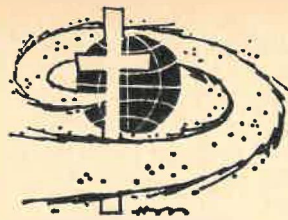


The Living Church



Lent
Book
Number



With the Editor

Notes to the Overworld

To Count Cavour: Something you said during the Risorgimento was recently brought to my mind. An American named E. Howard Hunt has pleaded guilty to criminal charges involving burglary, electronic eavesdropping, and other offenses allegedly committed at Democratic Party headquarters in Washington as our 1972 national election was heating up. Mr. Hunt said: "Anything I may have done I believed to be in the best interests of my country." I have a feeling that he really did. What you said was: "What scoundrels we should be, if we did for ourselves what we are doing for Italy!" I love my country strongly enough to understand this attitude. Wrongdoing for our country, as distinct from wrongdoing for ourselves, has at least the merit of selflessness. What puzzles me is that a man of your superb intelligence (and Mr. Hunt is no dummy either) should suppose that he can in fact serve his country's long-run interests—which are the only interests she has—by scoundrelly behavior. Scoundrelism *pro patria* ought to be prosecuted specifically as treason. It never does the country anything except harm. Everybody reading history learns this. Everybody making history tends to forget it.

To Gilbert Stuart:

You painted so many portraits of George Washington that we sometimes wonder how you ever found time to do anything else. But you did find time to take a long look at M. Talleyrand when he visited America and to remark: "If that man is not a scoundrel, God does not write a legible hand." Evidently "that man" appalled good innocent Americans like you and Mary Moody Emerson, Ralph Waldo's aunt, who sized him up and said: "I fear he is not organized for a future state." I must get off a note to her about the nice eschatological question she raises about us all. "That man" was indeed a scoundrel. If you didn't know the salient facts of his career when you saw him, I will tell you that they bear out your admirable intuitive appraisal of him. I believe, with you, that God writes with a legible hand, but I'm not so sure that I, for one, can always read it. It is perfectly legible of course to God himself, and perhaps in varying degrees to saints and angels and other superior beings. But I am always being unpleasantly surprised by scoundrels who, to me, resemble saints, and pleasantly surprised by

saints resembling scoundrels. My poor head is perpetually dizzy with these surprises. Apparently it isn't a question of God's legibility but of my literacy. I envy you and all others who can spot a scoundrel or a saint a block away. I must try harder.

To Georg Christoph Lichtenberg:

You once said of somebody: "He swallowed a lot of wisdom, but it seemed as if all of it had gone down the wrong way." You swallowed a lot of wisdom that obviously went down the right way, and made you a light to the world in your generation and to succeeding ones. But somebody must have fed you some tainted baloney about angels, which caused you to say: "If an angel were to tell us about his philosophy, I believe many of his statements might well sound like $2 \times 2 = 13$." If one of your first assignments in Purgatory was to take a course in elementary math from some Herr Professor Engel it served you right. Since your time an Englishman, Percy Dearmer, has described the holy angels as

*Messengers clad in the swiftness of light,
Subtle as flame, and creative in might,
Helmed with the truth and with charity
shod,
Wielding the wind of the purpose of God!*

That vision is a lot truer to what God has revealed to us about his angels than your vision of them as amiable fatheads who can't manage 2×2 . In your moments of deeper reflection you undoubtedly wondered how we human beings get the strange notion that we are the *smartest* of God's creatures—with a record like ours. St. John of Damascus noted that an angel is a purely intellectual being. No man can ever be that. I imagine that by now you and the angelic mathematicians are working happily together—despite your childish mistakes in what they call simple addition and subtraction.

Joy Hibernates

Joy hibernates
More briefly than a bear—and
Is surer to waken.

Henry H. Hutto

The Living Church

Volume 166

Established 1878

Number 8

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

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- 27. George Herbert, P.

March

- 1. David, B.
- 2. Chad, B.
- 3. John and Charles Wesley, PP.
- 4. Last Sunday after Epiphany

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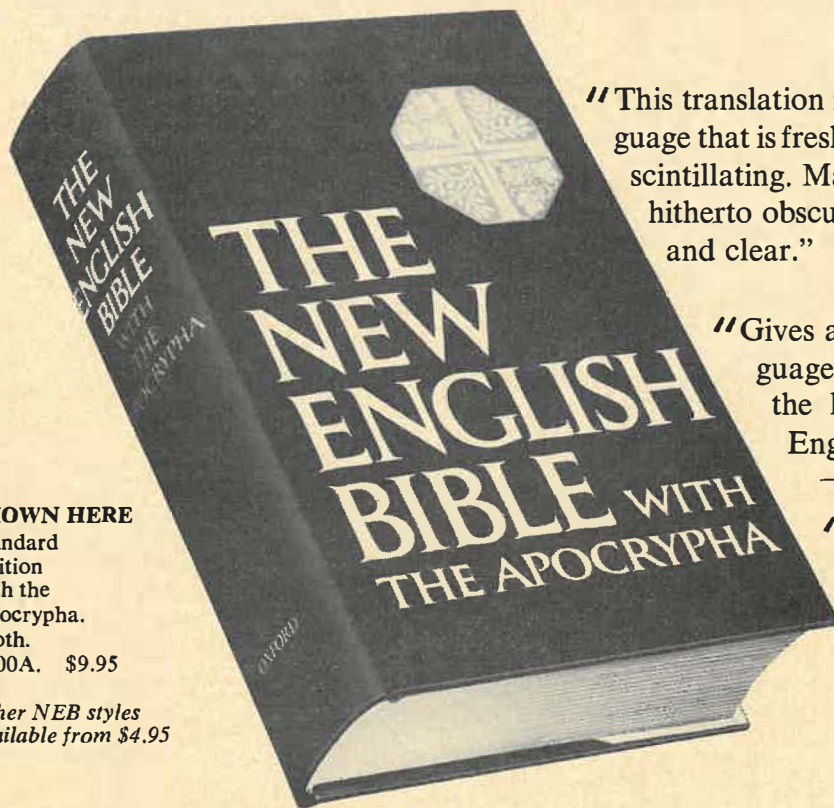
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THE LIVING CHURCH is published Sunday, by The Living Church Inc., at 407 E. Michigan St., Milwaukee, Wis.

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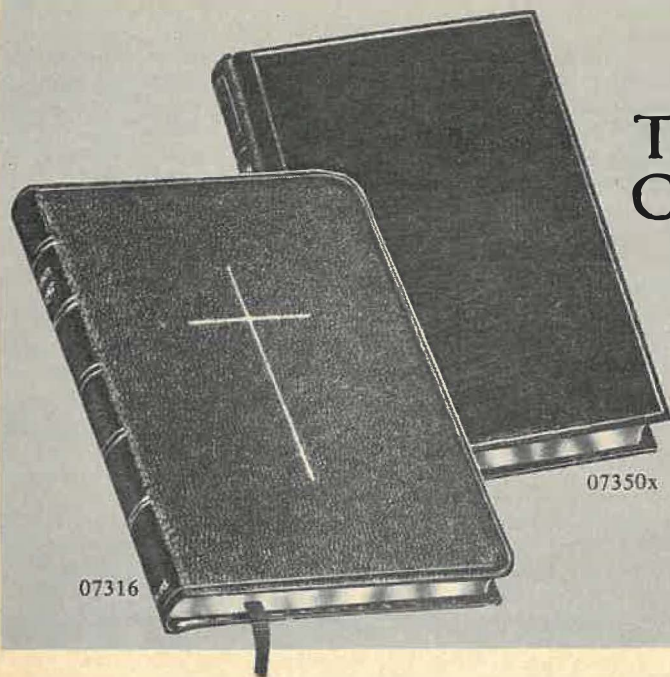
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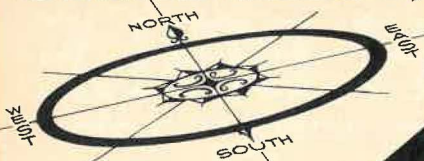
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Letters to the Editor

The Farewell Purses

Thank you for the editorial, "Are the Purses Justified?", [TLC, Jan. 7]. You hit the nail on the head and don't let anyone say that you didn't.

(The Rev.) GEORGE B. HOLMES
Rector of St. Paul's Church

Edenton, N.C.

The editorial "Are the Purses Justified?", is an indictment against our conformity to this world. This summer I came across a diocesan journal where the diocese was allowed to vote the retired bishop an additional \$9,000 per annum for life in addition to his retirement pension from the church and Social Security which amounted to \$9,686.40. The same journal reports a priest's retirement income at less than \$2400.00. The fact is that a number of clergy in this diocese as well as in other parts of the church, receive incomes that are below the poverty line by U.S. government standards. Should not justice begin at the House of God?

(The Rev.) H. PAUL OSBORNE
Vicar of St. John's Church

Great Bend, Kan.

Reply to Fr. Bunday

Kindly allow me a brief reply to Fr. Bunday's "Ulster" [TLC, Nov. 19], which has, alas, just reached me.

1: The current turmoil is not *alone* the result of Unionist misrule here; it is equally the result of Roman Catholic *misopposition*. For 50 years the minority has refused to play a regular role in Stormont politics; theirs has been a role of negation and obstructionism, while, of course, accepting all the social security the maligned Unionist government offered, not least to finance unduly large Roman Catholic families. Mistrust, however, has been the harvest of this sterile conduct.

2: Violence and the threat of violence preceded, as in the South, the foundation of the Ulster state: the 1920 settlement was a political one, just as East-West Germany was a post-war political settlement between interested allies. If Fr. Bunday's three "lost counties" had been included in Ulster, it would have led to further violence and instability in the 1920s. Their exclusion was the only course possible; but it is naive to suggest that, because Ulster is small it should be joined to the South. Because Portugal is small and a part of the Iberian Peninsula, should it be deprived of its separate identity and forcibly joined with Spain? Further, Ulster did not become embroiled in a similar civil war to Dublin's of the 1922-23 period in which, in less than 12 months, as many people were killed in the South as have been killed in Ulster during the last three and one-half years of skillful and sinister terrorism. The exclusion of the three border counties from Ulster rule undoubtedly achieved this calm.

3: The *complexity* of the color problem in the states was the parallel I saw between Ulster and the U.S.—with the similarity of interlocking cultural, social, historical, and

economic problems. If Fr. Bunday cannot see this in his own country, it is small wonder that he writes with such crass ignorance when trying to interpret another country's difficulties. Imaginary scoring of cheap debating points is a hobby best indulged in with superficial topics, not in areas where perception and knowledge are required, both of which Fr. Bunday singularly lacks.

4: Protestants in the South have declined by 40% under Home Rule—that is enough to warn any Ulster Protestant of—and this has been achieved partly through the bullying of the Roman Catholic Church over mixed marriages there over the years. Behind the blarney and the charm, the South has very effectively absorbed Irish Episcopalians to the point of near extinction. Vatican II has come too late for the Irish crisis. By contrast, Roman Catholics in Ulster have increased at a rate faster than the general population there.

5: De Valera was born in New York. He is an American by birth. Will Fr. Bunday never check his facts?

6: At the end of his life W. B. Yeats was a mystical Episcopalian. If Fr. Bunday had done his home work before rushing into print, he would not have ascribed the silly epithet of "pagan" to someone who wrote his own epitaph as follows:

*Under bare Ben Bulben's head
In Drumcliff churchyard Yeats is laid.
An ancestor was rector there
Long years ago, a church stands near,
By the road an ancient cross. . . .*

(The Rev.) D. C. JOHNSTON
Bangor Grammar School
County Down, Northern Ireland

Our McCarthyism

Having read TLC for Jan. 7 last week and written you a letter on the two editorials—"No Catholic Consensus Yet" on the ordination of women, and "Are the Purses Justified?", I have now read the issue of Dec-31! I want to write about the editorial "Are Bishops Above the Law?"

Once again, TLC seems to be acting as the Joe McCarthy of the church in the 1970s in undermining confidence in our church's leadership. Of course bishops are not above the law, civil or canonical!

The editorial indicates that one bishop or possibly two were being discussed. Where are the news stories on these bishops? How trustworthy is the "troubled parish priest"? Was the bishop issuing a form of discipline to a priest who had not used the trial use services in his parish, was hostile to them, not giving the parish an opportunity to join the rest of the church in participating in the decision-making process? Why not name the priest and why not name the bishop? Even in the editorial!

