the Rt. Rev. Edmund L. Browning.

Nevertheless, the Presiding Bishops have kept a lively interest in the convocation, their only parochial jurisdiction, and have, from time to time, presided at its conventions, visited its parishes, and immediately concerned themselves with its affairs and its clergy. It is interesting to note that the Presiding Bishop has two "cathedras," one at the National Cathedral in Washington, and one at the Pro-Cathedral Church of the Holy Trinity, Paris, France.

(The Very Rev.) STURGIS L. RIDDLE, D.D.
Dean of Holy Trinity Pro-Cathedral

Paris

Plea to Campus Chaplains

Each fall there is a plaintive plea from either college chaplains or those whose parish includes a college for the parish clergy to write and identify our kids on their campuses. That plea further chastises us for not having done so before then.

There are seven young people from this tiny parish in college. In each case I have written to the clergyman responsible for them, giving them the person's name and exact address, and asking that they let me know by card or letter that the young person has been contacted. Here it is Thanksgiving, and only one priest has responded, and he to tell me he'd put the person on the mailing list.

We do want our people at Mass and we can help—we have baptised these kids and

The Cover

The prayer on this week's cover is entitled "A Traditional Irish Prayer" and is to be found in *Uncommon Prayers*, collected by Cecil Hunt, edited by John W. Suter, and published by the Seabury Press.

gone through some of their youth, so we can do some leaning on them during the holidays. You college chaplains please help us; let us back home know what is going on too.

(The Rev.) MIKE MOONEY
Rector of St. Alban's Church

Sussex, Wis.

The "Gay" Church

There is a question asked in Ezekiel 34:18 which comes to my mind every time I see the word "gay" nowadays. Who has the authority to assign other meanings to words? Now a happy word which I once took pleasure in using has been fouled. If liberation means a state of being free and being freed makes sodomites gay, so be it. But "the gay church" must be no part of it or Deuteronomy 23:17 does not make sense.

M. B. ABRAHAM

Trumansburg, N.Y.

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?" (Ezekiel 34:18.)

"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." (Deuteronomy 23:17.)

Military or Media Rule?

In South American countries in the "crisis" they "call in" the military and the military restores order and unity. Here in these United States we "call in" the "news media" in a "crisis" and the "news media" (yes, even my weekly anticipated LIVING CHURCH) completely divides and confuses us. A regular tower of Babel. Of course, a mature, restrained "free press" is unquestionably much, much better than the military. But an unrestrained, panicky, confusing, and even falsifying "news media" could lead to a military coup. And that would indeed be sad!

(The Rev.) W. HAMILTON AULENBACH, D.D.
Rector of the Episcopal Church in Chico
Chico, Calif.

Reconciliation Is Two-Way

The editorial comment [TLC, Oct. 28] was genuinely encouraging, especially the comment, "I hope and pray that at this moment in the church's life we are on the verge of a new birth of the Spirit." I heartily agree and felt a mood of reconciliation in Louisville.

But what a short memory you have! In the next issue a lead editorial directed to the bishops who signed a statement on the ordination of women, which editorial is haughty and hostile. The things which offend you in their statement, significantly, have not offended you in past months when exemplified by persons or groups who agreed with your stand.

Reconciliation is very much a two-way street.

(The Rev.) WARD MCCABE
Rector of St. Mark's Church
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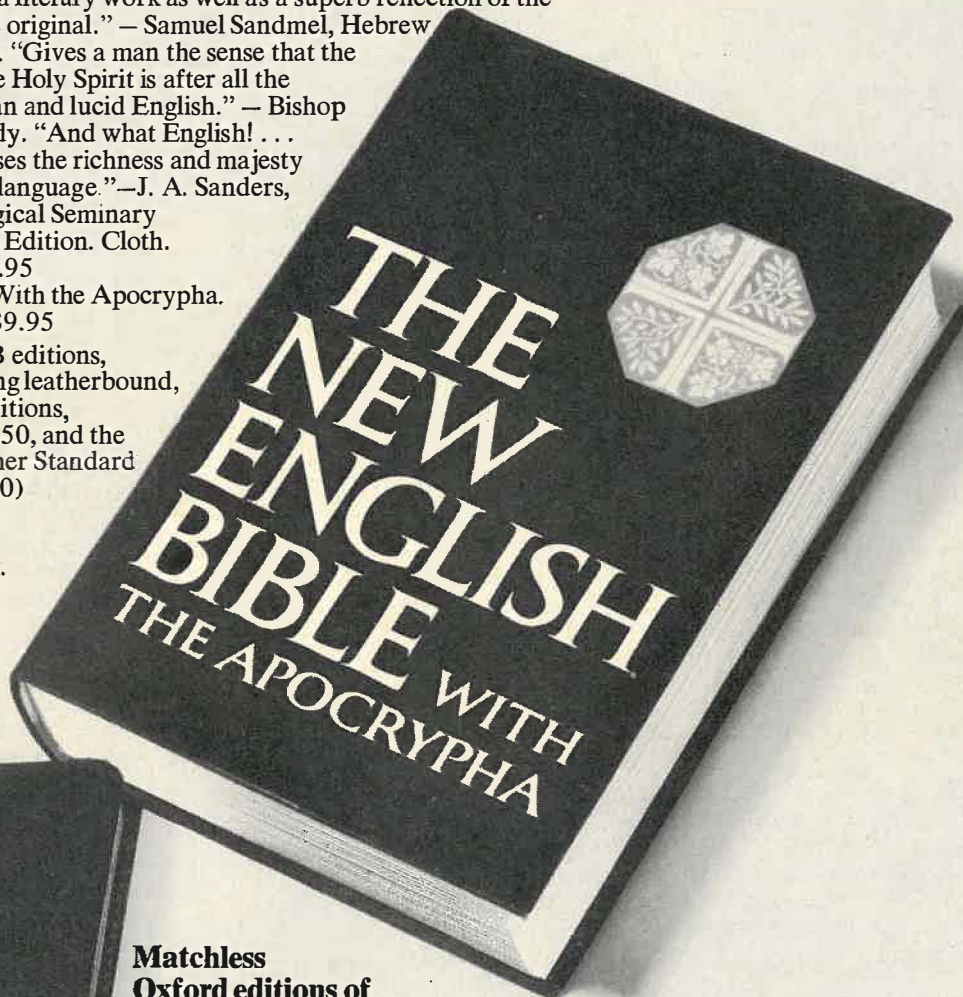
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The Living Church

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ETHICS AND MORALS

Churches, Synagogues Bear Responsibility for "Integrity Crisis"

Churches and synagogues, according to the Rt. Rev. Paul Moore, Jr., Bishop of New York, bear part of the responsibility for America's "crisis in integrity," symbolized by Watergate. "We can't point fingers," he said.

Churches and synagogues, he added, are the only institutions the U.S. has for lifting up value, integrity, and justice, although they must realize their own weaknesses.

