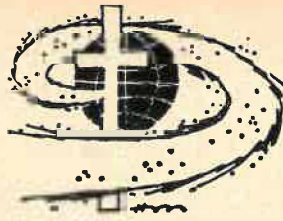


The Living Church

FRENCH CHURCH of SAINT ESPRIT
OLD HUGUENOT CHURCH

YODER SCHOOL





— With the Editor —

TO MRS. L.:

From what you tell me I would suggest that your new rector, though young and inexperienced, is sound at the core. All of the vital signs are auspicious. He will grow, but you'd better pray for it rather than take it for granted. Meanwhile, you can only endure his exasperating assumptions of omniscience in the pulpit. "He that endureth to the end shall be saved" (Mt. 10:22). Every young parson should save his sermons from his first year or so for his spiritual reading in later years (specific purpose: soul-mortification). Be thankful that it was somebody else's clerical boy prodigy who said in a sermon: "As our Lord said in his Sermon on the Mount—and I am inclined to agree with him. . . !"

To J. W. O., who asks why discussants of the ordination of women do not cite Galatians 3:28: "There is neither Jew nor Greek . . . male nor female: for ye are all one in Christ Jesus":

I am astounded that you aren't meeting this citation constantly in the arguments of proponents of the priesting of women. It's their golden text. They hold that St. Paul was sane only fitfully: eminently sane in Galatians 3:28, eminently insane in I Corinthians 14:34-35 ("Let your women keep silence in the churches . . . for it is a shame for women to speak in the church").

To a friend who thinks we are too hard on the people in charge of the Cathedral of St. John the Divine in NYC on the score of their politicking:

You deny that the kind of thing I object to, e.g., the Peace ("Dump Nixon") Rally a year ago, is really "partisan" politics. Well then, let's try this one on for size: In a recent sermon at the same cathedral Dr. William Stringfellow associated President Nixon with the Anti-Christ referred to in Rev. 13:5-8. Said he: "The significant characteristic of the AntiChrist for contemporary people is that AntiChrist means antihuman just as much as the AntiChrist means AntiGod."

He went on to say that Christians "discern in the incumbent American regime the same spirit of the AntiChrist which Christians in the primitive church exposed and opposed in the Roman state."

The role of seeking to displace the church of Christ "is a role which the Nixon administration is assuming with arrogance and blasphemy worthy of Nero or Domitian," said Stringfellow.

My question: If Dr. Stringfellow wanted to qualify as a political partisan under your criteria, and if what he said about Richard Nixon in that sermon does not give him a passing grade, what under heaven *can* he do to meet your test?

When Israel's Prime Minister Golda Meir met recently with Pope Paul VI, the pope remarked that he found it hard to understand how the Jewish people, who should be merciful, could behave so fiercely in their own country. Mrs. Meir replied: "Your Holiness, do you know the very first memory I have in my life? A pogrom in Kiev. When we were merciful and when we had no homeland and when we were weak, we were led to the gas chambers."

They gazed deeply into each other's eyes, "and I decided I would not lower my eyes under any circumstances, and I didn't," she later reported. And of course she shouldn't have lowered her eyes. It's easy for somebody in the pope's position to counsel meekness to others. Nobody ever said it better than Kipling:

*The toad beneath the harrow knows
Exactly where each tooth point goes.
The butterfly above the road
Preaches contentment to that toad.*

But wasn't Mrs. Meir thinking quite unbiblically, hence quite unJewishly, in associating mercy with weakness as she did in her recollection of the horrors of Kiev? And wasn't she missing the point of the pope's criticism? How people will behave when they are weak and helpless is one thing, and they are not being merciful simply by being weak and homeless. How these same people will behave if ever they find themselves strong and mighty is something else again.

The pope evidently felt that people who within living memory have suffered so much at the hands of the cruel mighty ought to have a special heart of compassion for the poor. He might have quoted any one of many eloquent passages from Israel's holy scriptures, such as Deuteronomy 10:17-19 which contains the appeal to love the stranger "for ye were strangers in the land of Egypt." Today's Israelis were strangers in the lands of Russia and Poland and Germany.

Mrs. Meir is a great person spiritually and she leads a great nation. Many who love Israel share the pope's perplexity and his hope that the state of Israel will awaken to its calling as God's Israel to show the world that, as Portia said, mercy is indeed "mightiest in the mightiest."

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THE KALENDAR

February

18. Epiphany VII
23. Polycarp, B.M.
24. St. Matthias the Apostle
25. Epiphany VIII

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 editoria office, no assurance can be given that such material will be acknowledged, used or returned.

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Letters to the Editor

Abortion

Legalize abortion when performed by a licensed physician and prosecute anyone else who performs an abortion for the murder of an unborn child. This will not satisfy the people who want an absolute prohibition of abortion, but we are never going to get the church's position enacted into legislation. Women who want abortions will find ways to procure them, and if there is no legal way many of them will have recourse to illegal abortionists. Such a law would put the doctors out of business.

(The Rev.) FREDERICK C. JOAQUIN
Librarian at Nashotah House
Nashotah, Wis.

Help Which Minorities?

At the recent meeting of the House of Bishops the Committee on Agenda and Arrangements urged that each diocese include minority groups as delegates to the 1973 General Convention in Louisville, and even give financial aid in order that they may attend. As a Prayer Book, cradle-born Episcopalian I certainly qualify as a member of such a minority group. How do I make application to attend?

LEONARD O. HARTMANN
Evanston, Ill.

The Silent Majority?

If the sentiments expressed by the Rev. George Gooderham [TLC, Jan. 28] could be voted on throughout the whole of the Episcopal Church, the affirmation would sound us!

ROBERTA BIRTCH
Birmingham, Mich.

Ordination of Women

Many thanks for the editorial "No Catholic Consensus yet" [TLC, Jan. 7]. When changes are being considered which might easily alter the structure and teaching of the church such changes should be voted upon unless they have the support of an overwhelming majority of the church, both clergy and laity. The ordination of women is a case in point. Thought must be given as to how it would affect other churches, especially in view of the ecumenical moves now being made.

Incidentally, when difficulty is being experienced in trying to find full-time jobs for

The Cover

On this week's cover is l'Eglise du Saint Esprit (the Church of the Holy Spirit) on East 60th Street in New York City. It is the only Episcopal church in the continental United States where all services and sermons are conducted in the French language. The schedule of services at "The Old Huguenot Church" (the Rev. René E. G. Vaillant, Ph.D., Th.D., rector) is located on page 16 of this issue.

the clergy now on our rolls, this would hardly seem to be the time to further complicate the situation by adding ordained women to the clergy lists.

(The Rev.) RICHARD G. PRESTON, D.D.
Wellesley, Mass.

May I make a modest contribution to the discussion about the ordination of women by calling your readers' attention to a significant phrase in the recent report of the Roman Catholic bishops' committee which dealt with this subject? The phrase is this: "... neither scriptural exegesis nor theology alone can give a clear answer to this question."

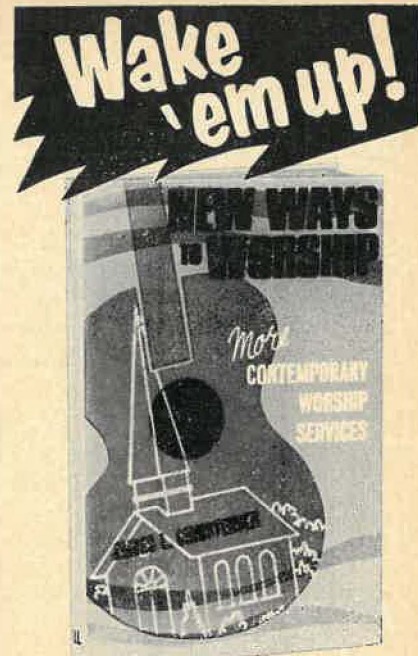
The report goes on to say that the *Magisterium* or teaching authority of the church (for Roman Catholics this will center, of course, in the papal office) must be looked to for a final decision. I suggest this phrase is very important. It means that the question is left open for papal decision and that no scriptural or traditional theological teaching is decisive on this subject. Is it not fair to translate this into Episcopal Church language and say that our final teaching authority (the General Convention) must be considered free to make a decision since neither scripture nor tradition is conclusive?

If the Roman Catholic bishops' committee is correct (and who would deny that they carry great weight?) then some of the outraged cries from opponents of the ordination of women are greatly exaggerated (a clear denial of scripture and a flouting of tradition, for example).

May I recommend that TLC's readers be given the opportunity to read by contrast a statement of opposition to the ordination of women that takes a more defensible and persuasive line of argument? It is a statement by some theologians of the Church of England headed by the Rev. Prof. John Macquarrie, for whom many of us have a high regard, and it appears in the January 1973 issue of *Ave*, the monthly bulletin of the Church of St. Mary the Virgin in New York City. The argument is one of inappropriateness as to timing ("We feel that the General Convention of 1973 would be ill-advised to sanction the ordination of women to the priesthood.") This is a refreshing example, even if one is not wholly persuaded by it (and I personally have some questions about it), of the way such discussions about controversial issues in church life ought to be carried on. I wish all participants in the current discussion would use it as a model.

(The Rt. Rev.) JOHN M. KRUMM, Ph.D.
The Bishop of Southern Ohio
Cincinnati

The editorial remarks in "Around & About" of Jan. 21 suggest the cogency of a sermon you heard which (1) noted we are bound to believe only what scripture teaches, (2) hypothesized that women might be ordained priests, (3) that an individual communicant might doubt the validity of such an ordination, and (4) thereby could not in good conscience receive a female-



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consecrated Eucharist—the suggested conclusion being, “Doesn’t it follow that the church, in imposing this dilemma upon you, has in fact made the acceptance of priestesses something requisite and necessary to your salvation—and without warrant of holy scripture, hence in violation of its own law?”

In reply, I might suggest that many 16th-century Christians might have had the same sort of scruples regarding (newly) married protestant clergy, but the problem then and now is not whether the innovators were requiring some new dogma (that, then and now, is in the eye of the beholder). And I am sure that many white Episcopalians through the decades have had “scruples” about receiving communion from the hands of black priests, and would have enjoyed taking refuge in Article VI as you recommend we should with regard to women priests.