I seriously question the sense of responsibility of those publications that take exceptional situations and make them general situations. TLC's editorial has done this. I recently wrote another paper, yes, in consistency I must mention it, *The Anglican*

Digest, pointing out that in the last issue they had 45 evidences of negative and destructive attitudes, destroying confidence in priests and bishops, the General Convention, the Executive Council, and any number of other items of concern to the church. Helping people to think through issues is one thing; telling them what they ought to think the answers are is another.

(The Rev.) JOHN BAIZ D.D.
Rector of Calvary Church

Pittsburgh

| I have in my hand a list. . . Ed.

Cranmer's Fists

The cartoon [TLC, Jan. 21] wondering if Cranmer were shaking his fist at the Trial Liturgy makes me ask if the cartoonist intended the "delicious" irony possible, theologically speaking.

As a convert (now 14 years) from the Lutheran ministry, I have been accused of retaining an old-fashioned Lutheran insistence on dogmatic belief. In seminary Anglicanism was usually presented as a variation of the "Reformed Church tradition," so I find myself concurring with Dix in *The Shape of the Liturgy* that Cranmer was a Zwinglian, so that historically the Anglican church was saddled with a Zwinglian liturgy upon which it had to thrust its essentially catholic theology.

To me, therefore, the trial liturgies come as a welcome and unequivocal assertion of what I believe is Anglicanism's catholic position. Finally, the obvious Zwinglianisms of Cranmer are gone. The new Ordinal (with its reworking of Hippolytus and early liturgies) finally expresses priestly, sacrificial ideas which Cranmer so carefully eliminated (even the word altar had to go). It has done so without involving us in post-reformation debates or, for that matter, the "null and void" battles of the 1890s!

When a recent letter writer spoke of the trial liturgies having "Massey Shepherd Lutheran tendencies," this ex-Lutheran could only smile. Even allowing for the common language similarities that in part arise from a more "sacramental" point of view that is developing in the "New Testament theology" school of thought on the continent, this liturgy is too "catholic" for any Lutheran. One can only wish that the "evangelical" wing of our church appeared to be more influenced by this trend.

In fact, one may say that the presence of a sizeable group of "Evangelicals" (i.e., Calvinists) within Anglicanism points out precisely what happens when Cranmer's words are taken at face-value (cf., the Archbishop of Sydney's statements on the Anglican-Roman Catholic agreement about the Eucharist). It points out how necessary it is for the church to provide a revision of its formularies that they may agree with what the overwhelming majority of Anglicans holds to be the continuing faith and tradition of the church.

I find it incredible that the majority of adverse comments about the Liturgy come from what I gather is the "catholic" section of the church, rather than those remaining "Evangelicals" for whom the theological implications of the trial liturgies ought to be anathema. Of course, the language needs improving, but surely theology is more important! One may sympathize with the impact that the older book has had because of

sheer familiarity and continuing usage, but may not similar usage of the new produce a needed and happy change in the theological thinking of our people? The Prayer of Consecration (Second Service) provides us with a clear, logical, and adequate presentation of what it is we are doing in the eucharistic rite.

Gone are the redundancies created by attempting to create a "patchwork" canon expressing a theology quite in opposition to that of the author (Cranmer) who had very carefully used the same phrases to deny precisely what we are trying to say in our 1928 canon. Of course, I love the 1928 canon; but as I say it, I also remain aware of how I and the church are imposing upon it a meaning quite at variance with Cranmer who was willing to go to the stake just because there was for him no connection between bread and wine and Body and Blood, and no relationship between his Offering and ours except in the mind which in "memory" appropriates that sacrifice by "faith." (Happily that phrase "to continue a perpetual memory" has been removed.)

It would be helpful were the Ascension preface made to conform to the original Latin ("That we may be made partakers of his divinity" rather than "that where he is, thither we might ascend, and reign with him in glory"). For even this reflects Cranmer's 16th-century problems with a theology of space that is mirrored in his theology of the Eucharist. Even the Lutherans were not afraid of this "higher" concept of incorporation into Christ, reflecting as it does II Peter 1:4, for they kept to the Latin original.

I suppose that each of us see the trial liturgies through the spectacles of our own (theological) experience, but I, for one, must regard the new liturgies as a generally well-worked-out attempt to express fairly clearly that consensus we know as the Anglican synthesis. If it is "modernistic" in tone, I hope that it is so in the sense that it has reached a stage of healthy "early" Catholicism, and so continues that tradition of a "via media" towards which I like to think that both our Protestant and Roman Catholic brethren are approaching, as at least a good deal of continental New Testament and Patristic studies seems to indicate.

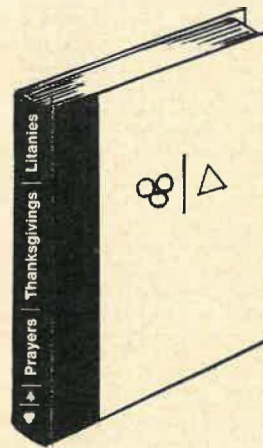
(The Rev.) WINSTON F. JENSEN
Brooklyn, N.Y.

Cremation

In response to the recent editorial [TLC, Jan. 28] I would like to offer two reasons why the church should strongly discourage the practice of cremation. I can understand the action of the Roman Catholic Diocese of Richmond without attempting to argue that human ashes do not constitute a human body.

First, I once had the opportunity of witnessing the practice of cremation from the other end of the furnace where the euphemistic facade is completely dropped. Here I witnessed what was later confirmed by questioning the attendant that one has no guarantee that the return package contains the complete remains of one body or a combination of the remains of more than one. While machinery is employed to grind up the remains into a fine powder and to withdraw molten metal, there is no means of separating human ashes from foreign substances or for ruling out the possibility of a

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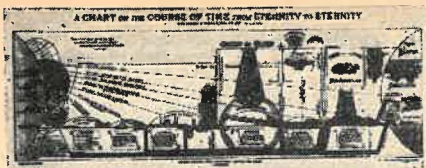
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mixture of ashes. It is my custom then to read the committal before the cremation when I am sure of just who is being committed, although I say the other prayers at graveside, if the ashes are to be buried. I understand that some folks put them in an urn on a shelf where they become a decorative conversation piece.

Second, cremation is completely contrary to the burial customs of the early Christians. It seems that the Episcopal Church is quite inconsistent on this point. While we are quite concerned as a rule about other customs, such as what kind of music is to be used at a wedding or how much water is to be used at baptism, we are all too ready to bow to the whims of a certain element of secular society in determining the proper customary for Christian burial; in this case, a custom which is more easily identified with pagan, rather than Christian rites. The arguments that cremation is less expensive or that we are short on burial space, really cannot be seriously maintained, at least not in this country. The suggestion that cremation is somehow more civilized or more cultured in manner is contrary to what I have seen. While this custom does not make Christian burial impossible in my mind, it should be strongly discouraged by the church, as it is offensive to a great many sensitive souls and to church tradition in general.

I believe that the Diocese of Richmond has a perfect right to exercise discipline in the determination of which customs should be encouraged and which should not among the members of the church. Perhaps we in the Episcopal Church can take a lesson from their example, rather than simply adopting the customs of secular society.

(The Rev.) DAVID W. SIMONS
Rector of St. Mark's Church

Paw Paw, Mich.

Stir-Up Sunday

In response to a request [TLC, Dec. 31] for feedback regarding the dropping of "Stir-up Sunday" propers in the current liturgical year, I offer my own reaction.

After a quarter of a century of leading services with the use of the Book of Common Prayer, I find change often stimulating. This one, for instance, took me aback until I thought about it and subsequently preached in favor of the switch.

My second take was this: The present Feast of Christ the King theme makes him, not me, the center of the climax of the church year. Why, I asked myself, should the whole gospel drama of the annual cycle not wind up upon his kingship, rather than upon my need?

The First Sunday in Advent, and those following, give us ample opportunity to rev up our personal motors for the new start and to celebrate once again the Incarnation and Victorious Life, Death, and Resurrection and Ascension of our Lord and the coming of his Holy Spirit. We then have summer and fall to work on our personal responses and Christian lifestyle.

(The Rev.) GRIFFIN C. CALLAHAN
Rector of Trinity Church

Parkersburg, W.Va.

Is Key 73 Anti-Semitic?

Key 73 has been getting some strange publicity, it would seem. An article in *The*

Farmington (N.M.) Daily Times of Jan. 12, credited to George W. Cornell, with a date-line in New York, says that Key 73 is a "year-long ecumenical effort . . . to call our continent to Christ," and goes on to say later that "in the last quarter-century most major denominations have dropped activities specifically aimed at converting Jews." And: "Various church leaders active in Key 73 have emphasized that religiously committed Jews are not the target of the drive." He quotes the Rev. Dr. Theodore Raedeke of St. Louis, executive director of the effort, as saying "There is no anti-Semitism in either the ideology or thrust of Key 73. We do not wish to persecute, pressure, or force Jews to believe anything against their will."

What worse form could anti-Semitism take than refusing to present the Gospel of salvation which the Lord commanded his church to witness "in Jerusalem, in all Judea, in Samaria . . ." as well as to all the world? I forbear comment on Dr. Raedeke's method (if he is correctly quoted) of spreading the Gospel—it calls up memories of the Inquisition!

Will someone who knows speak up for Key 73 and save it from this frightful evaluation?

(The Rev.) H. B. LIEBLER
Monument Valley, Utah

The Clergy Directory

I would like to comment briefly on the Rev. Lewis Sassé's letter concerning *The Episcopal Church Directory* [TLC, Jan. 14].

First of all, I am sorry that Fr. Sassé's biography did not appear exactly as he had hoped it would. The reason it did not was due solely to mechanical problems with the machinery that was used for the first time in producing the 1972 edition of the directory. After lengthy correspondence with Fr. Sassé, the editor of the directory prepared his biography exactly to his specifications and recorded it on magnetic tape. The problem occurred during the "print-out," for the machine evidently substituted an earlier biographical tape for the more recent one. We have no way of telling whether a mechanical failure caused this or an error on the part of the machine's operator.

I can't help but be disappointed in Fr. Sassé's choice of words in his letter. The directory is published purely as a service to our church, and its value as a reference tool is widely accepted. The use of words such as "lies" and "slander" in connection with the book, its publisher, and its staff is an unfortunate impropriety.

Finally, in deference to the editor, I feel that her performance was excellent. It would be difficult to find a more capable and responsible individual to meet the demands of editing the directory.

ROBERT A. ROBINSON
President of the Church Hymnal Corp.
New York City

Mormons and Christians

Regarding Richard Doty's letter [TLC, Dec. 24] comparing numerical growth of the Episcopal Church and the Mormons, it is well to remember that the Mormon "Church" is not Christian.

Like Jehovah's Witnesses and the Christian Scientists, the Mormons reject the Christian doctrine of the Holy Trinity. They also believe that God is both "Body" and

"Spirit," being merely an "exalted man," according to Joseph Smith. They do not believe in the Incarnation, and they believe that Jesus was a polygamist. They also believe the Book of Mormon to be the Word of God. Any baptisms other than their own are considered by them to be invalid.

The Episcopal Church did have remarkable growth for some years, but the great waves of immigration brought many non-Anglican Christians here, and they and their descendants thus quickly outnumbered us. Our current loss of membership is another matter.

HERBERT J. MAINWARING

Natick, Mass.

Lambeth and Abortion

Just recently I was reading through the committee reports of the 1958 Lambeth Conference. One passage in the report of the committee on "The Family in Contemporary Society" caught my eye:

"In the strongest terms, Christians reject the practice of induced abortion, or infanticide, which involves the killing of a life already conceived (as well as a violation of the personality of the mother), save at the dictate of strict and undeniable medical necessity. The plight of families, or, indeed, of governments, trapped in hopeless poverty and over-population, may well help us understand why they think abortion more merciful than the slow starvation which looms ahead. Still, the sacredness of life is, in Christian eyes, an absolute which should not be violated."

Interestingly enough the chairman of this committee was the Rt. Rev. Stephen F. Bayne, and the joint secretary was the Rt. Rev. J. E. Hines.

(*The Rev.*) ANTHONY P. TREASURE
Rector of St. Peter's Church

Peekskill, N.Y.

Those Ram-and-Run Men

"There oughta be a law" making it impossible for any of our bishops (or politically-minded priests, for that matter—rectors of prestigious parishes or deans of cathedrals) to help ram through change in litur-

gies, holy orders, the works, and then calmly announce their own plans to seek retirement (often earlier than required) just when the battle is joined.