As examples of how religious groups have contributed to the national "crisis in integrity," the bishop cited several examples.

Too few religious leaders and organizations, he said, have spoken out against the "whittling away of the meaning of words" so that the term, "work ethic," has come to be a euphemism for opposition to welfare and "neighborhood school," a catch phrase for sentiment against busing.

"We have not condemned some methods that seem to be necessary for electing public officials," he continued. "We have fallen short of our own goals of integrity, preaching compassion and brotherhood and sisterhood but not acting it out."

Bp. Moore said the churches gained "some glory" in the 1960s by "getting on board" the civil rights and peace movements but that the religious coalition that grew up then has "ground to a halt and splintered."

He would like to see, he said, re-igniting of the spirit of idealism that undergirded religious involvement in the movements of the past decade.

According to the bishop, the U.S. currently stands judged by its own documents such as the Declaration of Independence and the Constitution and by Holy Scripture.

He said that religious institutions have

the responsibility of exerting "prophetic influence on the civil institutions." The interaction between religious and civil spheres, he stated, is what keeps both alive and well.

Religion, he added, must stand apart from the state, avoiding the trap of too much identity with government which snared the Russian church in the 19th century and the German church under Nazism.

The bishop said he sees signs of excess identity with the state developing in U.S. religion.

Bp. Moore made his remarks during a press conference attended by representatives of numerous religious organizations as preparations were announced for a service of rededication held at the Cathedral of St. John the Divine.

The service was not set up as a partisan political rally, Bp. Moore said. The bishop is a long-time participant in civil rights and peace movements and a critic of President Nixon.

Why, Bp. Moore wondered at a post-press conference conversation, should only "right-wing" Americans claim the flag? He said he wants to "return the flag to everyone."

SOUTH AFRICA

Multi-Million \$\$ Pressure to Be Applied

The Church of England's General Synod overwhelmingly endorsed the policy of using its multi-million-dollar investments in South Africa in defense of the black worker against *apartheid*. Debate over the issue was "tumultuous" and "emotional."

The policy, presented in the form of a resolution, advised members of the church "who are shareholders, individually or corporately, in firms with South African interests to bring whatever pressure is possible to bear on them to work towards the closing of the gap between their white and their black employees."

The resolution also expressed belief that when the facts have been sufficiently established by a special committee of Britain's Parliament, which has been investigating the situation, and other appropriate bodies, "no funds controlled by any part of the Church of England should be invested in any firm which disregards the social and economic interests of any of its South African employees."

The Rev. Paul Oestreicher, an ardent foe of racism, submitted the resolution.

For many years, he was one of the British Council of Churches' experts on foreign affairs. He said South Africa is a nation in agony in spite of a deceptive facade.

"Those in power," he said, "hold a view about the nature of man which is totally incompatible with the Christian faith. That most of them cannot see this compounds the tragedy. Many of today's white leaders were imprisoned during the second World War for their support of the Fascist side. Their views and Hitler's master race concept are virtually the same."

Only when the profits of South Africa's industry begin to dry up and living standards are threatened will the greater part of the white community really begin to accept change, the churchman added.

During debate, it was stated that the church's two finance corporations—the Church Commissioners and the Central Board of Finance—would review their investment policies in connection with South Africa.

The statement was made by Sir Ronald Harris, First Church Estates Commissioner, and Sir Arnold France, chairman of the Central Board, who said both bodies had agreed to review their policies in the light of the debate and of the expected report of the parliamentary committee which has been investigating the subject.

An amendment to Mr. Oestreicher's resolution was also carried. It supports the British Council of Churches' plan for a joint research project to monitor the ethical behavior of British firms having a stake in South Africa.

One qualified church observer made the point later that no speaker during the debate supported the policy of the World Council of Churches—that the churches should completely withdraw their investments in South Africa.

The Rev. Canon A. H. Attwell, speaking from what he called experience, warned the synod that far from withdrawing capital, it might be necessary to increase British investment in industrial concerns which are giving Africans a "fairer" deal.

Prelate Says Country Is a "Totalitarian State"

The Archbishop of Capetown has charged that South Africa is a "totalitarian" state.

In his presidential charge to the Provincial Synod of the Anglican Church of the Province of South Africa, the Most

THINGS TO COME

January

17-19: Conference of the Episcopal Charismatic Fellowship for interested clergy and laity, at St. Martin's Church, Boothwyn, Pa. For further information: The Rev. Ronald E. Joseph, rector of St. Martin's Church, 700 Meetinghouse Rd., Boothwyn, Pa. 19061.

Rev. Robert S. Taylor said the fact "that the South African state sought to intimidate people for expressing opinions contrary to government policy is a sure sign that South Africa is totalitarian."

In recent years the government has jailed or banned or expelled or taken passports away from a number of people, mostly churchmen and church workers, who were critical of South Africa's policy of *apartheid*.

Most recently, the Interior Ministry lifted passports of four top staff members of the ecumenical, anti-*apartheid* Christian Institute of South Africa—including the director, the Rev. C. F. Beyers Naude—for refusing to testify before a controversial government commission set up to investigate matters of "internal security."

Referring to Mr. Beyers Naude and other Christian Institute officials, thus penalized by the government, Dr. Taylor said: "We must stand by those who suffer for their witness and we shall continue to support them in all possible ways."

(South Africa's Roman Catholic bishops have demanded abolition of the so-called Schibusch commission on the ground that it operated "without ordinary legal safeguards" and does not provide "the right to appeal.")

Dr. Taylor also said that, while South Africa's member churches of the World Council of Churches were entitled to reject a WCC Central Committee decision to give aid to "southern African guerrilla movements," the church "should make it abundantly clear that their rejection did not stem from any desire to maintain the (racial) status quo."

NEWS FEATURE

A Firm Faith for an Uneasy Time

Congressman Gerald R. Ford has summed up his faith as a personal one. "It's not something one shouts from the housetop or wears on his sleeve. For me, my religious feeling is a deep personal faith I rely on for guidance from my God."

In interviews with *The Detroit Free Press*, several people gave their recollections of Rep. Ford, Episcopalian and vice presidential nominee.

The congressman was baptized as a young man, according to the Rev. Donald Carey, retired rector of Grace Church, Grand Rapids, Mich., home parish of the Fords.

He was born Leslie King in Omaha, Neb. After a divorce, his mother moved to Michigan, where she married Gerald R. Ford, an Episcopalian. Mr. Ford adopted his wife's young son who was renamed for his stepfather.

"It was due to these circumstances," Fr. Carey related, "that young Gerald had not been baptized. I'm sure he felt linked to the church before he was baptized, and I told him, too, that 'the Lord isn't going

to love you any more before or after you are baptized.'"

Playing football at the University of Michigan, Mr. Ford was named the team's outstanding player in 1934. A bad year it was, with seven losses and only one win. But the image of a rugged hero on the gridiron stuck and he was idolized by youngsters in the parish.