Indeed, it appears that the premises you cite can logically be used to argue to conclusions diametrically opposed to those you offer:

The group opposed to the ordination of women have typically quoted the New Testament to establish that there are no biblical precedents for it (and, admittedly, there are no explicit precedents). Nevertheless, this is to argue from silence and to endorse a rather sectarian hermeneutic (“Don’t do what the New Testament does not explicitly permit”) — a principle that would, among other things, exclude organ music, voyages to the moon, and printing church magazines. And if opponents of ordaining women insist that it is doctrinally disallowed, is this not the same thing as saying that no-woman-priests is a “doctrine,” an article of faith necessary to salvation, and worthy of inclusion in the creeds? I hope you do not propose that we add to the Apostles’ Creed another phrase, “I believe in male priests only.”

(The Rev.) MICHAEL T. MALONE, Ph.D.
Assistant at the Church of the Advent
Spartanburg, S.C.

For some time I have been following the arguments for and against the ordination of women to the priesthood and there are a few points which I find puzzling in the whole matter. Perhaps some of the clerical brethren can clear them up for me.

As I see it, the principal argument against the ordination of women seems to be that Jesus chose no women to be members of his “official party,” so to speak. The purveyors of this argument won’t even consider the obvious difficulty which Jesus would have encountered in the culture of his day if he had chosen even one woman to be a part of his close “family.” His entire ministry would have been blown at the beginning and he might well have been crucified two years sooner.

But, no matter, we will concede that Jesus chose no women to be a part of his apostle-circle. (This, one correspondent wrote, is supposed to indicate that, since Jesus is all-knowing, he would have chosen a woman to take part in his ministry if he had wanted them to be a part of it in 1973. This isn’t very good theology, but we aren’t quibbling over that.)

If, however, we are to take the lack of women in Jesus’s immediate entourage as an established reason why there should be no women in the priesthood today, I ask in some bewilderment, where does that place

the clergy of the church today? If there were no women chosen by Jesus, neither did he choose a Gentile. There wasn’t: single, cotton-picking Gentile in the entire batch—every apostle was a full-blooded died-in-the-wool Jew. Twelve apostles were chosen by Jesus himself; one was chosen by lot; one heard the call on the road to Damascus. If Jesus had wanted Gentiles in his party, wouldn’t it be safe to assume that he would have chosen at least one Roman or Greek, or, for racial balance, an Ethiopian or two?

Let’s face it—if you are going to use the make-up of Jesus’s list of apostles as the basis for rejecting groups or excluding them from the priesthood, you must, in all honesty, use all of the pertinent points. Jesus chose 12 Jews — males, it’s true — to be his close disciples. There were no women, no Gentiles, no blacks, no orientals — just Jews. O.K. fella, you may be children of Abraham by adoption, but you sure ain’t Jews.

MARGARET L. SHERIFF

New York City

Doesn’t it appear that women were in fact members of his “close family”? And may it not be said that, as adopted children of Abraham, Christians are adopted Jews (Israelites) — branches of a “wild olive tree” grafted into God’s own olive tree Israel? This is what St. Paul seems to be telling us in Romans 11:13-24. Ed.

When one priest writing defending the validity of women’s vocations to the priesthood stated categorically [TLC, Jan. 14] that “the real issue is vocation,” I couldn’t have agreed more. But, to my disappointment, he never did get around to his definition of “vocation.”

I agree that vocation (or, as I would term it in respect to holy orders, Vocation—capitalized) is the real question, but, I’m wondering if we haven’t lost sight of what the term Vocation implies.

To my way of thinking, the indispensable prerequisite to experiencing a sense of Vocation is *humility*. Because the Calling is from above, one must be in a state of humbleness, if you will, in order to receive and recognize the Vocation or Call. So we have the perfectly framed response of Mary to the Annunciation: “Behold the handmaiden of the Lord, be it unto me according to thy word.”

Where can you find any trace of humility in the women’s lib movement in general, specifically, what is humble about any woman demanding (or even acquiescing to) the demands made in her name by male champions) that she be awarded the ministry of men?

For that matter, who ever said anything about the *equality* of Vocations, anyway? What if I, a bearded man of more than 50 summers, kept turning up in my parish demanding that I be given an equal chance to play the role of the Holy Mother in the nativity scene? How long could I expect to remain at large?

The truth is that the now people in our church as in the rest of our society eschew many old-style words standing for old-time virtues. Along with humility, these people don’t hold much stock in seemliness. It isn’t very important to them that what they are pushing is unseemly to many men and women making up the church today.

Many of our spiritual leaders appear drunk with the sense of the importance of their own action. Movement; getting from where we are to where we believe God wants us to be"; achievement; numbers; record breaking; precedent shattering. Too few are willing to wait humbly on their knees or the Holy Spirit to fill them and fulfill them right where they are now.

RICHARD S. HART, JR.

Riverside, Conn.

Overseas Church Schools

In the editorial in the educational number [ELC, Oct. 29], "all member institutions of the National Association of Episcopal Schools" are commended to the "thoughts, prayers, and support" of readers. I wonder how many readers know that the NAES counts among its members overseas schools in missionary jurisdictions of PECUSA. It is singularly unfortunate that you did not choose to include any such schools in your profiles of church-related educational institutions, as this would have given an even broader cross-section of the educational work of the church.

One such school is Holy Trinity Episcopal School (La Escuela Episcopal Santisima Trinidad) in La Ceiba, Honduras. It has a student body of some 250, grades K-6. Although it has outgrown itself since its founding in 1960, and some classrooms have over 30 pupils in them, conditions are far superior, on the whole, to the local public school system. It is served by a group of dedicated teachers who prefer to work at Holy Trinity even though they would stand to make a lot more as public school teachers.

The school's nominal tuition (\$3.50 monthly, with a decreasing family plan) enables many children of poorer families to attend. English instruction attracts many members of the local community. Evening English classes for adults have also been offered from time to time. Chapel services, in Holy Trinity Church, are held weekly; and religious instruction, along the lines of lessons prepared by the diocesan director of Christian education, is given daily in the classroom. The school is presently seeking funds to augment a grant from the UTO to build and furnish a much-needed auditorium.

I trust that other readers will bring to attention the work of other Episcopal schools overseas. Those who may wish to support such "schools of godly learning" may find this a meaningful way to further the church's role in education as well as her missionary endeavor.

(The Rev.) HAROLD T. LEWIS

Former Vicar of Holy Trinity Church
La Ceiba, Honduras

Fr. Lewis is now located at St. John's College
in Cambridge, England. Ed.

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CHURCH AND CORPORATIONS

Churches Ask Data on South African Work

Stockholders' resolutions seeking information from 12 major U.S. corporations on their operations in South Africa and two adjoining areas were announced in New York City by agencies of five churches and the National Council of Churches.

Each resolution is expected to develop into a proxy challenge. The venture represents the largest cooperative protestant effort to date in the movement to use the financial investments of churches to encourage "corporate responsibility" among firms in which they hold stock.

The Episcopal Church has filed a stockholder resolution with International Business Machines Corporation (IBM) asking for this information on South Africa.

The church, through its committee on social responsibility on investments, filed a similar resolution for inclusion in IBM's 1972 proxy statement but withdrew it prior to the annual meeting when representatives of IBM and the committee reached an agreement on a draft report.

In a letter to IBM, Paul M. Neuhauser, chairman of the committee, indicated that the company's answer in 1972 "omitted much of the factual material which IBM had promised to supply." He said that about 80% of the material in last year's draft report upon which agreement had been reached was omitted from the printed report of the meeting.

Further, he said, "of IBM's agreement to provide nine categories of information in response to the stockholder resolution," only one "was fully complied with and in each of the other eight instances either the promised information was not supplied at all or it was supplied in an inadequate fashion."

The Episcopal Church holds 8,496 shares of IBM stock, worth approximately \$3,275,208.

ECUMENICAL RELATIONS

Lutheran-Episcopal Conversations Published

The findings of the Lutheran-Episcopal dialogue held nationally and internationally has been published by Forward Movement Publications. The booklet contains the report of the groups and a number of papers prepared by participants during the several years of conversations.

Dialogues between Episcopalians and Lutherans in the U.S. began in 1969 and were completed in mid-1972. The international conversations, conducted under the auspices of the Lambeth Conference and the Lutheran World Federation, were held during the years 1970-1972.

Both groups reached significant agreements on the nature of the church, sacraments, apostolicity, and the possibilities of intercommunion between Episcopalians and Lutherans.

The report of the U.S. group makes several recommendations for continuing the discussions in the hopes of reaching even further agreement and fuller common life.

ETHICS AND MORAL THEOLOGY

"Right to Die": Cold, Unacceptable

Vatican Radio has denounced as "cold and unacceptable" a New York Medical Society statement which affirms a patient's "right to die" with dignity when death is biologically inevitable.

Apparently disagreeing with a New York theologian's opinion that "the church will have no problem with the statement," the Vatican broadcast charged that "under an apparently new formula it brings out the cold and unacceptable thesis of euthanasia, proposing in so many words the right to murder by omitting care in cases where biological death appears to be scientifically inevitable."

Dr. Joseph G. Zimring, chairman of the N.Y. State Medical Society's Committee on Ethics, told Religious News Service that Vatican Radio apparently "misunderstood" the society's statement. He said the statement meant to stress that only "extraordinary care" could be halted when a patient's death is biologically inevitable.

The New York Medical Society's statement, which declared specifically that "the use of euthanasia is not in the province of the physician," observed:

"The right to die with dignity, or the cessation of the employment of extraordinary means to prolong the life of the body when there is irrefutable evidence that biological death is inevitable, is the decision for the patient and/or the immediate family with the approval of the family physician."

An immediate reaction from Msgr. Austin Vaughan, a moral theologian from St. Joseph Seminary, Yonkers, N.Y., was

reportedly favorable. He said: "The church will have no problems with that statement so long as the ban against euthanasia means what it seems to mean."

But Vatican Radio indicated that the medical society's statement falls short on two counts—because the right to die with dignity is granted to a sick person usually not in a position to exercise responsible agreement and because this "right is granted to relations who could also abuse it" for selfish reasons.

The New York statement was released only a few days after the American Hospital Association sent a "patient's bill of rights" to its 7,000 member hospitals. The "rights" included giving the patient the opportunity to choose death by rejecting treatment.

The Vatican Radio said that in reality it will also be the physician who will make the determination of an illness and will sanction the suspension of medical care "which is equivalent to homicide." The broadcast said that not even doctors are in a position "to foresee the absolute certainty" of death.