Of politicians it was the late Harry Truman who said, "If you can't stand the heat, stay out of the kitchen." Many of our activist clerics want to get out of the kitchen all right, but not before turning up the fire under the awful stew they've got us in.

Isn't there some way we can make it mandatory for these pinwheel prelates — these leaders of the cult of Change-for-the-sake of Change — to hang on in there with the rest for say another five years, at least, to help us over "the rocky road" envisioned in the latest pastoral letter for "our people"?

If there isn't, there oughta be a law: No more work, no more vote!

RICHARD S. HART, JR.

Riverside, Conn.

{ Yes; but as long as they stay you're stuck with 'em. Ed.

Early Communion

I would like to protest these words of the Rev. W. David Crockett [TLC, Jan. 14]: "Let the self-possessed few who get everything they want from the early-morning sermonless communions go their own way." Of those who attend the later service he says: "Most churchgoers attend for the direction and guidance they hope to get" (from the sermon, I presume).

He does *not* speak for me. I have attended the early service for many years, because, while the priest is preaching the sermon, I am somewhere teaching the children of the parents who are listening to him. I have taught a class almost every Sunday for at least 40 years, and am still at it. The only chance I get to hear a sermon is when I am on vacation, or on festival Sundays such as Christmas and Easter, when usually classes are not held.

I go to the early service to receive the body and blood of Christ my Saviour, for without him I know my teaching and my life would be in vain.

EMILY BIRD

Glendale, Calif.

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DALLAS

Bp. Barnds Dies

The Rt. Rev. William Paul Barnds, Ph.D., Suffragan Bishop of Dallas since 1966, died unexpectedly in his home in Fort Worth, the evening of Jan. 24. He was 68 years old.

A Requiem Mass was held in Trinity Church, Fort Worth, where the bishop had been rector, 1956-66. Officiating were his son, the Rev. William J. Barnds of Gering, Neb., and his son-in-law, the Rev. James Garrard of Sherman, Texas.

The Burial Office was read in Trinity Church, Marshall, Mo., by the Rt. Rev. Robert Mize. Burial was in Slater, Mo.

Bp. Barnds, a native of Sweet Springs, Mo., was a graduate of Missouri Valley College. He also held an M.A. degree from the University of Missouri; a B.D. from the University of Chicago; an S.T.M. from Seabury-Western Seminary; a Ph.D. from the University of Nebraska; and honorary degrees from Seabury-Western and the University of the South. He also had studied at Union Seminary.

The night before his death, the bishop had given the introductory lectures for his two classes in philosophy at Texas Christian University, where he had taught for a number of years, a task he dearly loved and enjoyed.

In addition to his teaching, he was taking courses at Baptist Theological Seminary.

On his desk was the sermon he had finished for Epiphany IV. His personal journal was current, the last item having been entered at 6 P.M., just two hours before his death.

In addition to his son, Bp. Barnds is survived by his widow, Ida Lou, two daughters, Mrs. Garrard and Mrs. Nicholas Albanese, five grandchildren, three sisters, and one brother.

GUATEMALA

New Bishop Consecrated

More than 300 people crowded the patio of the diocesan center in Guatemala City for the consecration of the Rev. Anselmo Carral-Solar, as the second Bishop of the Missionary Diocese of Guatemala.

Bp. Carral, a Cuban exile who served in Panama prior to his election last November by the House of Bishops, was consecrated by the Rt. Rev. Melchor Saucedo of Mexico, president of Province

Nine; assisted by the Rt. Rev. William Crittenden of Erie, chairman of the House of Bishops committee on overseas missions; and the Rt. Rev. Lemuel Shirley of Panama. The Presiding Bishop was unable to attend because of ill health.

The retired Bishop of Panama, the Rt. Rev. R. Heber Gooden, preached to a congregation made up of Guatemalan clergy and laity, representatives of the diplomatic, civic, and expatriate communities, as well as a considerable number of Bp. Carral's fellow Cubans-in-exile, many of whom were from Miami. The entire service was in Spanish.

Others taking part in the service were Bps. Reed of Kentucky, José G. Saucedo of Mexico; Haynesworth of Nicaragua; Reus-Froylan of Puerto Rico; Romero of Mexico; Swift of Southeast Florida; Turner of the Virgin Islands; Isaac of the Dominican Republic; Franklin of Colombia; and Ramos of Costa Rica.

Bp. Carral's pectoral cross was a gift from the anti-Castro Cuban community in the United States.

The new bishop and his family will live in Guatemala City.

WEST VIRGINIA

Board Supports Bishop's Protest

The executive board of the Diocese of West Virginia has announced its full support of their bishop's protest resignation from the Episcopal Church's Screening and Review Committee of the General Convention Special Program, a funding program for empowerment.

Members of the review committee are elected by the Executive Council of the Episcopal Church, their task being to screen and investigate all applicants for grants.

The Rt. Rev. Wilburn C. Campbell, in his resignation statement at the December meeting of the Executive Council [TLC, Jan. 7], charged the administrative staff of the GCSP (Mr. Leon Modeste and the members of the staff) with "incompetency, hostility toward all bishops of the church, subjective rather than honest and objective appraisal of grant applications, failure to require basic financial accountability of the disbursement of funds, and an attempt to circumvent the veto of diocesan bishops in connection with grants in their dioceses by the funding of coalitions."

Members of the diocesan board declared that they "deeply resent the arro-

gant treatment of Bp. Campbell by Mr. Leon Modeste, director of the General Convention Special Program," and condemned the director's "failure to render an audited account of income and disbursements of the funds of the Special Program."

Urging the church's Executive Council "to prohibit further disbursements from this fund unless the treasurer of the Executive Council is satisfied that a proper audit of all income and disbursements has been made," the board agreed to recommend the adoption of a similar resolution supporting the bishop at the forthcoming annual diocesan convention.

FASHIONS AND FADS

Sociologist: Abandon "Pop Prophets"

Dr. Peter Berger, a Lutheran and a sociologist, has politely but passionately asked U.S. Christian institutions to abandon bandwagons and "pop prophets" and make a "distinctive contribution" to solving human problems.

He is bothered by what he sees as a tendency of church agencies, particularly those of mainline Protestantism, to react to fashions and fads rather than follow their own Christian imperatives.

Dr. Berger does not criticize "relevance" to the world, but he argues that Christian thought must also be relevant to "fundamental assumptions . . . concerning the relationship of faith and history."

Writing for *The Christian Century*, the Rutgers University professor says that too much of church leadership is caught up in the "left" mood of counter culture and a segment of the "intelligensia."

He feels that the attitudes toward racial justice and peace in such circles are "right" but he deplored the fact that "Christian thought should be nothing more than the reflection of beliefs and value trends in a particular social situation."

Dr. Berger concedes that the tension in some churches and the "financial miseries" of some social action agencies can be seen as the "necessary price of prophetic witness." He does not base his case on the fact that "revolutionary" movements supported by churches have failed to capture the middle-class constituencies.

His concern comes from an observation that the "coming whirlwind of disaster" prophesied in the '60s did not

exactly come, and "reactive" Christian thought is now uncertain about what to react to. "There is still a cult of relevance," he wrote, "but it is increasingly unclear just what it is that Christians should be relevant to."

Dr. Berger proposes that Christian institutions assert an understanding of *diakonia* (service) that combines relevance to faith and the needs of the world. He proposes that churches strive to meet the "urgent need . . . for serious, systematic, and nonideological thought about the moral and human cost of social change."

The sociologist is somewhat depressed about the likelihood of the social sciences, secular think-tanks, technocrats, or "the mindless sloganeering of the New Left" producing fresh approaches to social change and public policy.

Christian *diakonia*, he says, may be able to produce the needed moral assessment. Such service "may mean a vigorous reasserting of the necessary unity between reason and moral passion in social thought." But to accomplish that goal, to unleash a "liberating whirlwind" from a quiet place, the churches must give up the "frenetic activism of the recent past," he maintains.

Dr. Berger writes, for example, that the problem of racial justice should be dealt with in the larger context of the "social dynamics and the moral questions of a class society.

"Instead of sterile reiterations of feminist propaganda (and . . . the often equally sterile attacks on it), what is needed is a fresh reassessment of the moral and

human costs of the transformations that have taken place in the institution of the family, in child rearing, and in sexual conduct."

THE PRESIDING BISHOP'S FUND

New Appeal Scheduled

Voluntary contributions to the Presiding Bishop's Fund for World Relief reached \$720,558.21 during 1972 — approximately 21.5% higher than in the previous year. A 1973 goal of \$1,100,000 has been recommended for the fund.

This year's World Relief Octave has been set for Mar. 25-Apr. 1 (Lent III and IV).

Active bishops, other clergy, Christian education leaders, and many others have received lists of new materials which include a film strip and recording to aid them in the 1973 campaign for the world relief funds.

STATISTICS

Women Prefer Men as Their Ministers

While women make up the majority of church members, they still prefer men as their ministers, according to the results of a national survey. They are willing, however, to see either a woman or a man fill important parish positions.

These attitudes came to light in a survey conducted among members of the United Church of Christ (UCC) which was analyzed by William J. McKinney, Jr., a Pennsylvania State University doc-

toral candidate. He obtained over 700 responses to the questionnaire, 76% of them from women.

While 68% of those surveyed indicated a male would be their first choice for a minister, a greater degree of acceptance of women in the pulpit was found among people under 30, those with higher educational backgrounds, and residents of small cities and rural areas. Suburbanites and big city dwellers, people over 60, those with high school education or less, and people living in the South and Southwest preferred males.

"The reasons given for choosing men over women as senior ministers vary," Mr. McKinney reported in *AD*, the national journal of the United Church of Christ and the United Presbyterian Church, USA.

The one most frequently given was that men have greater ability to command respect in the community. Others were tradition, the greater likelihood that men are the primary family breadwinners, men's ability to dedicate more time to their profession, and more competence in pastoral counseling and handling personal problems.

"Those people who might be seen as constituting the 'religious establishment' (the 46-60 age group) are least likely to see discrimination as a factor within the church," Mr. McKinney said. "As one might expect, young people are particularly conscious of sex discrimination."

Previous studies have shown that UCC members are above the national average in education and income, and those responding to the survey were among the most active members of their local churches.

Mr. McKinney believes that their views represent not only those of a substantial portion of their church leadership but also a similar segment of other religious bodies of the "liberal" wing of American Protestantism.

SCHOOLS

Christian Testimonies Barred at Sports Event

The University of Nebraska at Omaha plans to develop a comprehensive policy regarding religious activities on campus as the result of a controversy involving the appearance of a Christian wrestling team on campus.

Prof. L. Duane Willard, an assistant professor of philosophy, had objected to announced plans to have public testimonies for Christ given by Athletes in Action (AIA), the athletic division of Campus Crusade for Christ, during an appearance at the campus field house.

As a result, the athletes were not permitted to give testimonies over the loud-speaker system, but were able to pass out literature and meet with interested persons after the wrestling matches. Prof.



U.S. RELIGIOUS ORDER AIDS IN NICARAGUA

Bro. José Chiovarou of the U.S.-based Order of the Paraclete blesses a minibus loaded with food collected in San Salvador for relief work in Nicaragua. Bro. José was assisting a team from the Ninth Province of the Episcopal Church, based in El Salvador, which organized a food shuttle to Managua following the disastrous earthquake of Dec. 23. The Presiding Bishop's Fund for World Relief is seeking to raise \$100,000 for emergency relief work in Nicaragua.

Willard said that even the passing out of literature after the matches was unconstitutional.

As a result of the controversy, Nebraska U President D. B. Varner has announced the development of a university-wide policy covering all forms of religious activity on campus.

When asked why the university had to restrict the activities of a group that wanted to promote Jesus when it has permitted other groups to promote homosexuality, lesbianism, radical politics, and other controversial issues on campus, Dr. Varner said the university's lawyer had told him "the Constitution doesn't have a prohibition against those views but does against this (allowing the state to promote religion)."

Prof. Willard was criticized by James Chancellor, a graduate student at Creighton University (Roman Catholic) who wrote in a letter to *The Omaha World-Herald* that the professor had told him in a telephone conversation that "he had made no investigation into the constitutionality of this issue as interpreted by the courts and had done no research on the legality of this issue."

He added: "I find it distressing that the coordinated efforts of the athletic department, the Athletes in Action, and a considerable segment of the Omaha community should be thwarted by a philosophy teacher's opinion of the Constitution."