Clair Donovan, senior warden of Grace Church, was one of three Sunday school team teachers with Mr. Ford.

"Looking back," he said, "I don't think any of us had the kind of preparation teachers now get in churches, but as far as I can tell, he did a hell of a good job."

One of those in the class, Thomas Peck, now an executive with General Tire and Rubber Co., remembers Mr. Ford as "a very dignified and outspoken teacher who believed in what he said. His opinions were based on convictions. When he spoke he demanded attention. He was always to the point and enthusiastic."

Lee M. Woodruff, 73, retired editor of *The Grand Rapids Press*, says of the congressman: "He is humble here just as in politics. He doesn't sound off. He looks and talks and acts like a Christian."

Mr. Ford has not used the church to any political advantage, Fr. Carey believes. "If he were politically ambitious, he would not have been an Episcopalian in this part of the country. We're small fry here."

(Grand Rapids has attracted the national offices of the Dutch-oriented Reformed Church in America and Christian Reformed Church. Fifteen pages in the telephone directory list names beginning with Van or Vanden or Vander.)

One of Mr. Ford's political opponents teaches Sunday school at Grace Church. James Catchick, an attorney, who was his Democratic opponent for the House in 1966, praised the congressman for a Christian attitude in elections. "It seems



GERALD R. FORD

to me that the ability to give and take in politics, the ability to accept the other person, is a lesson of Christ."

"I don't mean that Jerry Ford is Christ-like, for he is a man," Mr. Catchick said. "He was overprotective of me in the campaign and avoided unnecessary emotional confrontation. And we became good friends."

Over the years, Mr. Ford has returned to Grace Church and on at least two occasions to its pulpit. But he has fared no better than many preachers. "Heavens, no," said one parishioner. "I don't remember what he said."

One man recalls that Gerald Ford and his step-father "weren't much for drinking and usually stopped after one drink. They had too much pride in their well-being to abuse themselves," said John Hibbard, 78, who was junior warden of Grace Church, when the elder Ford was senior warden.

Mrs. Ford, Sr. was always active in parish affairs along with her family. Neither she nor her husband is living.

Rep. Ford, his wife, and children work in Immanuel Church, Alexandria, Va., where Mr. Ford is an usher and Mrs. Ford has taught Sunday school classes. Their rector, until 1971, was the Rt. Rev. H. Coleman McGehee, Bishop of Michigan. He remembers Mr. Ford as somewhat more than a nominal Christian, as Fr. Carey describes him.

Mr. Ford served "faithfully on the blue ribbon commission of the parish that worked for fair housing and helped low-income families with advice, food, and clothing," the bishop said. He also remembers the congressman's compliments on some liberal sermons, such as one that dealt with "open housing back when it wasn't popular to do so."

Mr. Ford preached at Immanuel a number of times and helped establish a Capital Hill luncheon group for parishioners who were concerned primarily with issues before Congress.

The Ford family attended church regularly, the bishop said. "They have always tried to be serious Christians and practice their faith."

CHURCH AND STATE

Impeachment "Not Enough" Says Layman

Impeachment of President Nixon alone would not be enough to deal with the "twisted morality of Watergate," according to William Stringfellow, an Episcopal lay theologian, lawyer, and author.

The constitutional crisis represented by Watergate was perpetuated in large part, he said, by the "de facto government—the Pentagon, the CIA, and the industrial-military complex."

Along with impeachment of the President, Mr. Stringfellow advocated "dis-

Continued on page 12

LETTERS

ON THE LITURGY: IV

By TWO LAYWOMEN

TIRZAH TO ABIGAIL:

If you've been using only the second trial service, maybe you haven't come across what's been done to the Prayer of Humble Access—"We do not presume to come to this Thy table, O Lord." The change from "thee" to "you" I don't mind, because I can just recite it the old way. But along in the middle, the whole thing suddenly shifts into an unrelated key. "Eat" becomes "partake of," for example, as if there were something slightly indecent about putting food in one's mouth and chewing it (my guess is that the committee wanted to avoid the crudely incarnational flavor of "drink his blood.") We're increasingly squeamish about the carnality of the Incarnation, these days. Where did I come across the definition of the Christian's metaphysics—"he eats God"?

The words are secondary, however. Primarily, what I object to is that the old form of the prayer has been destroyed, and the wreckage interferes disastrously with any attempt to establish the new form. The result is a kind of mental stutter. Why must the revisionists corrupt the beauties and powers we have, instead of being content with replacing them? There's another instance that's even worse. Have you seen the atrocities they've perpetrated on "Lighten our darkness" (Green Book, p. 299)—one of the most consummately beautiful prayers ever written in English, and one of the most deeply loved? I wish I hadn't. It's as if we were to remodel Michelangelo's David to make it fit the setting where it's exhibited now. Must we permanently spoil the masterpiece for the sake of a temporary and dubious benefit? Good prayers have been, and more could be, written in the vernacular, though it's never accomplished by simply rephrasing the old or replacing archaic words with modern ones.

In any case, you cannot make the liturgy instantly intelligible merely by putting it into contemporary language any more than you can make science intelligible by using the common speech. In science, you have to start by learning at least a few technical terms, and a number

of concepts, *e.g.*, that "energy" has a special meaning which isn't the same as in "Bobby has such a lot of energy." We are able to function in a scientific culture because we have acquired at least the rudiments of a scientific education, not only the language, but also the pattern of thought, neither of which can be translated directly into our ordinary patterns. Of course, some of them have so modified our thinking that they have become "ordinary," but we did not translate those "foreign" concepts into everyday speech; we adapted our minds and thoughts to them. And how about converting poetry into prose, explaining it in words of one syllable for those who do not want to make the effort to hear rhythm and synecopation and internal rhymes and the like? What's left is trash.

But according to the revisionists, Christians shouldn't have to be bothered with learning a language appropriate for transmitting a sense of the holy, or expressing the impulse to stretch out beyond the everyday, or proclaiming the Word of the Lord. They seem to believe that we can cramp religious concepts into the mold of familiar, secular ideas, and communicate grandeur and glory by means of insipid language, muddled imagery, and inappropriate postures.

Yet people *are* willing to learn. Look at the younger generation (and some not so young) who are flocking to the exotic cults, Yoga and Transcendental Meditation and Nichiren Shoshu and Don Juan, gladly mastering Oriental (and other) terminology and techniques in order to rise above the meaningless and commonplace, while the church renounces its contemplative and mystical heritage so as to get down to the level where we already unhappily live. If what we get in church is no other than what we get everywhere else, why go there?

ABIGAIL TO TIRZAH:

Keep going. There's also the movement to worship in basements and barns and golf courses which has been "in" for the past 15 years. Our divinity school dean was fond of saying that when husband and wife gathered at the kitchen table for beer and pretzels, there was the true Holy Communion. It appealed to me then, to be allowed to pray in my shirt sleeves, but as my kids grow up, I know for a fact that rituals of dress, behavior, and the

like are very important to the human psyche.