The broadcast charged that mercy killing any time, either by direct action or omitting assistance, "is the index of a selfish mentality and reveals the lack of faith in future life and a vision of suffering as the supreme evil."

Dr. Zimring said, "We as physicians are obliged to use every ordinary means, but we are not obliged to do that which is useless to prolong bodily functions when the body and brain are actually dead," he added. He also pointed out that the New York Medical Society's statement does not agree with the "patient's bill of rights" published by the American Hospital Association.

Citing Pope Pius XII's 1957 statement in which the pontiff indicated that extraordinary means need not be used to keep the body alive, Dr. Zimring said that as a Jew he follows the Talmudic law which states that "we are forbidden to shorten life by one moment. . . ."

EVANGELISM

Fr. duBois Sees Value in Key 73 Effort

The Rev. Albert J. duBois, executive director of the American Church Union, has suggested that the Christian witness of Key 73 may bring stability to the nation.

Addressing a Meeting for Christian

Witness at Brown University, Canon duBois pointed out that the purpose of Key 73, a country-wide evangelistic effort, is "to tell the nation about Jesus, with conviction, determination, and persuasion."

He declared that the only way out of the present situation of confusion, bewilderment, and violence will be found in a mighty movement of repentance and of a new commitment to the Bible, a return to personal prayer and worship, and in a recovery of a sense of the majestic transcendence of God which makes his passionate, sacrificial love for man a compelling basis for man's response in a loving concern for others."

Such a concern, Canon duBois said, is one "which we must recover in American life if we are to return to a measure of stability and preserve those freedoms which are God-given rights."

Today, he asserted, "we are moving out of the period when the doubters, the 'God is dead' people, and the skeptics have had their day. The news media and the people of the land are growing weary of denials. The proclamations of the destroyers are no longer sensational headlines."

Since Christians are called "to bear one another's burdens and so fulfill the law of Christ," Canon duBois said, "what necessarily goes on in church buildings cannot be separated from each Christian's personal responsibility for the welfare of all who stand in need of love and care in his neighborhood, his community, his nation, and the world."

ROMAN CATHOLICS

Pope, Spanish Official Confer on Tensions

Pope Paul met for more than an hour with Spain's Foreign Minister López Bravo in an audience aimed at quelling a dispute between the Franco Government and the Holy See. The Spanish envoy also met with Vatican Secretary of State Jean Cardinal Villot.

As is usual in such top-level diplomatic meetings, neither the Vatican spokesman nor the Spanish diplomatic party had any statement to make following the meeting in the papal chambers.

It is known that Spanish government officials in recent months have been troubled by the outspoken sermons and other actions of liberal Spanish bishops and priests who are demanding reforms and freedom from the government of Generalissimo Franco.

Pope Paul has asked in the past that the government in Spain relinquish the right it now exercises in the selection of candidates for bishops in that country.

The government was given a voice in the naming of Spanish bishops in the Concordat between Spain and the Holy See signed in 1953. Prior to that time,

kings of Spain traditionally always had a say in the selection of Roman Catholic bishops there.

About five years ago, the pope called for meetings at which the Concordat could be altered to conform with modern-day demands, particularly the changes in church government and operation brought about by Vatican II.

The Vatican Council made it clear that it did not want governments any longer exercising powers in the selection of prelates and that it wanted political connections between governments and the Holy See cut to a minimum, especially in predominantly Roman Catholic nations.

UNITED METHODISTS

Minister Refuses to Pay 60% of U.S. Tax

The head of the Wilmington (Del.) District of the United Methodist Church has pledged his support to the Rev. Ronald P. Arms who is refusing to pay 60% of his 1972 federal income tax.

The Rev. Howell O. Wilkins, superintendent of the district, said he did not know what supporting Mr. Arms would mean, "but I'll support him."

Mr. Arms, pastor associate of the 3,100-member Aldersgate Church in suburban Fairfax, has said he will not pay that part of his income tax which he figures goes to "buy bombs and other weapons of destruction."

He has the respect of his bishop in this action. Bishop James K. Mathews of Washington, whose area includes Wilmington, told a reporter he had considered the same form of protest.

The bishop said a person can make such a decision within the freedom of conscience framework of the United Methodist Church. "Of course, people making such a witness must be prepared to take the consequences."

Mr. Arms said he does not plan to refuse to pay the tax indefinitely, and he has considered putting the funds in escrow until such time as he can conscientiously turn it over to the Internal Revenue Service.

Mr. Arms said he feels so strongly about the Indo-China war that he had to take some concrete step to oppose it. "I've talked, I've written, I've marched for so long," he said.

COCU

First "Church of Christ Uniting" Born

What is probably the first congregation of the "Church of Christ Uniting"—a name proposed by the Consultation on Church Union (COCU)—is a reality in Kingston, Pa. It developed because of the devastating flood that inundated the community last summer.

The town's United Methodist and

United Presbyterian Churches suffered a total damage of \$300,000. Members and leaders of the two churches decided to pool their resources be they people, buildings, or money.

In Kingston, United Methodists are more numerous than United Presbyterians who have the larger church endowment. The new church has 1,300 members.

The former Methodist building is being used for education, worship, and administration. The old Presbyterian structure is being remodeled, at a cost of \$250,000 to the Church of Christ Uniting, as a center for community services.

Guests who attended the formal beginning of the new Kingston church included Dr. Paul Crow, Jr., general secretary of COCU; Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church; and Dr. Robert Huston, chief ecumenical officer of the United Methodist Church.

There is a certain irony in the Kingston venture: Last year the United Presbyterian Church withdrew from COCU and the United Methodist bishops announced their less than enthusiastic response to the COCU plan of union.

Dr. Huston, who along with Dr. Thompson, is an enthusiastic supporter of COCU, said developments in Kingston pose "an encouraging and exciting challenge to denominational dividedness." He noted that the two congregations have better than average resources and could have given "their ultimate loyalty to a blind reflection of the past." Instead, he said, a past history of affection and common enterprise in mission and an openness to the Holy Spirit made "creative use of the flood disaster possible."

CHURCH AND STATE

Dr. Graham Explains His Relationship to White House

Evangelist Billy Graham has issued a public statement describing his position on the Vietnam war, his relationship to President Nixon, and his opinion of the role of an evangelist.

In the 800-word statement, which he said was being issued in response to "recent inquiries from the press and a few personal letters and telegrams," he declared: "I have regretted that this war has gone on so long and been such a divisive force in America. I hope and pray that there will be an early armistice."

Dr. Graham said that in addition to deploring war, "I also deplore the violence everywhere throughout the world that evidences man's inhumanity to man. I am therefore praying for every responsible effort which seeks true peace in our time."

On his relationship with the President, the evangelist pointed out that he has been personally acquainted with every

U.S. President since Harry Truman. He recalled that after his first White House visit with President Truman, he described their conversation to newsmen.

"From that moment on, I was *persona non grata*—and rightly so," he said. "It is an unwritten law that when you visit a head of state you do not reveal what you discussed."

Commenting on a frequently used description of his relationship with the Nixon Administration, he declared: "Neither am I a White House 'chaplain'—any more than Cardinal Cushing was during the Kennedy years or Dr. Pruden was during the Truman years."

Although Dr. Graham said he believes President Nixon to be motivated "by a desire for peace," he added: "History will have to judge whether his decisions were right or wrong."

Of his role as an evangelist, Dr. Graham commented: "I am convinced that God has called me to be a New Testament evangelist—not an Old Testament prophet! While some may interpret an evangelist to be primarily a social reformer or a political activist, I do not. An evangelist is a proclaimer of the message of God's love and grace in Jesus Christ and the necessity of repentance and faith."

In conclusion, he said, "Everywhere I go this year, I am going to call for renewed concern for each other, a revived dedication to just government, and a revitalized consecration to God in our national life."

During the week prior to Dr. Graham's issuance of his statement several Protestant leaders had called on him to intercede with President Nixon to stop all U.S. bombing in Vietnam.

Among these was Dr. Ernest T. Campbell, minister of the famous interdenominational Riverside Church in New York City. In a sermon rhetorically addressed to Dr. Graham from the pulpit of Riverside Church he said: "As one of the 'near voices' within hearing distance of the throne, you surely bear a responsibility to critique (*sic*) government policy as well as bless it."

GOVERNMENT

Bill Affecting Tax-Exempt Agencies Introduced

Three bills affecting tax-exempt organizations, including those religiously-based, have been introduced in the House of Representatives by Rep. John R. Rarick of Louisiana.

All would amend the Internal Revenue Code of 1954. One would require each tax-exempt organization to file an annual information return showing each source, including governmental sources, of its income and other receipts, and to provide for a loss of tax exemption in the case of willful failure to file, or fraudulent statements made in connection with such a return.

Another would provide that tax-exempt organizations which engage in activities of carrying propaganda or otherwise attempting to influence legislation would lose their exemption from tax.

The third bill would provide that tax-exempt organizations which voluntarily engage in litigation for the benefit of third parties, or commit other prohibited acts, would lose their exemption.

All three bills have been referred to the House Ways and Means Committee.

Bill Affecting Clergymen Introduced

A bill was introduced in the U.S. House of Representatives which would make clergymen eligible to deduct up to 10% of their taxable income from their income tax for investment in a retirement program.

Introduced by Rep. Thomas N. Downing (D-Va.), the measure would amend the Internal Revenue Code of 1954 by considering ministers as self-employed persons eligible to participate in a retirement program approved by the IRS under the Keogh Act. When that act was passed by Congress, clergymen were excluded from its provisions.

This is the third time the Virginia lawmaker, an Episcopalian, has introduced the legislation. The first two times the bill did not reach the public hearing stage.

BLACK NATIONALISM

Albert Cleage Announces New "Denomination"

The opening of two new Shrines of the Black Madonna and an extensive training program for members and clergy of the Black Christian Nationalist Church was announced in Detroit by the Rev. Albert Cleage.

The new shrines, a training center housed in a former downtown hotel, an experimental farm, a printing operation, three urban action cadres, and training for youth at 24 colleges are part of the "black counter-institutions" sparked by the militant separatist.

Mr. Cleage, 61, a clergyman in good standing in the United Church of Christ, does not talk fiery rhetoric these days, as he did in 1969 when he was an unsuccessful candidate for the presidency of the National Council of Churches.

He has been fairly quiet as far as public statements are concerned, for two years. That public silence was broken in a press conference in which he disclosed the "service economics" sponsored by his Black Christian Nationalist Church to help black people with development.