The following day, in an editorial titled "Sit Down, Shut Up for Jesus," the *World-Herald* raised some questions about the incident. Among them:

"Would the university have lent its support to the establishment of a religion by turning on the microphones? Did Prof. Willard foresee a pentecostal experience in the gym, followed by a mass baptism in the shower room?"

"Is this the sort of threat the Founding Fathers had in mind when they wrote that 'Congress shall make no law respecting an establishment of religion. . . ? (Of course, there were no public address systems then.)"

"Would the university administration get as uptight if one (1) assistant professor tried to unplug the sound system on a speaker from, say, the Gay Liberation Front?"

Students Protest Nixon Invitation

The decision of a Georgetown University committee to invite President Nixon to deliver the main address at campus commencement exercises in May has aroused student protests.

"The selection of Richard M. Nixon as commencement speaker is repugnant not only to the majority of my fellow students, but also to a great number of faculty and administrators," senior John Flood wrote in a letter to the Rev. Robert J. Henle, S.J., president of the Jesuit

institution. Mr. Flood, the student representative on the honorary degree committee, which made the decision, claimed he was not notified of the meeting at which the vote was taken, according to the student newspaper.

A university official said a notice of the meeting was mailed to Mr. Flood at his university address during the Christmas vacation. The meeting had already taken place by the time he returned to the university from vacation.

John B. Kennedy, student body president, said he was considering organizing a massive senior walkout from the graduation ceremonies if Mr. Nixon accepts the invitation.

But Fr. Henle said the decision of the honorary degree committee is not final, that the committee is "merely advisory" to the university board of directors, which has "frequently not accepted" its recommendations.

"If the seniors have any additional names of people to invite," the university president said, "I'll see that the board gives them full consideration."

CPF

A Report on the Recent Investigation

As of April 1972 there were 8,714 active clergy covered by the Church Pension Fund. In addition, there were 1,286 receiving retirement benefits and 232 receiving disability benefits as well as 1,647 widows and 389 children receiving benefits.

The average retirement benefit paid to retired clergy was \$3,456 per year. The average disability benefit was \$3,288 per year, and the average widow's benefit was \$1,968.

On a projected basis the fund was to pay out in 1972 approximately \$9 million. It will pay out for the next 10 years approximately \$125 million. It had assets of \$232 million invested to bring a total income of 4.23% or a little under \$8.5 million per year. Premiums for 1971 were \$13.5 million and were increased by 20% for 1972. The projected investment income for 10 years, at no increase, is \$85 million. Premium income (before the 20% increase) for the next 10 years, excluding any salary increase or clergy increase, would be in excess of \$135 million or a total of \$240 million as against an outgo of \$125 million.

The question raised by a number of clergy and specifically by vestries of numerous churches was: "Why, with these figures, a 20% increase in premiums, or more than \$2.7 million a year?"

As a direct result of the 20% increase of premium in the face of investment and premium income greatly in excess of expenditures, the Diocese of Oklahoma at the 35th diocesan convention last May, passed a resolution calling for a full-scale

investigation of the Church Pension Fund operations, reserves, and benefit schedules. The National Network of Episcopal Clergy Associations also approved the investigation.

Robert A. Robinson, president of the CPF, agreed to cooperate with the Diocese of Oklahoma in the investigation. It was also agreed that the evaluation of the fund and the pension plan would be done by the Metropolitan Life Insurance Company.

The materials studied included all investments of the CPF as of Mar. 31, 1972; all investments of CPF as of June 30, 1972; actuarial report, George B. Buck Consultants; and CPF investment performance report for the last 5 years.

After completing the review of the entire operation, Metropolitan Life concluded that:

(a) Investment performance of the CPF has been satisfactory;

(b) The plan is on an actuarially sound basis;

(c) There is one area that needs correction. There are over 3,563 retired clergymen and some beneficiaries for which a reserve of some \$71,591,493 is being held as of June 30, 1972. The reserve calculated for the retired lives is based on a conservative interest rate in the area of 5%. Metropolitan's purchase rates currently assume an interest rate of 7¾% to 8%, and if pension purchases were made for retired clergymen, a substantial gain would accrue to the fund. This approach would leave approximately \$16 million to apply to future benefit reserves. This has to result in a lowered assessment requirement.

Metropolitan Life Insurance Company, based on a thorough study, recommends item (c) as stated above. In line with the resolution of the Diocese of Oklahoma, it is requested that the diocese memorialize General Convention to implement the reform in item (c), that the deputies from Oklahoma be requested to support such action for reform, and in line with the action of the National Network of Episcopal Clergy Associations, these recommendations be circulated throughout the church for concerted action at General Convention this year.

It is further recommended that the CPF explore ways of implementing the correction set out above without the necessity of General Convention action.

METHODISTS

Dr. E. Stanley Jones Dies

Dr. E. Stanley Jones, one of the most famous evangelists and missionaries of the 20th century, died in Clark Swain Hospital, Bareilly, India, Jan. 25. He had marked his 89th birthday Jan. 3.

Although he had suffered a stroke in 1971, he returned, in 1972 to the land he had served for so many years—India.

He first went there in 1907 at the invitation of the Methodist Church's mission board, and was assigned as pastor of an English-speaking congregation in Lucknow. In 1917, he was named evangelist-at-large for the Methodist Church in northern India. In 1963, he was awarded the Gandhi Peace Prize.

The current Prime Minister of India, Indira Gandhi, once said: "When I think of Christianity, I think of E. Stanley Jones and Bishop Pickett." (The latter reference was to Bishop J. Waskom Pickett, retired Methodist bishop who now lives in Ohio.)

Dr. Jones is credited with influencing the provisions for religious freedom in India's constitution.

His experiences in India led him to a passionate enthusiasm for Christian unity. He labored to bring the various religious bodies in America together through the principle of a federal union. Under his plan, a single "Church of Jesus Christ in America" would have various branches (Episcopal, Lutheran, Baptist, etc.) with self-government. The idea did not gain wide approval when introduced in 1935. An attempt to combine with another, the Greenwich Plan, was abortive.

He is survived by his widow, Mabel, one daughter, and three grandchildren. His daughter is the wife of United Methodist Bishop James K. Mathews.

Dr. Jones's body was cremated in India and the ashes returned to Baltimore for burial in the Bishop's Lot in Mount Olivet Cemetery.

WCC

New Grants Issued Under PCR

The World Council of Churches has made a third set of grants totaling \$200,000 through its Program to Combat Racism. More than half the sum will go to black liberation movements in white controlled areas of Africa.

Largest of the allocations is \$25,000 to the Mozambique Institute of FRELIMO and \$25,000 to the African Independence Party of Guinea and the Cape Verde Islands (PAIGC), whose leader, Dr. Amilcar Cabral, was assassinated in January.

The new grants, approved by the WCC executive committee, meeting in Bangalore, India, and announced in Geneva, Switzerland, bring to \$600,000 the amount distributed by the anti-racism effort.

New anti-racism grants will go to groups on five continents and will be used for medical, educational, and social programs, according to the WCC.

When the first set of grants was announced in 1970, international controversy resulted with some critics charging that the World Council supported armed revolution. Several of the liberation groups

make no secret of their military struggle against white regimes.

In addition to FRELIMO and PAIGC, African recipients of the grants are the Lutuli Memorial Foundation of the African National Council, Rhodesia—\$2,500; National Union for the Total Independence of Angola—\$6,000; Pan Africanist Congress of Azania, South Africa—\$2,500; People's Movement for the Liberation of Angola—\$10,000; South-West African People's Organization—\$20,000; and Revolutionary Government of Angola in Exile—\$10,000.

The Federal Council for the Advancement of Aborigines and Torres Strait Islanders in Australia will receive \$14,000.

Two Latin American organizations will get \$10,000 each. They are the Native Regional Council of Cauca and the Colombian Foundation for the Defense of Natural Resources and Black Workers.

North American recipients are: All-African News Service—\$3,000; American Indian Movement—\$6,000; Coalition of Concerned Black Americans—\$6,000; El Paso Education Research Project—\$5,000; Malcolm X Liberation University—\$6,000; and A Puerto Rican Organization working for Economic and Social Justice—\$6,000; the National Indian Brotherhood and the Indian Brotherhood of the Northwest Territories, both Canadian groups—\$7,500 each.

European anti-racism programs approved for grants ranging from \$2,000-\$7,500, include the Belgium Anti-Apartheid Movement, Communita D'Agape Italy (for a migrant seminar), Angola Committee and Eduardo Mondlane Foundation, the Netherlands; Swiss Anti-Apartheid Movement, the Anti-Apartheid Movement of the United Kingdom, and the British Institute for Race Relations.

The money allocated comes from a special Fund to Combat Racism which was initially set at \$500,000 but raised to \$1 million last August.

RHODESIA

Broadcast Assails WCC

A Salisbury Radio broadcast said the name of the World Council of Churches "now stinks in the nostrils of decent men—blacks as well as whites." The speaker, Prime Minister Ian Smith, was commenting on the latest WCC grants through its Program to Combat Racism.

Largest of the allocation is \$25,000 to an organization associated with FRELIMO, the Mozambique Liberation Front, which has been conducting guerrilla warfare against the Portuguese Colony that borders Rhodesia.

Referring to an upsurge in guerrilla raids in Rhodesia from across the Mozambique border, Salisbury Radio said: "This is the nature of the unholy war to which the WCC is contributing. It is a war waged by stealth, with modern weap-

ons, with the object of striking terror into the hearts of peaceful and defenseless people."

Shortly before Christmas, a band of raiders armed with Soviet made AK-47 Kalashnikov rifles, rocket launchers, and land mines crossed into Rhodesia through the northeastern border of Mozambique.

The black guerrillas shot up two farmhouses 90 miles north of Salisbury, wounding a white farmer and his two daughters. Three weeks later, another band of terrorists killed two white land inspectors in the near vicinity of Mount Darwin.

Rhodesian intelligence sources have charged that the raiders were aided by African tribesmen and by anti-Portuguese FRELIMO guerrillas in Mozambique, who had cut out a regular Ho Chi Minh-style trail complete with caches of arms and ammunition.

Said Salisbury Radio: "Behind the rockets that were fired in the night at farmhouses, behind the land mines, and the other weapons, stands the money from the World Council of Churches."

JUDAISM

Suggestions Offered to Evangelism Groups

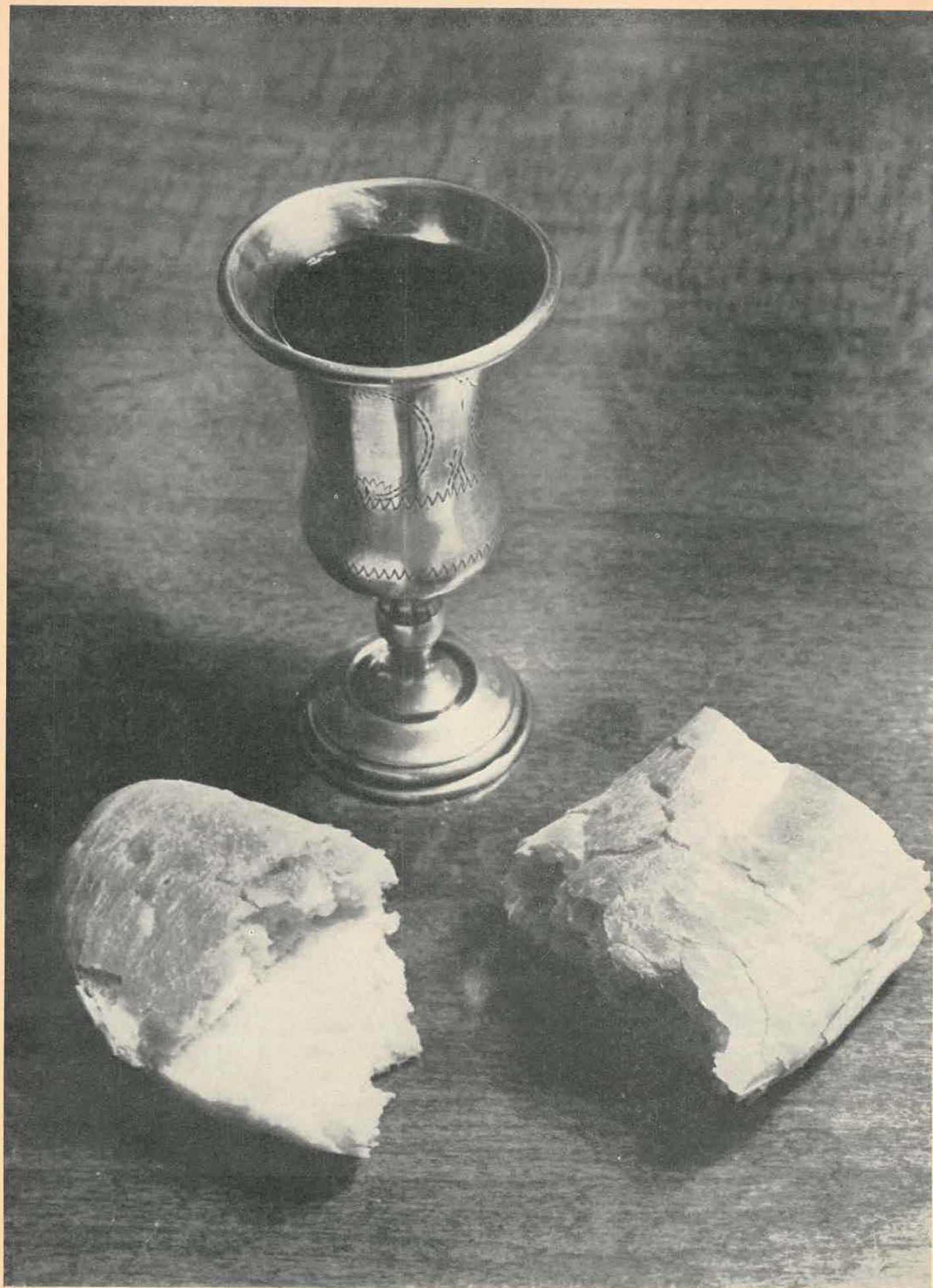
The American Jewish Committee has issued a statement on Christian evangelistic movements that includes suggestions for how Christians may prevent such efforts from leading to "tension and conflict." In the official statement, which was ratified by the committee's board of governors, the AJC called attention to the stated aim of Key 73, "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ."