We are presently reading *Luke* together and we are just past the place where Zechariah was struck dumb in the Holy of Holies: I cannot imagine in our very relaxed parish having much sense of awe about our sanctuary. That spirit of Otherness now resides in the chapel which is smaller, darker, and not used solely for folksy ways! But naturally, we must make a new "practical" type service out of Tinker Toys because not only do we refuse to believe in the idea of the Holy (except in seances, etc.) but the mere *idea*, let alone *accomplishment*, of teaching the next generation what any of the words longer than one syllable means is considered impossible (*cf.* beseech, miserable, contrite, etc.).

Christian education, as well you know, is as dead as God. I suspect that's why the impression got about that he was! I was raised in a very eclectic and ecumenical neighborhood where our parents let us chase from church to church with our friends and all we learned were social studies—sharecroppers and the TVA. My brother got bored and opted out forever; I went to church with my aunt and uncle and fell in love with the BCP for its historical continuity, beauty, and truth. But I had to go to divinity school to learn something about the Bible, theology, and church history.

Once "outside" (div school)—in the world—I tried very hard to help nurture the young and found it nearly hopeless! We could never muster enough parish support, clergy support, or parental support to have the kids long enough or serious enough to learn much of anything. Their parents were just like them, illiterate about Christianity. I lived with the Seabury curriculum from its beginning, too, and in many ways it had depth the old "fill-in" stuff couldn't match. But it presupposed a spectacular degree of erudite and committed teachers. What you *got* was *whom you could get*—usually scared to teach anything but Moses in the bulrushes and not at all sure what that was about!

I gave up in favor of taking the children to church, only to find us destroying that as a "learning experience." Not only is there no continuity, or sense, to the way the seasons are mixed together (why should Epiphany and Pentecost be so big,

This article, written by two laywomen of the church, is the last in a series discussing the liturgies of the church. The others appeared in TLC for Feb. 18, Sept. 30, and Nov. 25.

for example, except that "Trinity" is a no-no now?) but there is nothing memorable about the language, so naturally, it doesn't get memorized! The only successful church school class I ever had spent a wildly competitive time memorizing the Apostles' Creed, Lord's Prayer, and the Ten Commandments, for prizes! Their parents wept all over me with joy, too, because I had given the kids a basis for thinking about religion.

In case you wonder why I harp on this old anger, that the church wants to gain the whole world and lose its own soul, which is its children, comes JED—six protestant churches are going to create an ecumenical curriculum that can be interchanged, etc., at will! Why do they bother? (It will cost a fortune, too.) We have infants in arms taking communion and no one being confirmed because our parish can't agree on when to do it, so no one will be in church school anyhow. And that's lucky, because the group I raised wouldn't be any help teaching them.

TIRZAH TO ABIGAIL:

Your last letter is hard to answer. There are too many things I want to say at once, in reply to it. Like: obviously we can't have Christian worship unless we know something about the Bible, the life of Jesus as it is recorded in the gospels (in contrast to the wild tales currently circulating among those who want to use him for this or that cause), and Christian history and thought—and if we don't learn what Christianity is in church school, most of us won't get it at all. Moreover, if we don't learn to pray in church, where can we go for that training? I don't mean learning how to use the Prayer Book, either, or instruction in what the words mean, or in which century this or that collect came into common use. The assumption seems to be that when we have summarized the Lord's Prayer, for instance, we shall know how to *pray* it: that the disciplines of waiting, of opening ourselves, of reaching out and upward, of recollection and centering down and the rest, will follow automatically. They don't.

I wonder how much of the support for revising the Prayer Book comes from people who hope that the new words and forms will teach them to *pray*? They won't, any more than the old words and forms did. And how much of the growing indifference to the revisions has its source in disappointment that the changes in the liturgy did not accomplish spiritual change? We're going at this business the wrong way, too. Revision should follow regeneration, and in practice, where there is regeneration, revision does follow, easily and smoothly, without all this anguish and schism. Do you remember when permission was granted for the people to join with the priest in saying the Prayer of Humble Access, and other portions of the liturgy once reserved for the clergy?

If there were strong objections to those changes, I never heard them.

Recently I've been reading *Man's Quest for God* by Abraham Heschel, the great Jewish scholar, and yesterday evening, with your letter fresh in my mind, I came to this: "A revision of the prayer book will not solve the crisis of prayer. What we need is a revision of the soul, a new heart rather than a new text." Amen! No liturgy, new or old, will do us any good if we do not know how to open ourselves to the invasion of God, and to lift up our hearts to him. But where are, how are, we supposed to learn how to pray? Who is there to teach us? In 30 years of searching I have found one clergyman who appeared even to know what I was talking about when I asked him about learning to pray, and only three books have spoken to my condition, including this one by Heschel which I've just discovered.

The liturgy should be a vehicle for something we already have, not a substitute for something we don't have, don't know about, and wouldn't recognize if we saw it. A lot of us—including me—have been gravely disturbed by the proposed liturgies and the ones on trial, because their deficiencies in style and form are impediments to the substance of our worship.

But it's the substance we're really concerned with: the worship of God, in contrast to having some sort of "experience," or indulging in self-expression. Liturgies are teaching devices, but I'm not plugging for the notion that they should teach us aesthetics—*i.e.*, to recognize and appreciate beautiful language. Still less am I in favor of using liturgies as a principal means of imparting information. But if they have no beauty, if their content is vague, unfocussed, pedestrian, what are we learning about God? That he is like us, which—if nothing else—is unbiblical. In contrast, to learn that we are like him is bracing, exalting, edifying, another matter entirely.

One of my scholarly friends once remarked that the Lord's Prayer is not a prayer in the usual sense at all: it is a surrender to the ultimate God. That's what a liturgy should impel us to do. It should provide the occasion, and be a means, for that surrender. And for me, the trial liturgies make it extremely difficult for me to see him to whom I am offering myself, and to receive him.

ABIGAIL TO TIRZAH:

What it all comes down to in the end is this: as Episcopalians, I think we did learn worshipful discipline by a common, set service capable of an inexhaustible variety of tone and color. It won't matter much, if "the old service" is kept in a new Prayer Book, if it is *not the only one*. The idea of having several alternative varieties is a cheat—it will divide us forever within our own ranks.

This morning in early church with my younger son, I was struck by the fact that both he, at 10, and I, at 42, were put off our stride completely by the fact that our rector decided to use an alternative consecration bit with interstellar space and primeval mud. Tommy says all he thought about from then on was cave men. The simple matter of factness of knowing that St. Paul will be directly quoted, even if in translation, as we re-dedicate the bread and wine to the memory of our Lord until he comes again, is lost, gone, dead! Our family can count on such continuity better at our neighboring churches—Lutheran, Presbyterian, and Roman Catholic. Will we remain a church with our most visible, unifying *raison d'être* destroyed? Is that, in fact, what the ecumenicists among us are truly striving for and attempting to achieve? One wonders.