While the original Shrine of the Black Madonna, formerly Central Church, remains a part of the United Church, the two new shrines are not affiliated with the NCC. The Black Christian Nationalist

Church itself has characteristics of denomination.

Mr. Cleage has taken a Swahili name — "Jaramogi Adebé Agyeman" — which means "liberator, blessed man, savior (nation)." He says the next decade will be bad for his people and they do not have much, if any, time beyond that for survival.

"Unless black people change the course in the next 10 years," he said, "they're going to be in a terrible way. This is not any indictment of larger society, it's going to get worse for larger society, and whoever is on the bottom is going to get squeezed the most."

He feels black people will be driven to his program as the only hopeful approach. He sees no vitality in the Southern Christian Leadership Conference or the NAACP. Blacks, he says, must "create a program to liberate themselves." The philosophy is behind the new shrines and related programs.

Integral to Mr. Cleage's approach is his belief that Jesus was a black messiah sent to rebuild the "black nation of Israel" and to liberate blacks from powerlessness and oppression."

He is not asking white churches for verbal or financial support. Mr. Cleage encourages blacks to enter an African-type communalism which translates into employed people pledging \$10 per week to black Christian nationalism; the unemployed give five hours or more per week.

Currently, Mr. Cleage's following is 2,000, with many in the 25-35 age bracket and almost all with some college experience. In 1971 he anticipated a membership of 100,000 within five years. He thinks the figure will be achieved.

"In a sense we're a denomination," he stated, indicating that he intends to apply for membership in the National Council of Churches.

NEW YORK

Former Addict Honored

"I'm numb, completely numb. I'm just in a fog."

Those words were spoken by Barbara Quinn the day after she had received an Emmy Award for excellence as moderator of the Sterling Manhattan Cable Television series, "Drug Line," which for the last year has explored the perils of narcotics addiction and a host of related problems.

Robert D. McFadden writing in *The New York Times* said, "It was, for the 30-year-old former heroin addict and prostitute, a hangover of pure joy."

The Emmy Awards program had been held at the Americana Hotel in New York City. Miss Quinn's last memorable time at the Americana was in 1964, when as a junkie supporting a \$150-a-day habit, she propositioned a vice squad detective and spent the following three months in the Women's House of Detention.

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Fixture chain available, 25¢ per foot.



Great Words Lantern Faith, Hope, Love, Peace

Polished bronze lantern with amber green, ruby, and blue glass inserts and color decoration. 7 x 4-1/2 x 4-1/2 inches. Set of twenty inch chains and suspension hooks. Three day beeswax candle included.

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A fine ornamental bracket to match the "Great Words" lantern above as well as other Terra Sancta hanging lamps. Height, 9-3/4 in. Length, 6-7/8-in. No. 502 . . . 25.00



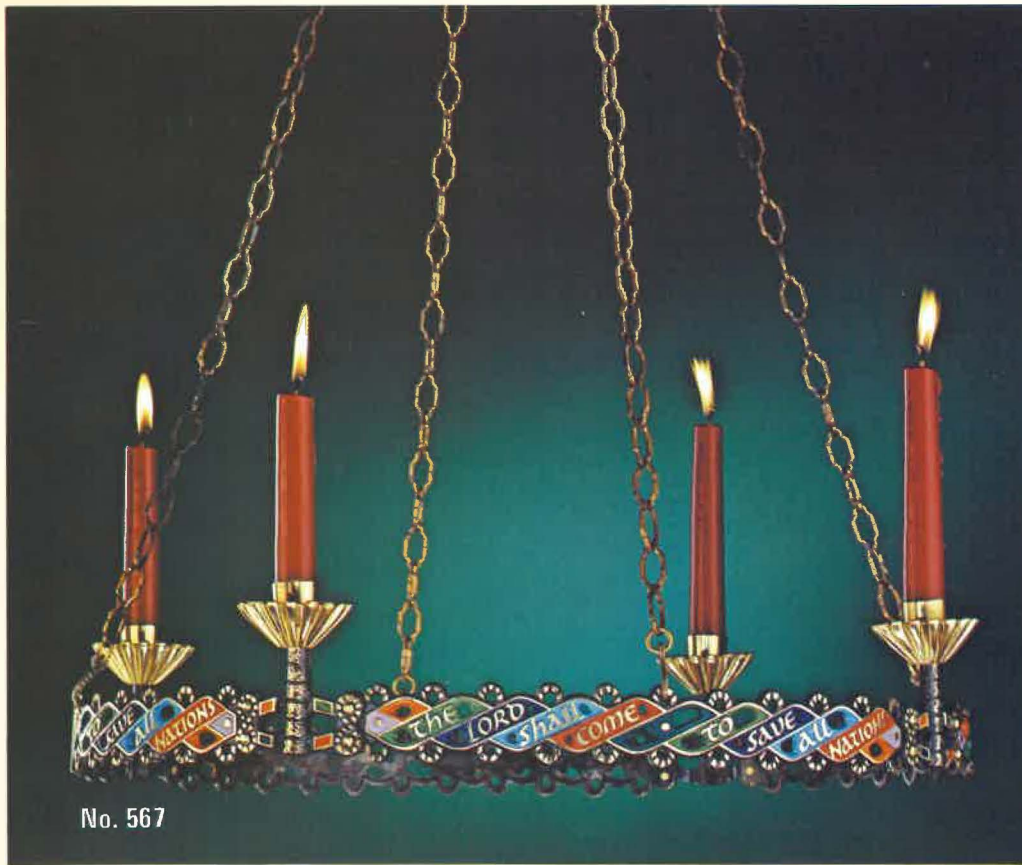
Sanctuary Lamp

Solid cast and riveted bronze. Hand polished and inlaid with kiln fired color decoration. Burns 8 to 14-day lights. Choice of clear (crystal), ruby, or amber globe. Overall length: 37 inches, including 26-in. decorative chains.

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Terra Sancta Guild®



No. 567

Isaiah Advent Wreath

The text from Isaiah: "The Lord shall come to save all nations", etched in many colors around the solid bronze crowns.

20-inch Isaiah Advent Wreath

An outstanding new Terra Sancta design to fill the need for a larger sized wreath. 36 in. ornamental chains and hooks included. Box of four violet candles included. No. 567 . . . 125.00

BRONZE ALTAR SET

A contemporary altar setting—equally fitting in the modern church interior or in the renovation of an older sanctuary.

The Cross

On one side is outlined the figure of Christ, contrasted against blocks of incised, kiln-fired reds and blues. The other face is inscribed with *Alpha* and *Omega*—symbol of Christ, the Beginning of all things and their End. Heavy polished bronze. 13 inches.

The Candleholders

Accommodate any of the popular thick candles. Shown here with 1-1/2 inch candles. The openwork design alternates highly polished areas with natural bronze textures. Height, 4 in.

No. 310—The set (3 pieces) -100.00

No. 311—The cross alone—60.00

No. 312—Additional candleholder, each—20.00

Same altar set available in beautiful pewter — striking effect of silver over solid bronze (no colors).

No. 310-S—The set (3 pieces) pewter—100.00

No. 311-S—The cross alone, pewter—60.00

No. 312-S—Add'l. candleholder, pewter, each—20.00



No. 310

Prices subject to change without notice. All sizes are approximate.
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24-inch Advent Wreath
for Church, Bible School, Student
Center, Community House

Extra large corona of pierced and polished bronze with kiln fired color decoration. Sockets fit 1-1/2" candles. Four sets of 45-in. ornamental bronze chains and hooks are included. Additional chain to suspend corona from church beam or ceiling available, 25¢ per foot.

No. 566 . . . 250.00

25-in. Christ
Candleholder (Not Pictured)

This large cross-shaped candleholder matches the 24-inch Advent wreath above. May be used alone or fitted over the wreath. Socket fits 1-1/2" candle.

No. 565 . . . 50.00

Reading Stand (Shown Below)

Inspired by Ezekiel's vision of the chariot of the Lord (Ezk. 1.5 and Rev. 4), the design shows the four "living creatures"—man, lion, ox, and eagle—associated with the evangelists.

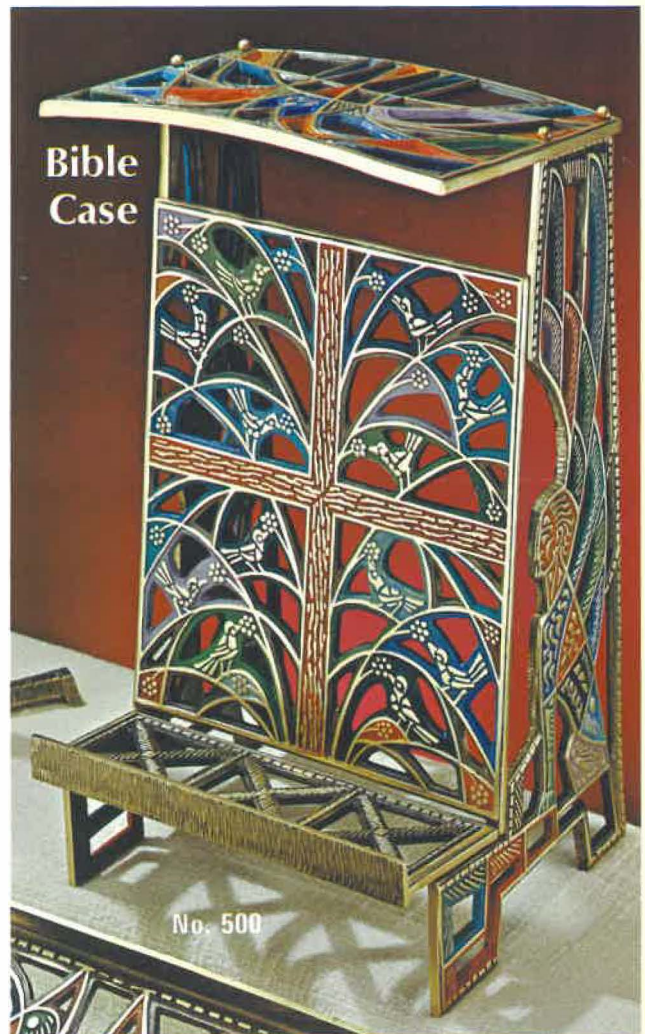
Made of solid polished bronze with pierced design and kiln-fired color. Size 11 x 9 inches. No. 501 . . . 50.00



No. 501

Sancta's Bible Case is designed to display and to give honor to the book of Sacred Scriptures, inviting its handling with awe and respect in the precious book case marked especially as a throne for the Word of God. It is finished solid bronze with pierced design and colors baked in. Height 15 inches.