It also noted that "there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity."

The AJC said that it "recognizes the inherent right of all religious communities to propagate their faith in our pluralist society." But it cautioned that "missionary approaches to Jews have frequently been based on a false, stereotyped, and caricature image of Judaism as an 'incomplete' or 'obsolete' religion that has been replaced by the 'new Israel' of Christianity. Such a view is offensive to the dignity and honor of the Jewish people."

Since such evangelism efforts may "become a source of tension and conflict," the Jewish Committee said it offered some suggestions of how they might avoid those results.

The statement urged the groups taking part in Key 73 and similar efforts "to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community."



STEWARDS OF THE LORD

By H. BOONE PORTER, JR.

EVERYONE knows that for centuries the religious history of the English-speaking world has been spiced, or soured (depending on one's taste), by the hostility of Roman Catholics towards the Anglican Church. The persecutions carried out under Bloody Mary in the 16th-century and the military attack by the Armada began a long series of efforts to extend Roman Catholic power over English-speaking Christians. The disagreements between Anglicans and Roman Catholics have, of course, ranged over a wide variety of topics, some theological, some devotional, some political and economic. A special bitterness, however, has surrounded the Roman Catholic denigration of the Anglican hierarchy, the Anglican ordained ministry, and as a consequence, Anglican sacraments. This attack reached its high point in 1896 under Pope Leo XIII who issued the bull *Apostolicae curae*, which declared Anglican ordinations to be absolutely null and utterly void. This is to say, in simple English, that Anglican bishops, priests, and deacons are not bishops, priests, and deacons but are simply laymen. Consequently the absolutions they have pronounced over penitents, the Eucharists that they have celebrated, and the ordinations that they have performed have been at best ignorant mistakes and at the worst sacriligious masquerades. This bull was issued with special solemnity and was regarded by most Roman Catholics as belonging to a very exclusive special group of papal pronouncements which were classed as "infallible." Thus, the belief that the Anglican priesthood was invalid was elevated and enshrined into doctrine which it was the duty of Roman Catholics all over the world to teach and enforce.

In more recent years, as everyone also knows, relations between various Christian bodies have generally become more friendly, and Roman Catholics have often taken the lead in opening communications. In this new climate there has been a cautious reopening of relationships between our two churches, dramatically symbolized by the visit of the Archbishop of Canterbury to Rome several years ago.

The Rev. H. Boone Porter, Jr., D.Phil., is director of the Episcopal Church's Roanridge Conference and Training Center, in Kansas City, Mo.



FATHER PORTER

Into this atmosphere of cautious and for the most part quiet exploration and preliminary negotiation, the Rev. J. J. Hughes dropped a bombshell in 1968 with his book, *Absolutely Null and Utterly Void*. This bold and intrepid young Roman Catholic scholar had spent several years collecting information about the persons who had participated in the formulation of the bull *Apostolicae curae* and who had reached the decisions which lay behind this document. He collected many statements which these persons and others had made about their intentions and purposes and the factors which influenced them. He also succeeded in obtaining information from the Vatican archives which had not previously been publicized. The picture which emerged was indeed startling, for many of the pope's advisers were misinformed, and many approached the matter with strongly anti-Anglican prejudices. The credibility of the "infallible bull" was somewhat undermined to say the least.

Meanwhile, from a strictly theoretical theological point of view, nothing had changed. After all, however prejudiced or misguided some of the pope's advisers might have been in the 1890s, they may still have reached a correct judgment, and from the conservative Roman Catholic point of view they in fact had. Subsequently Fr. Hughes has written another

book to face this theoretical question directly. The present volume, *Stewards of the Lord*, takes the theological arguments of the bull *Apostolicae curae* and subjects them to a searching analysis in the light of systematic and historical theology.

The Roman Catholic argument has been that Anglican priests are no priests because they were ordained by inadequate rites. Anglican rites of ordination were declared to be inadequate because they were in fact not intended to convey the priesthood. When it is pointed out, as it repeatedly has been, that these rites plainly are intended to convey the priesthood, the traditional Roman reply has been that this could not possibly be priesthood in the Roman Catholic sense since the English reformers who first compiled the Prayer Book could not have intended to perpetuate the catholic priesthood. The argument is, of course, to some extent circular. The circle may be broken, however, by inquiring what the English reformers may have intended; whether their personal intentions in fact have governed Anglican faith and practice; and what may be meant by priesthood.

Anglicans have generally described the priesthood as the ministry of word and sacrament which our Lord bestowed on his apostles, which they conveyed to their successors the bishops of the church, and which the bishops have shared and do share with the presbyters who are pastors of parishes. Roman Catholics, on the other hand, particularly in the late medieval and renaissance periods, have generally defined the ordained priesthood in terms of power to offer the sacrifice of the Eucharist in behalf of the living and the dead. These two views have points of similarity but are not easy to compare. Accordingly, much of the present volume is devoted to a detailed analysis of late medieval teaching about the eucharistic sacrifice. These chapters will make this volume of considerable importance for persons who are interested in the doctrine of the Eucharist as, for instance, it is involved in questions of liturgical revision. Fr. Hughes carries rather technical arguments far enough to make it quite clear that the prevailing teaching and practice regarding the Mass in the late middle ages was indeed debased and that the reformers had more than enough to protest against.

The material he adduces implies not

This bold Roman Catholic scholar has spent several years collecting information about the persons who had participated in the formation of *Apostolicae curae*.

only a criticism of late medieval teaching but also much current Roman Catholic opinion. The discerning reader will also see that a good deal of widespread Anglican teaching about the Eucharist is also implicitly refuted in these pages. Many Episcopalians, like many Roman Catholics, will be embarrassed if they meditate carefully and honestly about some of these matters. Fr. Hughes does not praise Archbishop Cranmer. His eucharistic theology appears to have been incomplete in a number of respects. On the other hand, his concept of a "sacrifice commemorative and gratulatory" appears to have been a fruitful concept far in advance of its time, anticipating some of the best modern sacramental theology.

HAVING explored the sacrificial aspect of the Eucharist to the extent necessary for his arguments, Fr. Hughes considers the Christian ministry as a sacrificial priesthood. It is not difficult for him to point out that only the slightest hints of such a view can be discerned anywhere in the New Testament. As contemporary Roman Catholic theologians seek to express the teaching of their own

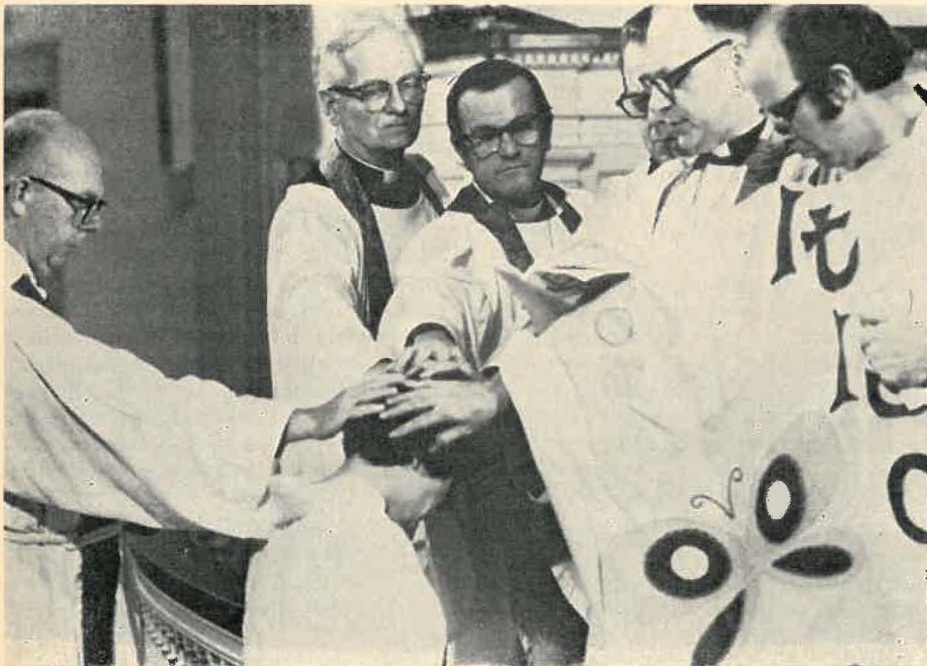
church in terms more closely related to the New Testament, both as regards the Mass and as regards the priesthood, such documents as *Apostolicae curae* can only be an embarrassment and an obstacle to them.

Fr. Hughes is fully aware that the total picture of Anglican-Roman Catholic relationships does not rest entirely on the kind of questions discussed in this book. The breaking down of the walls of prejudice, the more friendly atmosphere presently developing among all Christians, and the obligation which all face to bear a significant witness in the face of the contemporary world are obviously of the utmost importance. Some Roman Catholics furthermore today accept Anglican orders on grounds quite different from those discussed at such length in this book. As indicated in an appendix, most Anglican bishops have been ordained with Old Catholic co-consecrators or by other bishops who had had Old Catholic consecrators, or other bishops whose own consecrators had Old Catholic consecrators. As Fr. Hughes rightly points out, this creates an entirely new situation from the Roman Catholic point of view, al-

though it has nothing whatsoever to do with the view which Anglicans themselves have of their own history and the validity of their own ministry.

Similarly, some Roman Catholic writers today take a very liberal question with regard to the whole question of ministry and are prepared to consider any Christian clergyman who administers the Christian sacraments in good faith, to an authentic congregation of believers, to be exercising in some sense a valid priesthood. Fr. Hughes again rightly points out that this has nothing to do with the questions discussed at such length in this book. Such a view, in any case, is not the view which Anglicans themselves have of their own ministry. Neither does this author claim that a book such as this will suddenly change the course of relations between the two churches. On the other hand, he correctly points out that any final reconciliation between the two churches cannot take place unless questions of historical and theological dispute are honestly settled in a manner that can satisfy the legitimate intellectual demands of both parties. He accordingly offers his book as a contribution toward such solutions.

FROM the foregoing discussion it should be quite clear that this book is in no sense an unexpected trump card which a generous Roman Catholic scholar has offered to Anglican players. Some of the material here offered will be as surprising to Episcopalians as it will to Roman Catholics. The more scholarly data contained within the book will in any case be of more concern to disinterested scholars than they will be to controversialists or popular apologists. This was obviously a very difficult book to write for personal as well as scholarly reasons. One can only hope that some Anglican author may carry on this dialogue by contributing a volume which is as generous to the Roman Catholic Church as Hughes's is to the Anglican Church and which shows a similar willingness to take seriously the more obscure and difficult aspects of the characteristic teaching of the other church.



APOSTOLICAE CURAE:

Are Anglican bishops, priests, and deacons really bishops, priests, and deacons?