Ultimately, C. S. Lewis has said it best. "The majority . . . don't go to church to be entertained. They go to use the service or . . . enact it. And it enables us to do these things best— . . . it works best—when, through long familiarity, we don't have to think about it. As long as you notice, and have to count, the steps, you are not yet dancing but only learning to dance. . . . The perfect church service would be one we were almost unaware of; our attention would have been on God. . . . [My advice to liturgical revisionists] would be, 'Take care. It is so easy to break eggs without making omelettes.'"

You can't say it better; I can't say it better; although we have been trying. And being in our turn dogmatic, shrieking and yelling like bawled kids at a rained-out picnic, seems worse than undignified—almost un-Christian. There is one vital reason, I believe, why so many of our fellows in the pews are silent, or "apathetic" in the loaded jargon the scholars like to use. We—they—are being told off and improved upon and argued over, but in all conscience, most of us cannot *do it back*. We are listened to, I hasten to add, and argued with, but we don't have any real effect, except perhaps in a few minor things.

To me, the ultimate sadness is that I can see the edge of schism opening wide like the very jaws of hell itself. On the drawn back, snarling upper lip are riding those more rigidly ritualistic and steadfast conformers who will go to Rome with all her troubles, while below the teeth, the heavy lower lip sticks out, holding all the rest of us, who will become totally protestant and give up our classic claim to be truly catholic churchmen. And those who began to feed and pet this beast will be surprised when he eats up everybody! In the contemporary, and temporary, mood which is above all devoted to the idea that Life, in a pantheistic sort of way, is to be *celebrated*, that will be one wheel of a party!

TOWARD THE END OF LIFE

By FREDERICK WARD KATES

AS the years wear on, never to come again, we find that the opportunities we hesitated to take advantage of, the risks we were too cowardly to take, the exploits we were not bold enough to perform, cause keener regret than the actions we did take, right or wrong as they may have been.

As we look back over the years, we realize, to our mild surprise, that, in all likelihood, we would not act much differently if we had the chance to live them over again. For good or ill, for gain or loss, the record must stand as it has been written: on the basis of it, and nothing else, our lives, as successes or failures, shall be judged.

As it moves towards its end, this life, for you and for me, I would hope that we shall discover ourselves to be far gentler and far stronger persons than we were at its beginning. The living of the years, with all that they brought, has failed of its purpose, if we are not, near its end, humbler and quieter and more kindly. Because of the years we have lived, we should be speaking more softly and more wisely and with eyes more kindly smiling because we have grown more completely understanding. The obligations and responsibilities we have been called upon to carry, the burden of suffering and sorrow we have borne, the moments of joy we have known and the flashes of beauty we have seen—these all, certainly, should have made of us, slowly but surely, through the years new persons and different persons, more like the men and women God all along has intended us to be.

An understanding heart, what Solomon in his wisdom prayed for—this should be the crowning gift of the evening years; and the living of the years has a way, often not too subtle, of developing within us such an understanding heart. Such a spirit and touch on life are the fruit of years of intense and spacious living. In youthful years we are too strong, too eager, too much in a hurry, to practice the amenities of the understanding heart; but the years, as they slide by, teach us to be kind—rather, they break us into gentleness and grind us into tolerance and generosity and love. It is just by the living of our years and being by love and

duty and sorrow taught that our hearts are educated into the grace of the understanding heart.

As it draws near its end, this life, for you and for me, I trust our foremost thoughts will not be so much of how great a figure we may or may not have cut in the eyes of the world or how sizeable an estate we are bequeathing to our heirs. Rather, may our concern be how well we have spent our life which we have held in stewardship from God—on loan from God, as it were—how constructively we have employed our time and talent and strength, how faithfully we have performed our office as partners in marriage and as parents, how conscientiously we have fulfilled our duties as citizens and neighbors and as members of Christ's Body on earth, how generously we have dealt with our brother-men, how truly, midst the travail of the years, we have succeeded in winning our souls.

In truth, it is something to have journeyed through one's days, all of them—the bright and the dark, the happy and the sad, and still, near the end of life, be cherishing life, being grateful for the gift of it, and seeking to live it to the uttermost right to the end. It is something to have loved all good and beautiful things, and God above all, and to have searched for them and to have adored them. It is something to be able to say, after all the struggle and strain of the years have exacted their toll, "My own courage, *that* they did not take." It is, in truth, no small thing, near the end of life, to feel inwardly assured that one has proved his manhood, in Francis Parkman's phrase, "the proudest of all possessions to a man."

It is no minor feat to have undergone the process by which God molds and refines his servants into the persons he apparently has intended, all along, that they should become. Truly, it is no small thing "to have wept as we have wept," to have labored as we have wrought, to have hungered as we have hungered, and to be able to laugh with God's laughter because we have wept with his tears. It is, indeed, no small thing, using G. K. Chesterton's words,

*To have known the things that from the
weak are furled,
Perilous ancient passions, strange and
high;
It is something to be wiser than the world,
It is something to be older than the sky.*

As this life on earth approaches its end for you and for me, may we be able to say, God grant, with Sean O'Casey, "I have found life an enjoyable, enchanting, active, and sometimes terrifying experience, and I've enjoyed it immensely. A lament in one ear, maybe, but always a song in the other." God grant we may be able to say, with Henry Scott Holland, "Very good it is to have been alive: very dear is the Earth which has been so kind a home." May Jack London's testimony be our own: "I assure you . . . that after having come through all the game of life, I am firmly and solemnly convinced that the game is worth the candle." May we be able to say, looking back over the years, what Samuel M. Shoemaker wrote shortly before his death: "It has been a great run. I wouldn't have missed it for anything." May we be able to say, God grant, what Dr. Edward McCrady, himself a biologist, architect, painter, musician, translator of Latin verse, cave explorer, pioneer radiation researcher on the age of the earth, and university president, said to a recent prep-school graduating class: "When the final end comes, I hope that we shall be able to accept it not with a whimper, not with a bang, but with a hallelujah for what has been and what is yet to come."

As it draws to its end, this life on earth, for you and for me, may we not be found sitting passively waiting for the end to come, the end which is no end, the end which is really a new beginning. May Winifred Holtby's prayer, on her grave at Rudston, Yorkshire, be in our hearts and on our lips: "God give me work till my life shall end and life till my work is done." In patience and serenity and hope let us be found happily living as fully as is in our power, till the moment arrives when the new life begins. Then, may we slip into the world and life that stretch ahead with the assurance steadfast in our hearts that in some time and in some way, spirit to Spirit and face to Face, we shall meet the Great Lord of Life, the Great God whom Jesus taught us to address as Father, into whose hands and love and care we entrust ourselves for all that is to come.

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. (BCP, p. 324.)