No. 500 regularly \$125.00 available as special during the year 1973 only — 100.00.



No. 500



No. 841

"Life" Wedding Cup

Doves and a vine decorate the base of this new wedding cup marked with the word "LIFE". Base is solid cast, cup is spun copper, with heavy silver plating. 5½ inches high.

Gift box. No. 841 . . . 50.00

(Base is larger, stem is wider, cup considerably deeper than No. 840-B.

CHALICES OF UNUSUAL VALUE

Wedding Cup

To celebrate the day when two are made one. The base is enlivened with two doves looking to the cross. A vine growing from the cross encircles the words: "One in Christ."

Cup is spun copper with heavy silver plating.

5-1/2 in. high. Gift box. No. 840-B . . . 35.00



No. 840-B

Tree of Life Candleholder

A colorful vine, richly laden with harvest grapes, is draped over the *Iota-Chi*—the monogram of Christ—illustrating the text: "I am the vine; you are the branches." (John 15).

Height: 9-5/8 in. Sockets take 1/2" diam. candles (not included). Same finish both sides!

No. 360 . . . 15.00

Candles. Box of 24 1/2" candles

No. C-24 . . . 1.50



singing a triple "Alleluia"

No. 518-B

Christ Candleholder

—a striking centerpiece for the Christ candle or the Easter candle

Pierced, polished bronze with inlaid decoration in red, blue, and violet, recalling the colors of the Veil of the Temple. Socket fits 1-1/2 inch candle. Diameter 10¼ inches. 9 inch 51% beeswax candle included.

No. 518-B . . 18.00



No. 360

Raised on the Lower East Side of New York, she had her own girls' fighting gang by age 11. She was married at 16, abandoned when she became pregnant. After her son was born, Miss Quinn said she began going to Greenwich Village and started drinking cough syrup, "which led to the whole drug scene. As soon as I found out there was such a thing as an addict, I had to be one," she told the reporter.

Working the Plaza and other luxury hotels, the teenager sometimes made \$200 a night as a call girl to support her heroin habit. However, this soon became difficult, she said. "I couldn't demand the same type of prices anymore—I didn't have time to go through the hassles of waiting and dining with the Johns. I had to get my \$10 and go to a pusher."

The struggle back to self-respect started in 1965, when she began a two-year experience at Synanon House in Santa Monica, Calif. She later became a counselor at Phoenix House in New York City and was lecturing on drugs when she met John Sanfratello, who produced and directed "Drug Line."

Miss Quinn, who lives with her son and second husband, lectures on narcotics to parents' and teachers' groups and although the "Drug Line" program has been discontinued, she plans to develop a similar but broader program on addiction or television syndication.

EUROPE

Electronic System Protects Vatican Art

An elaborate electronics system covering four miles of Vatican museum corridors and St. Peter's Basilica, has been installed to protect the Vatican's priceless art treasures. The system includes closed-circuit television, loud speakers, laser beams, microwave-controlled sirens, and magnets.

About 10,000 people visit the Vatican museums and many more wander through St. Peter's, where such works of the masters as Michelangelo's Pietà are located.

In May 1972 the Pietà was mutilated by a religious fanatic and only recently restored. It is to be protected by a bullet-proof glass shield when it goes back on display.

CHINA

Jesuit Visitor Sees "Rather Primitive Christianity"

A Jesuit priest, one of 15 members of a University of San Francisco study group just returned from mainland China, said that what he saw there resembled "a rather primitive Christianity in action."

The first Roman Catholic priest to be admitted to China since the commu-

nist takeover in 1948, the Rev. Alden J. Stevenson, S.J., said the members of the university tour were treated "with great warmth" in China. He was impressed with what he considered a Chinese emphasis on people over things.

Claiming that the emphasis in the U.S. is just the opposite, the priest said that China "probably could save our souls."

Involved in the campus ministry at USF, Fr. Stevenson said his reference to "primitive Christianity" was based on a saying of Chairman Mao that is cited everywhere. It is translated "serve the people" but it means more precisely "for otherness than for self." "It's much like 'love your neighbor as yourself,'" he observed.

The USF China-America friendship group which toured the People's Republic as guests of the Peking government, consisted of 11 students and four faculty members.

Fr. Stevenson described China as a "poor country beginning to pick itself up. . . ." He also observed that it is a very clean country. "All China looks swept. We saw one fly in Nanking. Everybody in the place chased it. Poor thing."

He noted that the tour group was in China during the massive Christmas season bombing of North Vietnam. He said the Chinese people he talked to were not angry about the raids but "felt sorry for the American people" because they believed the U.S. government was not being responsive to the wishes of its citizens.

The priest said he never wore his clerical collar in China, but added that when people found out his status there was no hostility.

"I didn't talk to any Chinese priests," he explained, "but I did see people who had gone to Roman Catholic schools . . . and we talked church." He said some churches, closed earlier, have been reopened and Mass is celebrated in Latin. He added: "Vatican II reforms haven't entered China."

RELIGION AND THE FUTURE

"New Consciousness Mode" Emerging

A small but emerging "new consciousness mode" of viewing the world is challenging traditional religion, says a noted sociological researcher.

However, Dr. Charles Glock of the University of California, Berkeley, told a meeting of Lutheran educators that "new consciousness" people are more likely to be interested in religion—in a non-traditional sense—than those in a "scientific mode."

He predicted a growth of the new mode, accompanied by a challenge to organized religion to determine how it can contribute to "new consciousness."

One of the most widely known researchers in the field of religion and soci-

ology, Dr. Glock said he and his associates have identified four dominant ways in which people perceive the world:

(✓) Fated Mode: Belief that a transcendent force, which could be God, astrology, or luck, is in control;

(✓) "Horatio Alger" Mode: The view that each person, created by God in the divine image and given freedom, controls individual destiny;

(✓) Scientific Mode: A perspective drawing inspiration from natural and social sciences, and usually stressing the impact of heredity and environment on persons;

(✓) New Consciousness Mode: An outlook still taking shape but one in which persons seek new ways of expressing reality.

Dr. Glock sees "new consciousness" as having the potential for "producing a sensitive understanding of the human situation, a basis for more effective interpersonal relationships and perhaps some new basis for determining how social life should be organized."

The sociologist said that among a cross-section of the population questioned that: 35% fell into the Fated Mode; 38% fell into the "Horatio Alger" Mode; 17% fell into the Scientific Mode; 2% fell into the Consciousness Mode; and 8% could not be classified.

ENGLAND

Survey Shows Racism in Anglicans

Race prejudice is entrenched among churchgoers, particularly Anglicans, according to a priest who carried out a survey of 150 churchgoers in various parts of England.

The Rev. John Fethney of the United Society for the Propagation of the Gospel, one of the largest and oldest Anglican missionary societies, reported his findings in a recent issue of *Race Today*, the monthly magazine of the Institute of Race Relations.

Fr. Fethney asked churchgoers in such cities as London, Manchester, and York, if they accepted any of three stereotyped prejudices associated with race:

"1. Are 'colored' people more likely than white to be receiving sickness or unemployment benefits?

"2. Are 'colored' people more likely to be involved in crime?

"3. Are they the cause of overcrowding?"

According to his findings, as many as 47% affirmatively accepted at least one of these suggestions. Most thought "colored" immigrants caused the overcrowding and housing shortage in inner-city areas.

Fr. Fethney found that prejudice is actually more prevalent in the churches than in other sections of the community. It is among men, he said, where the greatest need or changed attitudes exists.

LETTERS

ON THE LITURGY: I

TIRZAH TO ABIGAIL:

What do *you* think of the new translation of the Nicene Creed? I ask, because I've recently had a letter from a friend, lamenting that the *filioque* clause has been deleted—the line, “who proceedeth from the Father and the Son.” It means a great deal to her, and it does to me, but I can't justify its retention in the creed, in face of the historic Orthodox objection to it. Of course, there's nothing to prevent our continuing to believe it, whether there's anything about it in the creed or not, but how many laymen realize that?

I wonder why the committees on revision retain the Nicene Creed, instead of replacing it with the Apostles' Creed. It is comparatively easy to explain to the novice in history and theology to what he is committing himself when he recites the Apostles' Creed. It is simple, direct, short. There is not a superfluous or ambiguous word in it, and no critically important doctrine is omitted. In contrast, the Nicene Creed is more than twice as long. It omits the descent into hell (which may be dispensable, like the *filioque* clause) and the communion of saints (which is not); and it associates the forgiveness of sins only with baptism. In at least two instances, the wording of the Apostles' Creed carries a different emphasis or even meaning: the resurrection of the *body*, contrasted with the Nicene of the *dead*, and life *everlasting* (eternal, outside time), contrasted with *the world to come* (specifically future).

More important, the Nicene Creed cannot possibly be understood without elaborate references to theological controversies which are no longer live issues, and others which could be grounds for schism even now. That Jesus is verily the Son of God is, in traditional Christianity, a given. How he became so, and in what manner the persons of the Trinity co-exist, are debatable matters on which there are legitimate grounds for Christians to disagree, while all remaining Christian. Is it so significant for Christian faith and worship that Jesus was begotten of his Father before all worlds that we must affirm it every time we state our belief, separating ourselves from our

brethren to whom the pre-existence of Jesus is nonsense or trivial? How many Episcopalians could explain what that doctrine means and what its significance is? Should we have a creed in daily use that practically nobody can understand and explain?

A creed ought to be an ecumenical summary, stripped to its bones, not a polemical document issued after a stormy conference, intelligible only to those who know in considerable detail both the theological and ecclesiastical shenanigans that went on at the Council of Chalcedon, and the metaphysical presuppositions then at issue. What *did* “one substance with the Father” mean in the fifth century? What can it mean now, when we no longer even think in terms of “substances”?

Even if one can recite the Nicene Creed with understanding and without qualms, I believe that formulation of the Christian Faith is too restrictive, too elaborate, and much too hard to explain, for general use. The mysteries of the Faith are not enhanced by including in public worship a statement of faith which is intelligible only to the erudite—especially when we have, in the Apostles' Creed, so excellent an alternative: older, and much more widely shared.