Book discussed in the article

STEWARDS OF THE LORD: A Reappraisal of Anglican Orders. By John J. Hughes. Sheed & Ward. Pp. xv, 352. Approx. \$10 (from the original British price).

ESSAYS ON NATURE AND GRACE

By JAMES A. CARPENTER

THE thesis of this important series of essays by Dr. Joseph Sittler, Professor of Systematic Theology at Chicago, is that nothing short of a radical relocation and reconceptualization of the reality of grace can provide an adequate answer to the problem that the contemporary ecological movement has raised for theology. The premise behind this thesis is that the term "ecology" has a transphysical meaning. "It points with undismissable stubbornness to the *context* of all things; it insists that no thing exists apart from all things," and moreover that "all orders have uncertain edges, all categories leak, all propositions conceal a presupposition, or an unaware limitation within which alone they are accurate or represent truth" (p. 3).

Elaborating on this statement, the writer declares that the reality of grace can be proposed intelligibly to our generation only when it is correlative to the actualities of our self-understanding, of how we stand, think, and act in the world. The knowledge derived from man's ceaseless probing of the physical world, from evolutionary, genetical, psychological, and social facts, shatters the sufficiency of the older ways of relating nature and grace and suggests a more comprehensive anthropology.

With this more comprehensive anthropology, we need a more comprehensive Christology, emphasizing not only Christ as Saviour but as the focal point for the world and all meaning, the energy "by which all things hold together." The Christologies of the early Christian centuries require a "cosmic extension," which is Dr. Sittler's main concern in his essay on grace in the scriptures.

THE next chapter in *Essays on Nature and Grace*, one of the best in the book, treats the historical development of the doctrine of grace in East and West. In the West grace became discontinuous and antithetical to nature, while in the East it tended to become a comprehensive term for the created goodness of all reality. The "dis-graced" world of western tradition at the period of the Enlightenment was given over to the province of science and the philosophy of science, for theologians

turned their backs on it, concentrating instead on the historical, social, and personal realms of human existence. This phenomenon and its ramifications are superbly set forth in an essay entitled "Grace in Post-Reformation Culture."

Although the essays dealing with the biblical and historical developments of the doctrine of grace are very good indeed, the last two essays are constructive attempts to provide new dimensions to the doctrine and are of greater theological interest. They are more suggestive than systematic but they indicate with considerable precision the lines which the expanded doctrine of grace must take. In the first place, it is pointed out that while the particularity of the events in biblical history that occasioned the concept of grace must be honored by "absolute attention," grace must not be limited to the various *mythoi* of its bestowal and continuation in the Christian community. In the second place, if we are required to expand our understanding of nature to include man's transformation of it, "we are also required to relate grace to nature in ways appropriate and adequate to nature so understood and so brought within man's operational existence" (p. 104). This theological task can be accomplished by theology working in disengagement from other areas of human interest and sensibility. Thirdly, the Christian "sense of the world" must entail belief in the redemption of the entire creation. Redemption for persons "must include the possibility of redemption of everything" (p. 111).

The final essay, "Christian Theology

and the Environment," contains, among many others, a particularly significant insight concerning the theological bearing of man's experience of the activities of their lives, the range of their discoveries and the products of their imagination as a positive good. "The theological requirement of the anthropological fact is clear and commanding. The grace of joy and creativity, the possibility of life-understanding and life-enhancement thus experienced, the sense of a self-transcending engagement with the allure and power and mystery of the world, refuses to be identified as absolutely separate from the grace and joy and new possibility given to human life in that Christically focused grace, greater than all, which is the forgiveness of sin" (p. 115).

I HAVE quoted a good deal of Dr. Sittler's own words not so much because I like the way he says things as to give the reader of this review the flavor of his style, which, as he says, is inseparable from the way he thinks. I sometimes found myself having to make a conscious effort not to let the style get in the way of the thought, but this is a minor matter in view of the great importance of what he has to say. For my part, I am constrained to agree with virtually everything in the book. With Dr. Sittler I have felt for a long time now that our thinking on the subject of nature and grace requires modification and reformulation, and for much the same reasons as he, though I think that I first recognized this through a study of the Romantic poets, especially Coleridge.

In any case I hope myself that his book will be very widely read and discussed, not only by technical theologians, but by parish priests and lay people, by youth groups and their leaders, and, though this is probably too much to hope, by agnostics and skeptics. It is a tightly-packed little book but it is quite readable and appealing. Argumentative without being offensive, it commends the Christian doctrine of grace compellingly by showing that it is large and subtle enough to speak to modern men and women in terms of the total context of their lives.

A Troubled Visitor

He knocked.
I didn't answer.
He knocked.
I shouted, "come in."
He spoke.
I said I couldn't be bothered.
He left.

Your body, Lord, is broken.
I broke it!

Carl G. Carlozzi

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Book mentioned in the article

ESSAYS ON NATURE AND GRACE. By Joseph Sittler. Fortress Press. Pp. 134. \$4.95.

WOMEN AND JESUS

By ANNE HUBBARD

IF people still read books for Lent, *Women and Jesus* is one that is both timely and rooted in the Gospel. It would be good for both men and women to read it in both segregated and desegregated settings.

Of course, it is likely that it will annoy a great many people if not cause outright controversy. The lunatic fringe of women's lib and the men who are convinced that the chief end of women is to serve them can, for once, join forces to denounce. And it may cause dismay for those people who are always very sure what obedience to God's will means for other people. Here are two sentences that I particularly enjoyed:

"In the Old Testament there are innumerable examples of the obedience of

men to God's will, from Abraham on down. In fact, in terms of quantitative analysis, obedience would seem to be more appropriate to men, as more men in the Bible were instructed in it than women!"

The book starts with four Old Testament heroines—Deborah, Jael, Judith, and Esther—and it is well to consider these women before looking at the ones in New Testament. The earlier women are outstanding, women of presence and authority—a judge, a general's wife, a beauty, and a queen. And each of them has bloody hands before her story is over.

In the New Testament, the cast changes. Here, to the world's view, are very ordinary women. Different from the rest of us, perhaps in tenacity and, possibly, a little peculiar, but no one anyone had ever heard of before her encounter with Jesus. Think how these women

might have been defined by idle prattle. Mary (she had *seemed* nice enough); Elizabeth (a good enough wife but, oh, that *son*); Anna (some kind of nut—night and day in the temple, I ask you); the daughter of Jairus (teenager!); that woman who was always sick (always going to doctors—such a bore); the woman who wanted her daughter healed (oh, these pushy mothers); the woman at the well (my dear, a *Samaritan*); widows (goodness, an extra woman); Mary and Martha (and you know how sisters get along); Mary Magdalene (seven *devils*, ha!).

THE reports of Jesus's meetings with these women have come down to us with the freshness of the eyewitness account. In some ways it is difficult to understand that his attitude was unique because 2,000 years of Christian training have made some difference. We take it for granted that Jesus should and did speak openly and easily and equally to women but, as the author points out, this was one of his most upsetting and unsettling habits, and one that his disciples could not really come to terms with until after the Resurrection.

Each meeting is examined in the light of the change that was brought about in her life. Each reader will feel drawn to a particular chapter; but it seems to me that the author had the most penetrating insights in the chapter on the woman healed of the flow of blood and in the one on the woman at the well. Here we have the examples of the private and the public healing that each of us needs (both men and women) to receive. But it may be that at different times and for different problems a different encounter will be more helpful. One of the happier things about Jesus was that he didn't go in for this group-encounter bit. Individuals counted with him and this book makes it abundantly clear.

Alicia Faxon writes with scholarship and humor and has compiled a select bibliography for us which alone would have been a formidable achievement. This is a book to read, mark, and quote. Even if you hadn't planned to read a book for Lent, read this one.

Anne Hubbard is arts editor of Forecast FM, and makes her home in Silver Spring, Md.

Friend

God, you know us so well
That in the very moment of begetting us
You framed an escape for us.

You knew we would leave your presence
And then long to return,
As if to our mother's bosom.
And there, in front of us
You put your Son, a very present help.

You created us,
Visited us,
And redeemed us,
At the same moment . . .

At the same moment
You walked in the garden with Adam,
Jesus walked in the garden with Peter and John,
And I, too, walk with you
In the coarse gardens of this world,
My only tool an abiding soul-trust in you,
My Lord, my God.

Patricia A. Smith

Book mentioned in the article

WOMEN AND JESUS. By Alicia Craig Faxon. Pilgrim Press/United Church Press. Pp. 128. \$4.95.

EDITORIALS

Is Loyalty Unilateral?

THERE is now underway a persistent and ubiquitous campaign to persuade all Episcopalians that they might as well get used to the new rites in *Services for Trial Use* (the Green Book), because that, substantially, is what the next official Prayer Book is going to be.

This is the message of a letter by the Bishop of Southern Ohio, the Rt. Rev. John M. Krumm, to his people. It is graciously expressed, which will surprise nobody who knows John Krumm; but stripped to its bare bones the message is this: The Green Book is going to be *it*, so you'd better start learning to like it now.

The bishop recalls that earlier General Conventions started the process of trial use in which congregations participate in experimental services issued by the Standing Liturgical Commission. He notes that these conventions didn't consider the retention of the present (1928) BCP as an alternative to revision; therefore, he reasons, we must expect revision along the Green Book lines as the only course from here on out.

This premise suggests that the decrees of General Conventions are like the law of the Medes and Persians which altereth not. We have always felt sorry for popes because they are in effect hogtied by the infallibility of their predecessors. Bp. Krumm seems to put General Conventions into that same bind by arguing that that which the 1964 and '67 conventions did about Prayer Book revision can hardly be undone now.

We have not so learned the Constitution, Canons, and history of the Episcopal Church. And so, respectfully *contra* Krumm, we offer comfort to the sad hearts of Prayer Book lovers with the thought that the Louisville convention this fall at least conceivably could call the whole thing off. We remember that one General Convention (1943) proposed marriage with the Presbyterians, its successor (1946) withdrew the proposal. This bit of not very ancient history is instructive. It tells us that the Episcopal Church which can jump tracks can also get back on tracks it has jumped. We are sure that Bp. Krumm shares our happiness that this is so. Otherwise we should have a church that could not rectify its mistakes in judgment.

The bishop calls the General Convention "a democratically elected representative body." That it is democratically elected we grant. That it is representative of the Episcopal Church as a whole is grossly and tragically untrue, and one of the prevailing superstitions of PECUSA today. The General Convention is in fact a manipulable body in the hands of the power elite that runs this church. Anybody who has visited a session of it in modern times, and has watched it with both eyes open, and believes otherwise, can believe anything.

Most of the members of the conventions that authorized trial use had no idea of anything like the Green Book in mind. They thought of Prayer Book revision in terms of what it consisted of in the past: *revision*, not *replacement*, of the already established Prayer Book. The Green Book contains a whole new bag. And if the members of the 1973 convention take the view that

what's done is done and so there's no point in re-opening the issue they will demonstrate their unfaithfulness as representatives of the folk back home and their unfitness for rule in the church of God.

N. B.: We have not said that the 1973 convention is obligated to abolish the Green Book. We say only that it is obligated to consider the wishes of the people who want the present Prayer Book re-established or who want it revised, as in the past, rather than superseded and replaced, as is now proposed.

What troubles us most about this better-get-with-it message to the faithful is what Bp. Krumm has to say about loyalty: "We are a democratically organized church, and one of the obligations in a democracy is to recognize the right to be 'a loyal opposition.' I remind you however that the word 'loyal' is just as significant as the word 'opposition'."

The initial premise is incorrect. We are not a democratically organized church but a hierarchically organized one in which democratic processes work, more or less, at some levels. This could be demonstrated in scores of ways. One example should suffice. In a democratically organized church the one-man-one-vote principle would be the rule. It is not so in PECUSA. Bp. Krumm as a member of the House of Bishops has a vote on many issues on which a priest or layman has no vote. And in the General Convention the smallest diocese has the same number of votes as the largest diocese. This may be as it ought to be—that is not the point presently at issue; but it isn't democracy.

About loyalty-in-opposition as a principle we raise no question, but within the context of our present subject Bp. Krumm seems to be warning the faithful that those who prefer the Prayer Book to the Green Book had better start showing their loyalty by starting to grin and bear it, since their cause is lost.