The Rev. Frederick W. Kates, a retired priest, lives in Mountain Lakes, N.J.

EDITORIALS

Is Impeachment the Answer?

WE knew when we commented editorially on the case of President Nixon we would get some angry letters and some cancelled subscriptions, and we did. Any other reaction would have been a surprise, though a pleasant one.

The extent to which our editorial statements have been misread is worse than we expected, and depressing. Here we shall speak to only one of the misreadings. We are accused of pre-judging the President. Carefully re-reading the words of the editorial we fail to see where we have done so.

It is possible that one day Mr. Nixon will face criminal charges in a court, but any such possible charges of criminal action on his part we carefully refrained from mentioning. We did refer to things in his record that involve bad judgment and dubious ethics, but these facts are known to all, and no "pre-judging" is involved in calling attention to them.

Our contention was, and is, that the President of the United States as the elected leader of this people must have the moral trust of the electorate if he is to lead and govern them effectively. We carefully stated that the issue is one of trust as distinct from trustworthiness. A man could be a crook and have that trust, in which case he could govern. Or he could be the soul of honesty and honor but if he had lost that trust he could not govern.

The question about Mr. Nixon is whether he has that essential trust by the people as a whole, or has lost it. And there is another question, which perhaps we should have faced in our earlier discussion of the issue: If he has lost that trust, is it possible for him to regain it, and if so how?

The complaint that a church paper has no business "getting into politics" is too ridiculous for words, but it's the chief complaint of the subscription-cancellers. If they are to quit reading this magazine we hope they'll take to reading the Bible. If they do they will discover that the Bible is, among other things, a political tract from Genesis to Revelation (especially Revelation on the politics of "Babylon"). We can't get into life without getting into politics. It's part of the duty of a Christian to be a good citizen, and part of the duty of a Christian citizen to bring a Christian moral standard to bear upon the politics—that is, the community life—of his nation.

Turning to the question of what is the best course for the nation to take from where it is now, we note that some of the best minds—among them supporters of the President—suggest impeachment instead of resignation. This would give him the benefit of due process of law. If the House were to vote impeachment it is by no means that the President would be convicted by the Senate; he might be acquitted. To those who feel that Mr. Nixon is being falsely accused and is innocent of any serious offense we suggest that they should favor impeachment as a means of giving him a chance to clear himself.

He needs to be cleared if he is to continue as Presi-

dent: that is our stand, and we think it is the stand of most Americans.

The President himself clearly recognizes this and is now trying to regain what he has lost. We hope he will never again ask us all to quit "wallowing in Watergate" before our questions are answered. That general trust in the President which is essential to his ability to govern is tattered, indeed shattered. We doubt that he can restore it simply by making speeches and meeting the press. But if a judicial trial, either by the Senate or a court of law, can clear him then let there be one—soon.

Praying Out of Prayerlessness

WHATEVER else prayer may be, or whatever form it may take, it ought never to be simply a kind of auto-intoxication or dialogue with one's own self. If God is not in it, as both mover and receiver of prayer, it is not prayer as Christ teaches his people to pray. At the same time, however, prayer is not, and must not be allowed to become, something that "happens to us" only at those times when we feel like praying. It is a grand experience to pray when we feel like it, but the act must not wait and depend upon the emotion.

The late Dr. Austin Farrer dealt so helpfully with this in a sermon preached at Oxford and published posthumously that the best thing we can do with the subject is to quote this paragraph from his sermon and let it be our word too:

"How can you pray? It is nearly impossible to pray, but the overcoming of that impossibility, that is just what prayer is. If you could pray when you set yourself to pray, then perhaps you would not need to pray. For perhaps it is right to say that the blessed Saints in heaven do not pray, they simply look upon the face of God and rejoice in the overflow of everlasting light. But you have got to pray—you have got to pray yourself out of prayerlessness. Do you care about the happiness of your friends? Very little. Do you care about their salvation? Not at all. Then must your prayers for them be insincere? Yes, they will be insincere while they are yours, for you are insincere, as insincere in your worldliness as you are insincere in your charity and faith. Nevertheless, pray in your insincerity, until your prayers cease to be yours alone, until the sun of God's charity has warmed you into life, and turned your heart of stone to a heart of flesh. You do not believe in God. No, but neither do you disbelieve. Your disbelief and your belief are insincere alike. Pray your insincere prayer until he who is sincerity and truth itself overcomes you, until his rays pierce open your eyes, and you see that most blessed sight, a living love, a living will, a flame to cauterize your meanness and your frivolity, a light to sweeten every stale corner of your thought, a life better than your own in which to live. Go out and walk in that light—but the darkness will have you again, but you must pray again, be continually reborn. How dare you start the day in darkness, and not have prayed, or go in darkness and without prayer to rest?"

(Austin Farrer, *The End of Man*. SPCK.)

Continued from page 7



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mantling the Pentagon and abolishing the CIA.”

Dr. Stringfellow was interviewed in Boston while there to speak at a book festival. He has long been a critic of both President Nixon and U.S. politics generally over the past 25 years.

He said it is “perilous to have a man suffering the anxieties, weaknesses, and pressures” that beset Mr. Nixon in the White House “where he could destroy us all.”

According to the lawyer, “impeachment is no radical gesture.” It is, he said, “the most conservative position” the nation could take. He believes Americans are too naive about the “demonic” forces at work in social and political institutions.

Dr. Stringfellow’s new book is reported to be an application of the Revelation of St. John, final section of the New Testament, to contemporary America. The volume is called, *An Ethic for Christians and Other Aliens in a Strange Land*.

He says in the book that Americans are “astonishingly obtuse” about the corporate dimensions of “principalities and powers. Yet to be ignorant or gullible or ingenuous about the demons, to underestimate the inherent capacities of the principalities, to fail to notice the autonomy of these powers as creatures abets their usurpation of human life and their domination of human beings,” he writes.

He says “nation” is the pre-eminent principality and in America has become the anti-Christ. He states:

“The American vanity as a nation has, since the origins of America, been Babylonian—boasting, through Presidents, often through pharisees within the churches, through folk religion, and in other ways, that America is Jerusalem. This is neither an innocuous nor benign claim; it is the essence of the doctrine of the Antichrist.”

In the Boston interview, Dr. Stringfellow said that some modern religious cults are growing in “ridicule” of conventional churches “heavily corrupted by commitment to their great priority—self-preservation.”

He said that despite a declining interest in organized religion, college campuses are experiencing a religious revival of “greater substance than the revival of the 1950s.”

Responding to questions, he said that the establishment of gay (homosexual) churches “is another illustration of where traditional churches have turned their backs on human beings” causing “the need to be met in another way.”

“It represents an unnecessary and sad kind of vision in the church,” he said, “I would hope it is a temporary thing and that, increasingly, homosexuals will find themselves welcome in diversified congregations.”