ABIGAIL TO TIRZAH:

I'm with you on the Nicene Creed. After all, it is the *Apostles'* Creed that one is supposed to adhere to at baptism. It is also, has it occurred to you, horribly blunt about what it's saying; I'm not sure the liturgiologists don't really prefer to have a foggy creed that can be demythologized at will!

After a quiet month in Michigan, I find returning to SS. Pip and Jim in the city very hard. It is an effort to tell myself that the “church fathers” have a right, and possibly a duty, to reform the liturgy. (I still don't know when in the past ten years I even heard who would be doing all the naysaying and gainsaying about my wicked, regressive worshipping ways.)

To get the problem in focus, I have to express somehow the basis for only current unrest at change for the sake of change—which is the way many people take the trial services. Changing a word here and there that has lost its meaning, okay. But in a world of rapid change,

making the church play hopscotch to keep up with the most far out fads of any so-called “intellectual” or emotional “discipline”—by which I mean everything from psych to hard rock—is just fatal. I promote the idea that God is changing too! And if the fundamentalists are protesting—as they are—it is because the say loudly, “Stop. Adjust to God and he will save you,” not, “God, adjust to me and I will save you!”

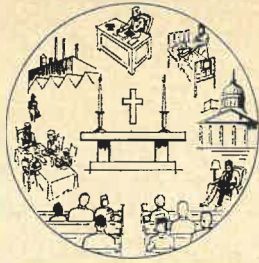
The plain fact is, I'm tired of change. I lived through two churches having dreadful battles over the methods to be used to integrate us racially, only to have it destroy all communication between me and my black friends when the vogue suddenly switched about and became “black for the blacks” and “white for the whites.” Perhaps that is why I dread this divisive action—our efforts of the 50s to integrate the church using a love person-to-person profile, having been so easily set at naught by a new style of belaboring any idea of brotherhood between us in the name of “self-identity”—which makes me feel that no sooner have we buried Cranmer and his book with a stake through their heart at the crossroads, but we shall find we have let loose seven devils in their place.

From what the generation older than me says privately (we all act as if Brother could ship us off to Siberia), we shall shortly have not even an Episcopal Church, let alone any hope of more ecumenicity. In the name of COCUM anything, why chop up our church, which obviously has been held together with the glue of the Prayer Book?

My children, who can scarcely remember the old service, complain that from Sunday to Sunday they cannot tell what is being done because at SS. Pip and Jim we continue to tinker even with the Green Book. The summer in Michigan I did find I could adjust to it, since it is hardly even reminiscent of the Prayer Book, provided I used it all the time so I could begin to absorb my attention.

But if God is unchanging, why do we need to seek out new ways to approach him, which in themselves distract me? Distraction, not adoration, is the keynote. The people in our big-city university congregation who really like this stuff are the post-adolescent young couples who have decided that “religious feeling” is good for them. They are in a state of

This article, written by two laywomen of the church, is the first of a series discussing the liturgies of the church.



TWO LAYWOMEN

transition in life, and they are, unhappily, sily bored without change. No one in their education has taught them to reply themselves to anything. There is hope they will grow up, though—I have seen it happen—and when it does, they do not want to be suffering change for change's sake all the time like children who love a disaster because it makes the familiar home a three-ring circus. So in the world of instant wisecracks where one day mercury in salmon is hysterically dangerous and the next day it is found in salmon fossils have mercury and we have all eaten it for the life of the human race with no appreciable harm, a civilizing factor like a stable church service must be thrown out to appease the appetites of these poor creatures who have not yet developed any sense of first or last things. For them we shall toss many articulate, non-intellectual Christians to the lions.

I had hoped that SS. Pip and Jim would be a stabilizing element for my children, since our community always frenetically pursues whatever is the appropriate sociological response of the moment. Now the church is wildly trying to lead the parade without taste or judgment, like a fat, middle-aged lady in a tight mini-skirt.

TIRZAH TO ABIGAIL:

Tsk, tsk. It's only suicides who were buried at crossroads with stakes through their hearts. Come to think of it, though, the idea was to prevent their rising again, maybe it does fit what some people are trying to do with Cranmer and his book.

Your remark about the Prayer Book as the glue cementing the Episcopal Church together reminds me of something my grandson Jack—now in graduate school—told me recently. It was to the effect that we haven't had a book of common prayer for ages. In a way, it's true. Even the rector of St. Athanasius here, edits, interpolates, and changes it to suit his own whim. But whatever the departures from the text, we knew what we were departing from. What the evanescent trial liturgies do is to deprive us of that unity, even when intellectually and emotionally we were poles apart, the Book of Common Prayer made us a community of worshippers.

Our rector, Fr. Agnus Dei, says that

I'm dissatisfied with the trial liturgies merely because they're unfamiliar. What he would say about your open resistance to change, I shudder (or grin) to think. Isn't life a matter of change, and when we cease to change, don't we die? That, I'm certain, would be the thrust of his attack. And can I get him to see that while the principle, "Life is a matter of change," is sound, it does not follow that all changes are good? Obviously some are bad, like the change from health to illness, and growth itself can be deadly, as in cancer. Too much change, too swift a change, change in the wrong direction or at the wrong time or of the wrong things, can be devastating.

Without some sort of order and stabil-

Too much change, too swift a change . . . can be devastating.

ity to balance it, change moves headlong into chaos—"that state where all possibilities are open." No interrelationships except accidental collisions, no consistent purpose, a life guided only by momentary impulses and fancies. It sounds to me like a pretty fair description of hell. For me, and I suspect for many others, the strength of the Episcopal Church has been grounded in the fact that our worship did not change. Our ideas and emotions and attitudes could fluctuate within quite broad limits, but we worshipped together. I'd go farther, to say that because our worship was stable, we became free to follow our diverse vocations while retaining the community necessary for our emotional and spiritual health, and our intellectual sanity. There was a special power, too, in knowing that that community consisted not only of "this congregation here present," but was continuous with all those who celebrated the rite in the Anglican form back to the establishment of our part of the Body of Christ.

I'm not against liturgical change as such. For years, I've been saying "Forgive us our sins as we forgive those who sin against us." What bothers me is that the revised liturgies make important theological changes, and as literature they are atrocious. The worst of the theological changes—to me—is the shift from "thou" to "you" in addressing God. The idea apparently is that we should use with God

the same forms of speech that we do with our families and friends. By employing "thou" to God alone, we make him keep his distance, lest he interfere with us. Occasionally that may be so, but for the most part, and particularly in public worship, the "you" either brings God down to our level—makes a pal of him—or else exalts us to his level, making gods of us.

When God created us, he separated us from himself. Using with him a special language, and kneeling to him, is a way of affirming that he is my God and I am his creature; he is then more my urgent, immediate, demanding Lord, not less. While theologically, the "you" emphasizes the humanity of Jesus, it takes no account of his deity. It makes us sound like humanists—and makes me feel like one.

There are devotional as well as theological aspects to the choice between "thou" and "you." For those who know French or German, or the plain language still in use among some Quakers, the "thou" is haunted with notes of tenderness and intensity. But for me, the theological implication is the critical one. Life loses all its meaning if God is no more than a man on a large scale, an extension of humanity, or if the God in me overpowers my creaturehood, so that I can approach him as an equal. God forbid!

ABIGAIL TO TIRZAH:

Do you know, I think there may be a terrible wave of anti-clericalism developing in this country. The most religious people I know are so tired of being preached at about social conditions, when they need to deal with things like Mother's illness, what I do about raising my kids, how I deal with my neighbors—and the need to pray. The only saving grace that keeps me from a rather continuous depression is the feeling that there must be a transcendent God. I have taken to getting up and going to early church on Friday because then I can worship God. Sunday is a big fat show. I expect more and more people to turn Hasidic in their own private hearts.

It looks to me as if the wrong people have been going into the ministry for the wrong reasons, for at least a generation now. This is partly the seminaries' fault, the emphasis they put on extreme intel-

Reflections on Death

John W. Tuton

lectuality. I recall how appalled I was at divinity school to find that the majority of my classmates were there to "find God," not because they had a call to serve him. The former is a teenage quest for the Holy Grail; the latter the basis for representing me to God and God to me—right? But these young clerks spent their time agonizing over their own souls like so many young Martin Luthers, and then many of them have rushed out willy-nilly to be Martin Luther Kings. For every one of them, we need a thousand parish priests. Maybe we *had* better ordain women: they might do the job that needs doing.

At div. school I was considered very outspoken for my critical attitude towards the clergy who can't be bothered with church school and feel they can "catch" the child later. Now they must save the "world." So who catches the child later? Zen Buddhists and SDS and the astrologers. What would Charles Williams have thought of this ghastly resurgence of magic—Tarot cards and black masses and witchery—which reinforce the esoteric instincts of the radical young? Ever heard witchcraft denounced from any pulpit lately?

At any rate, at SS. Pip and Jim I am being forced to think of the priest as man, Democrat, gun-law lobbyist, abortion promoter, youth-gang leader, and absentee pastor—anything but a *priest*. He has quit using the pulpit (to get down to our level instead of lifting us up to God's?), and it's hard to hear him. He has turned half the pews to face each other as if the congregation were some remote monastery. He has pulled out the altar and stands behind it, making himself the stand-in for God (or Christ—take your pick). All I can think of when I walk in is Prof. Albert's caustic summary of Archbishop Laud's policy: "Take that altar and put it back where it belongs!" I've known all along, you see, that we are dealing with latter-day Puritans.

The ultimate is when the priest wears some paper hat or cope made by the kindergarten children, to show he has the common touch. I simply cannot respect his office if he will not let me do so, all the more when these same clergy are very big on lecturing me about my attitudes toward things on which it is my God-given right to disagree—like whether the candidacy of George McGovern was the Second Coming. This curious confusion between secular and sacred in their role-playing is actually driving as many people away from the church as all the tinkering with the words of the service. But I suppose the role of a daddy who is a pal with his kiddies is about what your dear Fr. Agnus Dei would approve most heartily? You know, the Book of Common Prayer really made it possible for the clergy not to matter much as persons—a divine attribute, and one I think they have resented for a generation now, or two or three.



THE recent death of President Harry S. Truman brought many feelings to many people. There were hosts of admirers and hosts of detractors and my interest was partly not in what people had to say regarding him (though all of this was of interest), but rather in terms of the process of dying itself.