We don't buy this at all, and hope nobody else will. Loyalty is a two-way street. The proponents of the Green Book, especially those in high places, have the same obligation of loyalty to Prayer Book adherents as the latter have to them. In fact, the Book of Common Prayer as it now stands is an object of loyalty to all faithful and loyal churchmen, and it must be loyally used until it is officially replaced. Since the question of loyalty has been raised, we will say that the loyalty of those who are letting the 1928 Prayer Book fall into disuse on the ground that it's done for is, in our judgment, gravely questionable. That book is still the only official liturgy of this church—by law established.

A General Convention that would make a decision binding upon all the faithful without loyally consulting their will, wishes, heart, and mind, stands in need of a sermon on loyalty no less than those who find the Green Book hard to love. To all members of the 1973 convention who are presently tuned in, hear this: You will show your loyalty to the whole church by listening to the whole church on this issue as on others, and not to the officially certified "experts" only.

Loyalty in opposition is the Lord's own order for his church—as long as it's mutual all around.

Book Reviews

THE CRUSADERS IN THE HOLY LAND. By Meron Benvenisti. Macmillan. Pp. 408. \$12.95.

The resounding success of the First Crusade was the capture of Jerusalem in 1099, and the subsequent establishment of the Latin Kingdom of Jerusalem on Christmas Day 1100. The narrow strip of Palestinian coastline that the crusading enterprise brought under the sway of the Franks was further organized into the additional feudal realms of Tripoli, Antioch, and, in the Syrian interior, Edessa. The hold of the Westerners upon these conquests was precarious, however, and in 1144 the fall of Edessa to the Muslims marked the beginning of the decline of Frankish power. By 1187 Saladin had retaken Jerusalem and was soon master of all Palestine save a few heavily fortified castles and coastal towns. Efforts on the part of crusaders to regain the lost territories proved abortive or gained but temporary success, and the death of Louis IX of France in 1270 marked the end of any effective crusading efforts.

Brief though they were, through the crusading years the Franks sought to fortify their lands, expand the farms and manors, establish churches and monasteries, and develop the towns and cities. *The Crusaders in the Holy Land* is a fascinating study of the architectural remains the crusaders left behind them in these efforts. Meron Benvenisti, a native of Jerusalem and its deputy mayor at the time of the book's publication (1970), has illustrated his clear and interesting text with numerous charts, maps, and excellent photographs of the sites and the remains of the crusaders' fortifications, walls and castles, manor houses, markets, mills, hostels, cemeteries, baths, and other structures that give detail to our knowledge of the daily life of the Franks in their eastern surroundings. Written for the general reader and arranged topically, this volume may capture the interest and imagination of many whose present acquaintance with the crusaders' remains in the Holy Land extends only to a few churches and one or two famous ruined castles.

POWEL M. DAWLEY, Ph.D.
Professor-emeritus at General Seminary

MEN, BEASTS, AND GODS: A History of Cruelty and Kindness to Animals. By Gerald Carson. Scribners. Pp. 268. \$8.95.

Men, Beasts and Gods is an extraordinary book, both in its subject—sadly neglected by Christian moralists—and in quality. Cleveland Amory, well known as both a literary critic and a humanitarian, calls it "the first really good book by a really good writer about a field of

ever-increasing concern to millions of thoughtful people."

Gerald Carson, writing as a professional historian, documents man's inhumanity to animals of this world. It appears from his historical survey that historic man has degenerated from prehistoric man in his ethic toward the lower animals. The efforts of some people in their several generations to effect more enlightened attitudes and behavior are here chronicled.

Although his heart is very obviously in his work, as it ought to be, Mr. Carson treats his subject with scholarly restraint and objectivity. He pays a good deal of attention to the vicious cruelties that are tolerated in our society today, such as rodeos.

This book will make you think as most of us do not sufficiently think about our God-given responsibility for the care of the beasts.

◆
A DICTIONARY OF LITURGY AND WORSHIP. Edit. by J. G. Davies. Macmillan. Pp. 385. \$9.95.

Many new books presume either to be the "last word" on a subject, or more honestly, "additional commentary." The first represents an arrogance of sectarian interest, and the second a forthright contribution to the thought and life of the reader. But I would characterize *A Dictionary of Liturgy and Worship* as both "additional commentary" and also an initiation of something extremely helpful which warrants a follow-up volume with yet further information in this handy form.

The dictionary is extremely good; it'll be on one's right-hand shelf daily and will be referred to regularly. It's one of those books one would no longer be without. Of necessity, it cannot contain everything; but its contents are selectively choice and of immediate value to every pastor. (And every pastor could hope his parishioners would get copies for their own library shelves at home.) As the book's jacket promises, "(This book) concentrates upon the information that Christians require to participate with understanding in the worship of the tradition to which they adhere. It further enables them to appreciate traditions and contemporary practices other than their own." It is, indeed, a dictionary; but brevity is not its rule. Most definitions are, in fact, well-done articles of valuable length providing a wide scope of the background, the purpose, and the practices implied in each term.

For instance, the word "confirmation" is given three and one-half pages. After a careful review of the history of this

practice in Christendom, subtopics are treated separately: (1) Origins, (2) The Age of Confirmation, and (3) The word "Confirmation." The word "vestments" is given 18 pages (including some good pictures, while the word "crucifix" is given nine words only (and signed "editor"). The word "baptism" gets 20 pages from a variety of authors, thus providing a wide-ranging understanding of this sacrament/practice. "Ordination" is another word treated at length and from several points of view.

This dictionary is, therefore, a serious attempt at ecumenical understanding of many religious terms and practices. If one already has a copy of *The Oxford Dictionary of the Christian Church*, he will want to add the present volume with its 361 articles by liturgical scholars of many denominational persuasions. The 43 photographs and 27 line drawings are helpful; the binding is good; the print is clear and readable. The editor is Edward Cadbury, Professor of Divinity at the University of Birmingham, England, and the book treats mostly of Christian matters. As a "plus," however, some non-Christian religions are brought into its pages, and some non-Christian scholars are among the contributors.

This book attempts to do a good job; and it does a very good job. Whether clergy or laity, the owner of this volume will find it useful again and again. It is most highly recommended by this reviewer.

(The Rev.) PAUL Z. HOORNSTRA, Th.D.
Grace Church, Madison, Wis.

◆
EARLY CHRISTIAN CREEDS. By J. N. D. Kelly. David McKay Co. Pp. 446. \$17.50.

Since its first edition appeared in 1950, *Early Christian Creeds* has become indispensable to the student of the great Christian symbols of faith in their historical genesis and development. J. N. D. Kelly, the author, considered that this extensive revision was necessitated by the work of other contemporary scholars. Lest anybody should mistake the purpose and therefore the nature of the book it should be emphasized that this is *not* a commentary on the creeds; rather it is a study of their historical development, and hence, of course, of their originally intended meanings. Although indispensable to the serious student, it is for the serious student only.

◆
THE CHRISTIAN AND THE OCCULT. By Roger C. Palms. Judson Press. Pp. 125. \$2.50.

The Christian and the Occult is yet another in the avalanche of the currently popular literature of the occult. Roger Palms, a Baptist chaplain at Michigan State University, repeatedly warns of the danger of dealing with such matters. Apparently heeding his own warning, he has largely confined his research to daily

newspapers and weekly news magazines from which he quotes extensively and luridly to persuade the reader of the threatening reality of the Devil and related matters. The central portion of the book is a glossary of the various forms of the occult and could serve as a useful introductory guide to a world and vocabulary that is admittedly "not systematized." It has been said that Satan is best served by mediocrity. If that is the case, this book unwittingly serves well.

(The Rev.) WILLIAM G. NOBLE
Queen Anne School, Upper Marlboro, Md.

◆
THE SENSITIVITY PHENOMENON. By Joseph J. Reidy. Abbey Press. Pp. 135. \$4.95.

I wish I could do justice in reviewing this sensitive and penetrating study about the Sensitivity Phenomenon. Perhaps the best I can hope for is to stimulate an interest that will lead to its careful reading, particularly by clergymen and physicians and those who in all likelihood will have questions asked about it. Those in the service professions need to discover individuals and groups to whom they can refer persons in need of specific kinds of help which they cannot themselves provide. This book can certainly give one an appraisal of the sensitivity groups as to whether or not they can provide this kind of help, and if so, for what kinds of human needs.

Dr. Joseph Reidy, in the introduction, states the purpose of *The Sensitivity Phenomenon*: "I do not intend my presentation to be an original evaluation of sensitivity training and encounter, nor a research project. However, even though it is written for an audience wider than that of the scientific community, its purpose is scientific. I have attempted to present the available knowledge, to present what we know at this time, and to let this information decide the issues."

This reviewer feels that he has succeeded well in this purpose. He gives an adequate report of the beginnings and development of this kind of group movement, a comprehensive report on the goals and objectives of the various kinds of groups, a discussion of some of the major leaders in these groups as to their respective backgrounds and their scientific bases for the particular group technique, and a most thorough discussion of the theories, techniques, and treatments experienced in them.

Some of the major difficulties he suggests are: 1) The methods and theories behind them are not new. They have been tried before within this century and most have been discarded by responsible scientists. 2) The lack of requirements for the training of its leaders with much evidence of the adverse results this can affect. 3) The lack of selectivity of those attending the groups, with a brash claim that sensitivity training and encounter is the treatment of choice for *everybody!* 4) They set goals which cannot be obtained

and claim results which have not been confirmed and many of which (Dr. Reidy believes) cannot be upheld. 5) The majority of leaders of the encounter movement make no assessment of their procedures for they are convinced that their theories are valid, their methods are appropriate, and the group experiences are successful. 6) They claim those attending have instant success in reaching their goals: to be able to live more fully, to experience more deeply, to find the answers to existence. 7) The leaders assume no responsibility to the members of the group and since all is successful, there is no need to follow up to see what has happened.

The movement claims to be an attempt to create a community for lonely, alienated people. It is a community without commitment, and therefore without the possibility of forming enduring personal relationships. One person described an encounter group as a gathering of "intimate strangers."

Along with the discussion of the theories, techniques, and treatment of these groups, Dr. Reidy makes a comparison with the more traditional methods of psychoanalysis and psychotherapy. In doing so, he gives a most helpful evaluation and explanation of these more established forms of therapy which can be of great help to those who are vague and incoherent about their methods and help them understand just what is involved in the processes.

There is a sad lack of studies to determine the results of this movement which has and is attracting hundreds of thousands to try its "method." I hope this will eventually be done so that we can have a more adequate appraisal of the results. In the meantime I highly recommend a study of this book so that the reader will have a deeper understanding of what this whole Sensitivity Phenomenon is attempting to do.

(The Rev.) JUDSON S. LEEMAN, M.D.
Trinity Cathedral, Sacramento, Calif.

◆
ON TIME AND BEING. By Martin Heidegger. Trans. by Joan Stambaugh. Harper & Row. Pp. 84. \$4.95.

This slender volume attempts to do two things: to bring together four of Martin Heidegger's last short works: "Time and Being," "A Summary of a Seminar on the Lecture 'Time and Being,'" "The End of Philosophy and the Task of Thinking," "My Way to Phenomenology"; and to explicate some statements in *Being and Time* in a different and more fundamental way.

Heidegger is now a quite elderly man, but his thinking is still preoccupied with the themes of his *Being and Time*. In "Time and Being," which could very well have been the nucleus around which the second volume of *Being and Time* could have been written, he pushes his phenomenological investigation of the nature

of Being and Time to a deeper level—that of Appropriation. In "The End of Thinking" he speaks of the necessity of there being some kind of openness before any distinctions can be made. As one reads, one can only regret that Heidegger will not live to write another book of the stature of *Being and Time*. It might be that in this new volume one might find many scientific and theological answers to questions which are being asked with increasing frequency.

Significantly, Heidegger sees "Time and Being" as a showing rather than a saying, and he denies that he is giving propositions of any sort. It is obvious that he has made the thought of the early Wittgenstein his own; and it may be that there is a hidden, although unique, theism in "Time and Being" which was not in *Being and Time*.

As *On Time and Being* stands, however, it is not a book for those who have not included continental phenomenology and existentialism in their studies. The writing and thought are dense and presuppose some knowledge of German and Greek. Heidegger, himself, says that he is showing a way of looking at the world which only a few will be able to make their own.

(The Rev.) ROY E. LEMOINE, Ph.D.
Chaplain, USN (ret.)

◆
THE SENSUOUS CHRISTIAN. By Lawrence Meredith. Association Press. Pp. 192. \$6.95.