CONVENTIONS

Chicago

Delegates attending the 136th annual convention of the Diocese of Chicago gave their bishop a standing ovation on his charge to them. The Rt. Rev. James Montgomery expressed the hope that some day no money would be given to the church "except out of our love for Jesus Christ our Saviour." If all members of the church would accept this as the most important factor in their lives, the bishop continued, "we would never be anxious about budgets or programs or numbers or reputation."

The only jarring note which crept into convention was the rude interruption of the Rev. Sheldon B. Foote as he reported on General Convention. It was made by a clerical delegate. Convention applauded Fr. Foote's "sage, bright, yet not unkind response."

The Suffragan Bishop of Chicago, the Rt. Rev. Quintin E. Primo, Jr., departed from his prepared address to note the unity which now flows through the church. In speaking of one of his experiences at General Convention he said that for the first time he was in a caucus of minority groups which "did not threaten to overthrow the establishment . . . they spoke of sharing, sharing in bringing the Gospel to the black community."

Legislation approved by delegates included supporting the House of Bishops in continuing the study on sexuality, the interdependence of man and woman, and the ordination of women to the priesthood and the episcopate.

An open forum following the first session of convention drew a large number of delegates who took part in the informal discussions of issues that were scheduled for debate and vote.

The offering of the convention Eucharist was marked for work in the Windward Islands, which is the companion diocese for Chicago.

Northern Indiana

The Diocese of Northern Indiana observed the diamond anniversary of its founding by holding its 75th annual convention in the original cathedral of the diocese—Trinity Church, Michigan City. The see city is now South Bend where St. James' Cathedral is located.

Copies of a history of the diocese written by the Rev. Robert J. Center, rector of the host parish and president of the standing committee, were available at the meeting.

The Rt. Rev. William C. R. Sheridan, in his teaching role as bishop, placed the history of the diocese in perspective by outlining the history of the Anglican Communion in his sermon given during the opening service of Solemn Evensong.

Convention adopted a budget of \$165,638.25, of which trust fund income pays \$5,000. The national church will receive \$48,788 of the total budget.

Delegates rejected a resolution on amnesty.

Eastern Oregon

Mission was the central theme of the third annual convention of the Diocese of Eastern Oregon which was held in St. Luke's Church, Lakeview. One delegate, Mrs. Hedwig Zorb of Enterprise, had just returned from Kuala Lumpur, Malaysia, where she had served as a 72 year-old Peace Corps volunteer.

Guest speaker at the convention was the Rt. Rev. Wesley Frensdorff, Bishop of Nevada.

In seven minutes' time, delegates debated and adopted the 1974 diocesan budget of \$93,294, which includes \$18,794 for the national church. Though the budget was adopted as presented, it is dependent on final actions of Coalition 14 (14 dioceses working together on numerous matters, including finances).

Convention recommended a 5% cost of living increase for all clergy in independent parishes.

Delegates commended industrial companies exploring for geothermal energy in Lake County, Ore. (There is an active geothermal geyser about two miles from the convention site.)

In other actions, convention agreed to study further the question of ordination of women to the priesthood; adopted a resolution on induced abortion saying that "without prayerful and professional advice in the consideration of all alternatives," it is "ill-advised"; and urged their U.S. representatives to support H.R. bill #674 on amnesty, introduced by Rep. Koch of New York.

The Rt. Rev. William Spofford was given a tribute by convention in the form of a resolution commemorating his election as their bishop and expressing the hope that he will be their bishop for "many years to come."

Bp. Spofford reported that he had bought a motorcycle in order to save gas during the energy crisis—he has to cover 18 counties "on his rounds." He also reported that he is learning to fly, already having completed some solo hours—in order to save time as he makes his rounds.

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Book Reviews

THE HIDDEN GOD. By **Ladislaus Boros.** Seabury Press. Pp. 126. \$5.95.

Ladislaus Boros's *The Hidden God* is a detailed study of traditional, orthodox Christian experience, commitment, and spirituality. Like many—one is tempted to say *most*—current studies in this area it is worked out from what is presently known as the *phenomenological method* and is intended to provide what is presently known as a *philosophical anthropology*. And surely Christians will agree that such creative aids in the comprehension of

Christianity are an advance over the manifold secularized reductions of Christianity which were forthcoming only a few years ago. Further, the Christian will find that reading *The Hidden God* is a heartening experience. There are, for example, some timely and profound insights into the Sermon on the Mount. Nonetheless, I choose to point out certain inadequacies in the general phenomenological and anthropological approach to Christianity of which this book is an instance.

In my opinion it is important to emphasize that *The Hidden God* is an example of the phenomenological method and philosophical anthropology as these are presently in vogue. For the study of the phenomenal, the unconcealed, has ever been a valued ingredient in philosophy—both East and West. Moreover, in the work of such intellectual and spiritual giants as Plato and Augustine this study has been of far more positive and lasting value to philosophical creativity than has the work of present-day phenomenologists. *Mutatis mutandis* the same is to be said of philosophical anthropology. The philosophical study of man and the making this latter the central part of philosophical inquiry has been perennial in the West.

The inadequacies and even the dangers of present-day phenomenology and philosophical anthropology are evident in Boros's work. And of these inadequacies I choose only one for attention here. I will draw attention to the fact that present-day phenomenologists tend to confuse autobiography with philosophy, to assume that in telling of their own experience they are speaking for all of us. Thus Boros is primarily reporting his own experience as a Christian. For example, he writes that the "felt nearness of God" draws "men to itself by its beauty." And again, "Man therefore is overwhelmed by the absolute beauty." In my opinion these are fine, true declarations. As a Christian Platonist I have long cherished the truth of these assertions. They leaven, support, and illumine my faith. And I rejoiced to find them in a contemporary description of Christian spirituality.

Yet precisely because the foregoing are immeasurably precious Christian insights it is a disservice to the Christian community merely to assert them. When they are only asserted they are at most the seeds of good Christian poetry. They are not philosophico-religious conclusions. To become this they need to be argued. They need to be supported by evidence which takes account also of the ugliness of much of man's world; of the pervasive human sorrow that leaves many a person without the leisure to respond to God's gift of beauty or to the divine beauty; and of the

tragedy of the Crucifixion. And most important of all the assertions about the divine beauty and the beauty of creation need to be grounded in the Christian ontology and metaphysics.

But phenomenology and philosophical anthropology as they are at present carried on eschew these indispensable aspects of philosophical creativity. It is true that the philosophico-religious work of which Boros's *The Hidden God* is a particularly appealing instance brings us one step closer to an adequate contemporary philosophical illumination of Christianity. But, thanks be to God, there is much more that we may expect.

MARY CARMAN ROSE, Ph.D.
Goucher College

SOUND FINANCIAL STEWARDSHIP. By **W. David Crockett.** Morehouse-Barlow. Pp. 73. \$3.50.