Each day many bulletins were issued from the hospital in which he was dying and various doctors made reports. As day succeeded day and it was very clear that he was in an extremity of condition physically speaking, we (at least many of us) were forced again to wonder about the wisdom of some medical practice. Here was a man who had lived out a very lengthy life and had had the highest office in the land and certainly would, I feel, have been quite willing to relinquish his hold on physical life. But immense advances in medical technology made it possible to contest the powers that were terminating his life. It became almost a struggle between the extremes of scientific medical technology on the one hand and the irreversible facts of aging and the collapse of the physiological part of the man's being. One doctor was quoted in effect as saying something like this: "A person of his standing had to be dealt with with every measure possible to sustain his life."

I ask: What does it mean to sustain life? Does it mean that every attempt should be made to bring back a "quarter life" to a person? When life is to be a "quarter life" or a "third life" I doubt, indeed, whether it is appropriate for medical science and skill to be utilized

to work for that modicum of life under the circumstances of Mr. Truman's illness. I do not for one moment advocate euthanasia—that is, I do not think appropriate to inject a life-terminating agent into the human body (in other words, it is not right to poison a man by the introduction of such into his system).

However, I do feel that there are times when extreme measures utilized just to keep the heart beating or the other organs functioning should be withdrawn.

I recall in the earlier years of my ministry a situation where a woman of about 90 years of age fell and broke her hip. She was taken to the hospital where she developed pneumonia and the new antibiotics were administered and ended the pneumonia. She also had a stroke in the hospital and every measure was used and finally she returned to her home. She lived there (a "one-fifth life," I would say) for a year or two. During this time she had to have nurses with her at all times and a housekeeper, and in her blindness could not see anything. The doctor at the hospital had had quite an argument during his hospital stay and his position was, "I must do everything to keep her alive."

I also recall a situation in which I was with a family during the surgery of a member of the family. The surgeon sent out word to us that he encountered a situation which by a certain process would mean that he could prolong the life of the patient a month or six weeks, but his condition involved a terminal cancer. I asked our judgment. We all agreed that it was much wiser not to do the extreme measure that would have allowed several more weeks of life in the pain of cancer. She returned home and was well cared for during the few remaining weeks of her life and we all rejoiced when her life ended, that it would not go on another six or eight weeks.

Medical science has brought great new problems and medical doctors must reassess their function in terms of what they means. It is my belief that frequently the desperate and extreme measures should not be taken that are taken just to keep the heart beating where life to all intents cannot henceforth be more than just a shadow of life.

All of us are grateful for the immense advances that have been made in medicine that properly used give new life to people, but many of us are not in sympathy with the desperate contest that some doctors make with death, when death could really be a friend and could be an agent of God more truly than can physical life "existence" without a certain degree of "functioning."

This article originally appeared in the parish bulletin of Trinity Church, Asheville, N.C., where Fr. Tuton is the rector.

EDITORIALS

But Would It Deter?

PRESIDENT LINCOLN once wrote a note to a condemned man's commanding officer that read something like this (we quote from memory): "Don't shoot Willy ———. It probably wouldn't do him any good." Willy had fallen asleep while on sentry duty.

If we could believe that the prospect of the death penalty might do anybody some good by deterring him from murdering somebody we might favor its revival. But we fear that Sen. Paul J. Fannin (R-Ariz.) is being naive in his reason for introducing a bill in the Senate which would require imposition of the death penalty for persons convicted of certain graver homicides.

"It is not my contention that re-institution of the death penalty will be a panacea," he told the Senate. "It would not put a certain end to assassination attempts, air piracy, or assaults on police, judges, firemen, or prison guards. I do believe, however, that the death penalty is a real deterrent, that it would cut down on the number of these crimes. The death penalty can be a deterrent."

The very last sentence quoted above seems to express a degree of backing off from what is affirmed in the immediately preceding sentence, and the latter one is more realistic than the former. The death penalty can be, could be, a deterrent to an intelligent person like the Senator or like you, Mr. or Ms. Reader. But most intelligent people never seriously project capital crimes anyway. It's usually stupes who think they are too smart to be caught who do them, and the severity of the penalty cannot restrain them since they expect to escape detection and punishment.

A much better argument for the death penalty is one to which there is no counter argument. It's just this: Once the man has received the death penalty nobody has to worry about a repeat performance from him. It didn't deter him from that first murder but it prevents his next one. This is, to the best of our knowledge, absolutely the one and only unanswerable statement that can be made about the death penalty, pro or con.

Back in the days when convicted pick-pockets were publicly hanged, unconvicted pick-pockets always enjoyed a field day at the public hanging of a colleague. We doubt that human nature, in criminals or in anybody else, has changed substantially from that time to this. It wasn't very long ago. And the erring dimwit who is sure that his genius makes possible the perfect crime is as stupid as ever.

Episcopalians And Key 73

VIRTUALLY every American Christian body from the Roman Catholic Church on one flank of the spectrum to the Assemblies of God on the other is participating in Key 73, the ecumenical, catholic, and evangelical effort to make Christ better known to the people of North America. Conspicuous among the few churches not officially participating is the Episcopal Church. Its national leaders have seen fit to include their church officially

out; either they are not interested or they don't believe in such evangelism.

Undoubtedly, and fortunately, many Episcopal clergy and laity will participate in Key 73 in their own dioceses, parishes, and communities, and this, after all, is where it counts—on the home front. But this non-engagement by our church leaders is disheartening. It is evidence that they have at most a tepid commitment to the mission of Christ to the world.

We hope, pray, and are happy to believe, that Episcopalians in their parishes and communities have more zeal for obeying the Great Commission (St. Matthew 28:19-20) than have their leaders, and that they will demonstrate this by heartily participating in Key 73.

Any Old Stamps Today?

DO you want to help THE LIVING CHURCH in an easy, painless, yet positive way? You can, if you have some stamps that are marketable. A staunch friend of this magazine, now a retired bishop, has kindly offered his services as a stamp-broker. If you send us stamps, he will sell them for us and the proceeds will go to the Living Church Development Fund. Just send us the stamps, and he and we will do the rest. Thanks in advance.

Needed: Real Law & Order

WHEN you read this, Mr. Lamar B. Hill will be in a federal prison starting to serve a 10-year term for embezzling \$4,611,473.25 from the First National Bank of Cartersville, Ga.

The story of this amiable gentleman's astounding speculative achievement, as told in *The Wall Street Journal* of Jan. 26, incites, as Gibbon would say, some melancholy reflections upon the state of justice in this country, to say nothing of prevailing moral tastes.

Many among Mr. Hill's host of friends and ex-clients continue to believe that he is one of the best things that ever happened to his county. His filching of more than \$4 million from them doesn't outrage them greatly; apparently some feel simply that "bankers will be bankers."

Sipping Canadian whisky with a reporter on the last day of his freedom, the fallen hero explained how absurdly easy it had been to get away with it over the years. Undoubtedly he expects to find an early parole equally easy.

Just before Mr. Hill got his sentence of 10 years for his massive embezzlement, three young men who had stolen \$13,834 were sentenced to 16 years each—for taking less than one percent of the white-collared gentleman's take.

The Nixon Administration has earnestly declared war upon the nation's lawlessness, and we wish it total victory in its crusade. But we hope that while it is defining the enemy it will include this kind of thing in its definition, for the continuing existence of such inequities makes "law and order" an object of contempt to all who cherish justice and want it to prevail.

Book Reviews

THE SINAI MYTH. By Andrew M. Greeley. Doubleday. Pp. 216. \$5.95.

The Sinai Myth is an exciting book! Andrew Greeley has given us the gift of good theology, incisive social commentary, and the challenge of faith. All this in a work on the Ten Commandments! Fr. Greeley has no time for those who think of the Ten Commandments as outworn moral codes that no longer have relevance for "modern" man. He gives the same comeuppance to those who think that the Ten Commandments are in

fact divine blueprints to cover each and every human act.

Fr. Greeley rightly understands that the commandments (Exodus 20:1-17) come out of a particular and peculiar experience. He rightly contends that they cannot be understood with any power except if one understands what the Lord did in the covenant event and what the response to God must entail. The commandments come out of a theophany and to understand them one must make a decision about the God who revealed himself at Sinai. The commandments are to be understood, not as legal codes, but as gracious responses to the reality of the One revealed at Sinai.

The author calls upon the reader to examine the nature of the Sinai experience, to explore the symbols of that event, and then to ask whether what is revealed there corresponds to our apprehension of reality. The first part of the book deals with the nature of Yahweh, and what this revelation tells us about ultimate reality. From this the author goes on to explore the covenant relationship between God and his people.

A middle section deals with ethics, the moral and righteous claims of Yahweh. Here Greeley deals insightfully with some very contemporary problems. Here we have the sharp sword of the sociologist-priest cutting through the weeds of much of contemporary opinion. No one escapes its sharp edge, be they the young political actionist, the over-30 establishment type, the drop-out of 18 or 45, or the intellectual problem solver. The weakest section of this work is a chapter on foreign policy. The section is not particularly ill-conceived, but fails by being a kind of warmed-over analysis and hand-wringing.

The final chapter is an excellent word on covetousness. He labels this truthfully the besetting sin of modern man. He writes: "Covetousness is a symptom that a man has not really put his trust in Yahweh; he still puts his trust in himself." And it is precisely that that denies the covenant relationship and makes man the idolater.

(The Rev.) WAYNE L. SMITH
St. Peter's, West Allis, Wis.

ONE MAN'S JOURNEY. Brother John Charles, SSF. Mowbrays. Pp. 209. £2.25.

Some half dozen monks have been bishops within the worldwide Anglican Communion in the past 50 years. One of them is unique, however, in that he was a bishop *before* becoming a friar: Assistant Bishop of Adelaide in Australia and then Bishop in Polynesia, the Rt. Rev. John Vockler resigned the latter see and entered the Society of St. Francis at

Hillfield, Dorset (near Cerne Abbas on England's south coast).

One Man's Journey is an intense, well-written, and very simple (in true Franciscan spirit) statement of the "whys." The author almost too apologetically says that the book must be autobiographical in order to set forth his thesis: the need for constant ingestion of Christ so as to live him in one's own life and acts, one prayer and meditation.

It seems like a breath of fresh air in a world stifled by pseudo-intellectualism and debates about angels on pins to read the (now) Assistant Bishop of Chelmsford (in England) as he writes his saga from mitre to sandals.

FATHER RENE, SSF
The Society of St. Paul

JESUS "WHAT MANNER OF MAN IS THIS?" By Richard Hanser. Simon & Schuster. Pp. 191. \$4.95.