This book came to me just as the present canvasses are getting under way. Let me say, to begin with, that every church in our branch of the faith, whether it be a huge parish or a small mission, should order a copy of *Sound Financial Stewardship* before next spring, preferably before the annual congregational meeting. It is the most comprehensive "how to do it" book that has ever come to my attention—and all in 73 pages.

My initial reaction was that there is assumed to be a large body of people with enough commitment and time to carry out the beautifully detailed plans. Under the rector and general chairman there are six groups for specific purposes, plus a follow-up operation. Of course, we have the usual captain and calling-team charts.

On pages 6 and 7 is a "Master Time Schedule" listing things every day for nine (9!) weeks. This might terrify the rector or vicar of a small church as being hopelessly unrealistic, to involve enough people for that length of time. But in his preface, the Rev. David Crockett states: "It has been tested thoroughly by the writer in more than 100 parishes ranging in size from 100 members to over 1,700 members, with equal success."

To return to my opening remark—every church should get a copy. Whether it is decided to use this or not, there are useful and necessary areas of consideration possibly omitted in a home-grown canvass program. With some trepidation I quote: "A mind stretched by a new idea never quite returns to its same shape."

(The Rev.) ROBERT H. MOORE
Christ Church, Meadville, Pa.

WHATEVER BECAME OF SIN? By **Karl Menninger.** Hawthorn Books. Pp. 242. \$7.95.

Almost anything the distinguished psychiatrist Karl Menninger says is worth listening to, and when he writes about sin we had better hear what he has to say. *Whatever Became of Sin*, his latest in a

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THE LIVING CHURCH

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long series of books which look compassionately and with professional insight into human behavior, is an exceedingly well-written, helpful book. Dr. Menninger, whose psychiatric center in Topeka, Kan., has been a veritable mecca for the well no less than for the sick, is not as much concerned here with "sins" as with sin itself, not merely interested in those lesser failings of all of us as he is in the deep-rooted alienation that separates people from their own true best. "If one wanted to find a germinal word to link all sins," he writes, "perhaps hate would do it. In terms of action, however, the long-term consequences of hate are self-destruction. Thus the wages of sin really are death."

"The message that love can conquer hate can come from study and reflection, from counseling, from psycho-analysis, or from the pulpit. The clergyman, like the psychoanalyst, must point out the truth, temporarily painful though it may be. . . . This is the minister's message. It is the essence of all religions. . . . We all have a role to play—all of us who are in the caring and ministering and counseling professions."

Dr. Menninger does deal with specific sins. His chapter "The Old Seven Deadly Sins (And Some New Ones)" not only takes a long look at the traditional failings of human beings but at such sins as cruelty to children and to animals, lying, and waste. A Christian himself, he provides in this very readable book support and insight for modern clergymen, which is one among many reasons why I would strongly recommend it.

Karl Menninger has a good deal of confidence in clergymen, and perhaps he has observed some good results. At least he believes that the minister like the doctor is wrestling with the problem of human sin which, he is quick to point out, hasn't disappeared from the scene. It still needs to be faced and appropriately dealt with.

(The Rev.) JOHN C. HARPER, D.D.
St. John's, Washington, D.C.

◆
AN ADVENT EVENT: a Kit. Morehouse-Barlow. \$12.95.

"This program has two parts. Part one is a worship service consisting of music, prayers, and several short addresses. Part two is held in the church hall where the children make symbols for the Jesse Tree, decorate the Tree, and have a visit from St. Nicholas. Audio-visual experience gained during the church service is reinforced in the church hall through the handiwork and visit. Further learning takes place in the home through the use of take-home packets."

So states the introduction to this *Advent Event*. The claims seem justified. While the instructions are intended for a 2½-hour event the first afternoon of Advent, any portion of the program may be used to fit individual parish needs. Of particu-

lar appeal is the calmness with which the various customs are woven together into an unconfusing whole. Instead, the richness of our tradition is keenly appreciated.

Perhaps the most telling endorsement is that of three parishes which recently asked for Advent suggestion, all three quickly adopted some aspect of this *Event*. Directions are detailed, orderly, clear, and sensible.

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

◆
STAY OF EXECUTION. By Stewart Alsop. Lippincott. Pp. 312. \$8.95.

For more than two years Stewart Alsop has suffered from leukemia, a type which consistently baffled the medical experts at the National Institutes of Health where, as one physician said, "they know more about leukemia than anywhere else in the world."

During these years, Mr. Alsop has spent a large part of his time in the NIH hospital but between varied treatments often continued to write his weekly column for *Newsweek*, played a little tennis, and lived a reasonably normal life.

He always faced the likelihood that periods of moderately good health would end in returning to a series of transfusions, blood tests and examinations of marrow dug from his backbone. His spirit and morale went up and down like an elevator and always he was confronted by the likelihood of sudden death.

Stay of Execution is highly clinical with detailed references to platelets (needed to combat possible hemorrhaging), abnormal cells (the cancer evidence), chemotherapy (which he never took and he thinks fortunately), viral disease (which actually improved his condition on at least one occasion) and all the other jargon of the medical profession.

Fortunately, the sometimes depressing clinical data are interspersed with lively anecdotes about his family, his antecedents, journalistic friends, politicians and high office holders, whom he knows due to his profession as a political columnist.

The book is easily read and might give some encouragement to a fellow-sufferer learning that cancer of any type does not mean the end of everything immediately, even though that is likely to be the eventual verdict.

FRANK STARZEL
St. John's Cathedral, Denver

Booknotes By Karl G. Layer

FROM EVERLASTING TO EVERLASTING. By Florence M. Taylor. Seabury Press. Pp. ix, 178. \$4.95. This volume, subtitled "Promises and Prayers from the Bible," is designed as a guide through the King James Version of the scriptures, attempting to show the reader God's promises and personal message to each individual. A fine devotional book, on the "popular" level.

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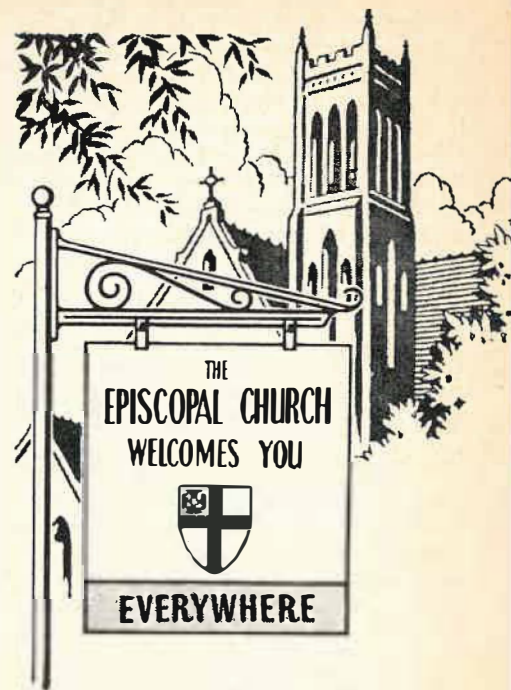
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