Ostensibly *Jesus "What Manner of Man Is This?"* is written to answer the question, "Why have the young, the Jesus Freaks, the Jesus People, become so enamored of Jesus?" However, that is simply a smoke screen. It is really a very good "life of Jesus" for those who want some more information to expand upon their first readings of the biblical account.

It is written in a teaching, not preaching manner, weaving biblical passages skillfully into the text, moving rather quickly. Nowhere is the detail overwhelming; nevertheless many questions are answered. Where there are unanswerable questions, Richard Hanser acknowledges that, too, while pointing out the path that faith takes. *Jesus* may probably become a handy reference for those who find themselves teaching others but are unsure of their footing as well as for those who are teaching themselves.

SUE CLARKE
Christ Church, Whitefish Bay, Wis.

THE SPIRITUALITY OF FRIEDRICH VON HÜGEL. By Joseph P. Whelan. Paulist Press. Pp. 320. \$8.95.

In his *The Spirituality of Friedrich von Hügel* Joseph P. Whelan, S.J., has classified and summarized the content of von Hügel's views on spirituality.

Many of us are happy to be reminded of what von Hügel thought about eternal life, grace, Christ, God the Father, and the other infinitely precious great concerns of Trinitarian and Catholic Christianity. And this is particularly true in this day when some who are officially empowered to speak for the church tell us that "talk about God" is really "talk about man"; that *God* is a name for human ignorance; that Christianity ought properly to be demythologized into either Hindu terms or secular humanist terms—and so on and on. When von Hügel talks about God he is talking about the divine person who loves his creation and commands us to love him.

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Much of Fr. Whelan's paraphrasing of, d commentary on, von Hügel's spirituality is potentially misleading and even ngerous because he uses philosophical ms with the false assumption that they ve only one universally accepted mean- g. I have in mind, for example, his use panentheism, empiricism, intuition, cri- al realism, and science—terms which ways require careful definition for they ve almost as many meanings as con- ts in which they are used.

There are a few pages (pp. 220-222) ere Fr. Whelan assesses von Hügel's ews on Christian spirituality. His con- sions are that von Hügel had an in- ficient "grasp on the importance of ay" and that von Hügel's experience th political and social problems was o limited. These are charges which ould repay extended reconsideration d, in my opinion, ultimate rejection. oth tastes in play and vocations to polit- al activity and social reform are among e many differential aspects of Christian e, commitment, and spirituality. That although every Christian will have an terest in all three, these interests will d different expressions in the lives of fferent Christians. Any present-day po- cal activist will do well to be grateful to n Hügel for his spiritual direction, hich always left the individual who is rrected free to find his own vocation and develop his own tastes. This is a point of first importance in a day like the pres- nt when there is a tendency to confuse introspective autobiography with philo- sophical creativity and so to impose one rson's self-understanding on all persons.

Finally, Fr. Whelan has at no point lated von Hügel's sound Christian ough to present-day philosophical and eological innovations. And there are any points at which von Hügel's thought early stands in contrast with points of mphasis in present philosophical crea- tivity. Thus, for von Hügel man's world decidedly theo-centric (rather than man- tered); being is in many important ays concealed (rather than "wholly un- cealed"); man is by no means the stower of order upon his world; "essen- alism" is true and the universally human a concept of the highest importance; d men along with the animals are loci of conscious experience and valuing. Any- one who is familiar with present-day ilosophical trends will see that in these nd in numerous other respects) von Hügel is at odds with what may be lled the mainstream of late 20th-cen- ry American thought. In fact, von Hügel's thought provides evidence, nghts, and hypotheses which properly eveloped would become a center of enic philosophical activity not destroy- g but rather illuminating the true role of phenomenological and existentialist ough.

MARY CARMAN ROSE, Ph.D.
Goucher College

PEOPLE and places

Dioceses

Bethlehem—Mr. Stuart E. Money, former assist- ant treasurer and vestryman of St. Stephen's, Providence, R.I., is administrative assistant to the Bishop of Bethlehem, 826 Delaware Ave., Bethle- hem, Pa. 18015.

Connecticut—The Rev. Canon Ralph D. Read, executive secretary of the Diocese of Connecticut since 1947, retired Dec. 31. He continues to be diocesan correspondent for THE LIVING CHURCH. Address: 10-A3 Talcott Ridge Rd., Farmington, Conn. 06032.

The Rev. Edward J. Morgan, former assistant executive secretary of the diocese, has succeeded Canon Read as executive secretary.

Nebraska—The Rev. Canon John H. Stanley, former canon of Trinity Cathedral, Omaha, is executive assistant to the Bishop of Nebraska, 200 N. 62nd St., Omaha (68132).

Quincy and Springfield—Effective Jan. 1, *The Springfield Churchman and Light*, publications of the Dioceses of Springfield and Quincy respectively, began a combined publication known as *The Illinois Churchman*.

West Missouri—The Rev. Donald E. Becker, rector of St. Matthew's, Raytown, Mo., is also editor of *The Diocesan Bulletin*. The publication had been edited by the recently retired diocesan, the Rt. Rev. Edward R. Welles.

The Rev. Charles E. Kronmueller, former rector of Good Shepherd, Kansas City, Mo., is diocesan administrator and canon to the Ordinary of West Missouri.

Seminaries

Berkeley Divinity School, New Haven, Conn.—The Rev. Francis X. Cheney, former rector of Trinity Church, Southport, Conn., is associate professor of pastoral theology and development officer at the seminary.

Suspension

On December 15, 1972, the Bishop of Oregon, pursuant to the provisions of Title IV, Canon 4, Section 1 and of Title IV, Canon 12, Section 4 (e) and pursuant to the provisions of the diocesan Canon 9-1, Section 2, and in accordance with the findings and recommendations of the trial court, suspended William Fred Buchanan, Jr., from functioning as a presbyter for a period of one year from the above date.

Depositions

On October 13, 1972, the Bishop of Bethlehem, acting in accordance with the provisions of Title IV, Canon 8, Section 2 and with the advice and consent of the clerical members of the Standing Committee, deposed Adam S. Tannous.

On November 30, 1972, the Bishop of Pennsylvania, acting in accordance with the provisions of Title IV, Canon 10, Section 2 and with the advice and consent of the Standing Committee, pronounced the Sentence of Deposition on William H. Dunphy who refused to make the retraction or declaration required under Title IV, Canon 10, Section 1.

Deaths

The Rev. Henry Townsend Praed, 68, retired priest of the Diocese of California, died Dec. 6, 1972. He was a chaplain with the US Army during WW II. He is survived by his widow, Bernice, one daughter, and four grandchildren. A Requiem Memorial Eucharist was held in All Saints' Church, San Leandro, Calif.

The Rev. John Peter Christensen, 55, first vicar of St. Francis-in-the-Valley, Green Valley, Ariz., died Nov. 6, 1972, at the University of Arizona Medical Center where he had undergone five major operations in five months. He is survived by his widow, Dorothy, two daughters, three stepsons, his mother, two grandchildren, and one sister. A Requiem Mass was held in the new parish church. Fr. Christensen lived to see ground broken for the church and to oversee building plans and to write a part of the dedication service but he did not see the finished church or officiate within it.

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ORGANIST or organist-choir director. Female, master's degree, former teacher, experienced. Part-time acceptable if opportunity for teaching piano and organ. Combination secretary-church musician possible. Reply Box P-942.*

ORGANIST-CHOIRMASTER, Churchman, married, 20 years experience, desires position preferably in South. Part time acceptable if piano, organ students available. Excellent qualifications and references. Reply Box A-940.*

PASTORALLY-ORIENTED, conservative-minded priest, married, with two children, seeks relocation to parish in New York, Boston, or Philadelphia area. Excellent educational background. Reply Box W-938.*

PRIEST, single, varied experience, seeks parish with pastoral-educational emphasis. Small town o.k. Reply Box J-939.*

SUMMER SUPPLY

SUPPLY priest needed for July. St. Peter's Church, Freehold, N. J. 07728.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

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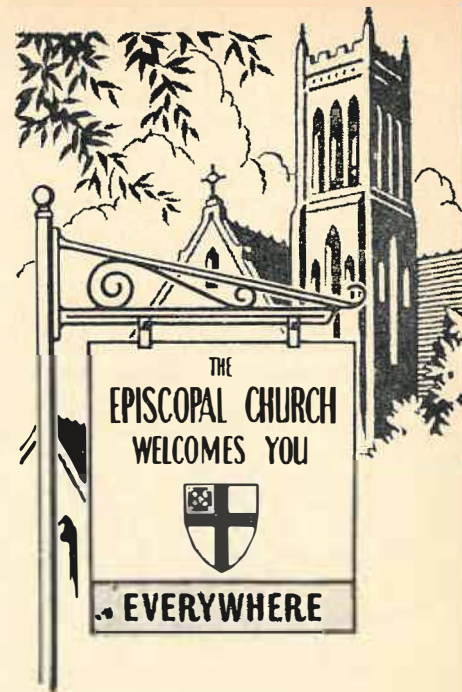
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THE LIVING CHURCH

CHURCH DIRECTORY

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

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

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

ST. PAUL'S 2430 K St., N.W.
 Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
 noon & 6:15; MP 6:45; EP 6; Sat C 4-6

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

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

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

FLOSSMOOR, ILL.
ST. JOHN THE EVANGELIST Park & Leavitt
 The Rev. Howard William Barks, r; the Rev. Linas
 H. Brown
 Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9;
 Tues HC 6; Thurs HC 7; Fri HC 11

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 10

HIGHLAND FALLS, N.Y.
HOLY INNOCENTS 112 Main St., near South Gate
 U.S. Military Academy, West Point
 The Rev. William M. Hunter, r
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
 HS, LOH; HD 10, 7 HC, Ser; C by appt

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

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30, 11 Sol Mass; C Sat 4



**CATHEDRAL CHURCH OF ST. PAUL
 SPRINGFIELD, ILL.**

NEW YORK, N.Y. (Cont'd)
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 Sun HC 8. Cho Eu 11

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

RESURRECTION 115 East 74th St.
 The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylor
 Hitchcock, Jr.
 Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu
 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-1
 & 5-5:30

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

PHILADELPHIA, PA.
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as ann

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
 Sun 8 HC, 11 MP (ex 1st HC); Wklys HC ann

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictin; 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.