Well, in Kansas City they've gone about as far as they can go. Now a humanities professor and "pastor," Dr. Lawrence Meredith, has revealed the ultimate middle-American dream: A Christian fertility cult. His theme is liberation from "our square, disciplined, otherworldly psychic screen, our legacy from the chastity of Mary, the continence of Paul, the sterility of Calvin" which still holds us prisoner.

In *The Sensuous Christian*, dedicated to his "sensuous wife," he quotes one writer: "Chaplains neither can revive (western tradition) nor, in my opinion, do they *have* any doctrine to teach. But they can provide centers, and be centers, for confusion to express itself." If such are his ideal, then the author is a success. He gives every indication of having been ravished by the theological catarrh of the '60s and shows no sign of recovery. Instead, he subjects us to a "celebration of freedom and love" which crutches itself on every cliché to have come out of that decade. If Hugh Hefner and Harvey Cox had been illiterate, this is the book they would have drawn.

Meredith says we must free ourselves from the mythically "vertical" Christ and discover his non-transcendent horizontality, presumably by spending much of each day in various horizontal positions ourselves. He wonders how we ever allowed "*hoc est corpus meum* to degenerate into *hocus pocus*" and commends Altizer's

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remark that the only true worship is orgasm. Anglican writers such as David Jenkins and Chad Walsh who puzzle him by believing in miracles despite their cultural sophistication are dismissed as "Christian fascists." Curiously, this spokesman for sensuality shows a genuine horror at the suggestion that Christ's actual body rose from the dead. The straw horse he uses to represent traditional Christianity is really an elaborate Montanism. Essentially, the whole Incarnation is, for him, a "meaningful" myth centered on the dramatic device of the cross (which he prefers to call a biform).

If your mind is stimulated by colorful accounts of "creative acts of worship" such as defecating on organ consoles, dancing nude on altars, and "celebrating our taste buds," then you will be pleasantly occupied with this book. You may, on the other hand, think there is something wrong with a man who writes: "The world sailed by saints is not round. It is a world they conquered but did not love. They came to Eden driven by the stark injunction to have dominion: with ramrods down their backs and iron in their crotches." You may, in fact, judge the book for what it is: non-Christian and tediously vulgar.

(The Rev.) GEORGE WILLIAM RUTLER
Good Shepherd, Rosemont, Pa.

VICTIMS OF GROUPTHINK. By Irving L. Janis. Houghton, Mifflin. Pp. 276. \$7.95.

The "groupthink" hypothesis, in Irving Janis's words, assumes that "members of any small cohesive group tend to maintain *esprit de corps* by unconsciously developing a number of shared illusions and related norms that interfere with critical thinking and reality testing."

This preoccupation with maintaining a polite consensus among decision-makers, he contends, was responsible for such failures as the Bay of Pigs invasion, General Douglas MacArthur's ill-fated invasion of North Korea, the Japanese attack on Pearl Harbor, and escalation of the Vietnam war in President Johnson's administration. The arguments in *Victims of Groupthink* are developed so predominantly on psychological considerations that the reader inevitably concludes that he overlooked that humans simply and irretrievably make mistakes.

Assuming his presentation of the Bay of Pigs project is essentially correct, it could be argued with equal force that group-think was not responsible but group-stupidity, group-ineptitude, and group-arrogance.

For another example, Washington decisions on the invasion of North Korea, after the Inchon invasion, fail to give enough weight to the influence of General MacArthur on public opinion and his known refusal to abide by tactical instructions which made the invading forces highly vulnerable to the subsequent Chinese counter-attack.

Booknotes

Karl G. Layer

Mr. Janis does acknowledge with some frequency that his theories may not stand the test of historical perspective.

And while his analyses of specific national decisions raise some doubts, the hypothesis merits study in a different context. Specifically, do such currently accepted practices as sensitivity training impinge on sound decision-making when the impact is on a group much less sophisticated and knowledgeable than government officials?

FRANK STARZEL
St. John's Cathedral, Denver

THE CHRISTIAN CHURCH AS SOCIAL PROCESS. By Norman Pittenger. Westminster Press. Pp. 131. \$2.75.

Formerly professor of apologetics at the General Theological Seminary in New York, Dr. Norman Pittenger is a member of the divinity faculty at the University of Cambridge. *The Christian Church as Social Process* might well be described as his mini-*summa* for it is an excellent presentation of process theology in relationship to God, Christ, and the Church. The author states his conviction clearly. "I am not among those who think that the Christian Church is dead; I believe it is going through terrible 'times of trouble,' in Toynbee's phrase, but that it is still alive and has a future."

This surfaces clearly in his central chapter. "No responsible person ought to contemplate a lighthearted or a deeply anguished separation from the Christian fellowship, even in its present state. Insofar as one is concerned to be genuinely Christian in 'remembering' the event of Christ and in those practices of worship and discipleship which such remembering entails, as well as in the continuing grasp of the 'life of Christ' which is the specific quality of being a Christian, one will find one's place as a faithful yet highly critical participant in that present fellowship. This will require working with might and main to bring about such 'changes' as are demanded by new occasions. Thus one realizes for oneself the abiding vitality of the Christian enterprise as a whole. The true radical does not reject all that he has inherited; he sees what that inheritance provides as a stance, a point for advance, and a direction towards the future. I take this to be the requirement imposed on all who are deeply and seriously concerned for the further and fuller implementation of the Christian reality in the world."

Chapter six, "The Image of the Ministry," is a consideration of the ordained ministry of the church in the light of the fact that the very existence of the church is in its functioning to make the life in Christ which is life in Love (and in love) a reality in the experience of men is excellent and shows how as a social process it is immersed in the ongoing movement of creation.

The last chapter on "God and Social
Continued on following page

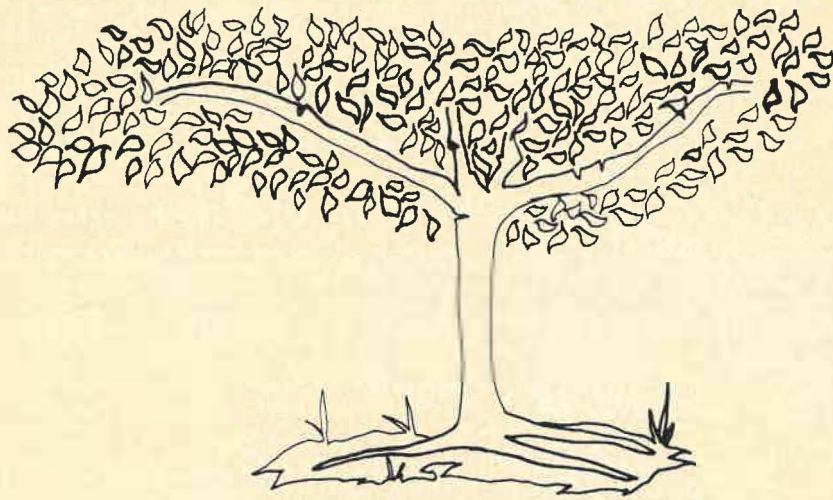
MEN WHO BUILD CHURCHES. By Harold A. Bosley. Abingdon Press. Pp. 158. \$2.95 paper. Using St. Paul as the supreme example of Christian leadership in action, Dr. Bosley lists the qualities needed by those who must lead in the church today. In 12 chapters, the author demonstrates how modern clergy and laymen could learn much from the example of Paul and the other early Christians. Various chapters describe the expectations of the early Christians and which should be, as Dr. Bosley sees it, of today's modern Christians. The volume is biblically oriented in every aspect.

SUICIDE AND GRIEF. By Howard W. Stone. Fortress Press. Pp. x, 134. \$3.50 paper. Why do people take their lives? What makes suicide grief different? How do you help those who survive a suicide victim? These are essentially the questions with which Howard Stone deals in this volume. The book should give those in the counseling field some insights into their work with suicide survivors, and the general reader will find much of interest as well. Mr. Stone is executive director of the

Ecumenical Counseling Service of Phoenix, Ariz., and has served as a visiting lecturer at the Lutheran Theological Seminary in Philadelphia.

GOD ON BROADWAY. By Jerome Ellison. John Knox Press. Pp. 96. \$2.45 paper. Mr. Ellison examines stage hits, from "The Great God Brown" to "Hair," in the light of the history of religion and Jung's depth psychology. Other plays examined include "Our Town," "J. B.," "The Milk Train Doesn't Stop Here Anymore," "Fiddler on the Roof," and "Two by Two." The book is illustrated with photographs, and should prove of interest to those readers who are theatre buffs. The author knows his subject matter.

THE ART OF LIVING DAY BY DAY. By Wilfred A. Peterson. Simon & Schuster. Pp. 411. \$10. Here is an anthology of 365 thoughts, ideas, meditations—one for each day of the year—designed and arranged in the "bedside reader" style. Mr. Peterson is not just another Norman Vincent Peale, and does have some good insights into life.



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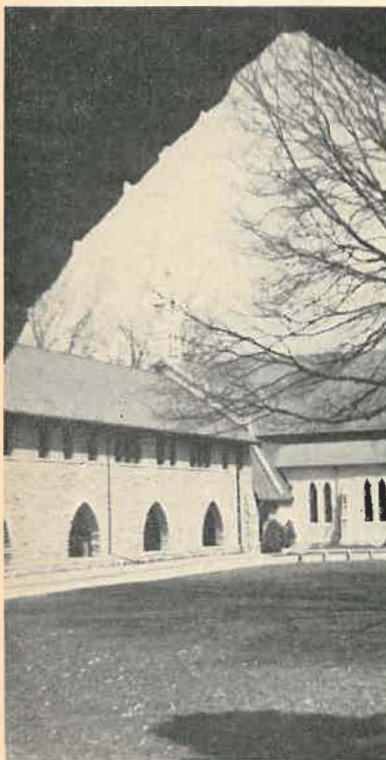
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Change" is also reassuring: ". . . A theology in which God is *nunc stans* must suggest an ethic which is similarly static; while a theology in which God is taken to be energizing and dynamic love will suggest an ethic which is similarly vital and open-ended, assured that the new can happen. . . . As men see God and the world to be, so will their own orientation and action be."

(The Rev.) ROBERT L. CLAYTON
Zion Church, Manchester Center, Vt.

BROTHER FRANCIS: An Anthology of Writings by and about St. Francis of Assisi. Edit. by Lawrence Cunningham. Harper & Row. Pp. 201. \$5.95.

Drawing from various sources new and old Lawrence Cunningham has herein edited an interesting variety of short pieces relating to St. Francis's concerns with life in his day as they apply to life in the 1970s. Employing no chronological order, each section that follows is collected by subject matter in such a manner that any particular portion stands by itself yet relates to whatever precedes or follows.

Part I: "Francis of Assisi: Some interpretations" begins with a selection from *Look Magazine*, Apr. 20, 1971, "The Hippy Saint" by Joseph Roddy from which point the editor weaves back and forth with selections from Frederick Heer (1962); a portion of legends from the Fioretti, and a short piece from the last testament of Francis of Assisi translated from the Latin by the editor.

Part II: "Francis of Assisi and Nature" draws from Chesterton, and is finished with a selection, "The Historical Roots of our Ecological Crisis" by Lynn White,

Jr., published in *Science*, Mar. 10, 1967. And so on to:

Part III: "Francis on Poverty and Solitude";

Part IV: "Francis and Women," which includes "Francis and Clare" by Nikos Kazantzakis;

Part V: "Francis the Mystic"; and finally Part VI: "The Prayers of St. Francis."

The introduction to *Brother Francis* clearly depicts in its final section the intention of the editor—"This book does not pretend to be a definitive statement about the life of St. Francis, nor does it hope to present a single idea about his message. It could be likened to a mosaic in which different pieces of writing . . . are grouped in sections with the hope that what will emerge will be a coherent picture of some of the more striking themes of the most beloved of Christian saints. Like a mosaic . . . only the main lines emerge. The subtle variations are to be filled in by the spectator."

SUE COOPER
Grace Church, Carlsbad, N.M.

NEW HOPE FOR CONGREGATIONS. By Loren B. Mead. Seabury Press. Pp. 128. \$2.95 paper.

Despite its misleading title, *New Hope for Congregations* is an interesting account of a new effort to bring some old knowledge to bear upon that durable though perpetually ailing institution, the local parish. Loren Mead is the director of a research and consultative agency called Project Test Pattern, located at Mount St. Alban, Washington, D.C. The book is a progress report on work still in process.

The old knowledge can loosely be called Group Dynamics. The new effort is to funnel it to the local scene through trained "advisor/consultants" who for a fee will work with parish clergy, vestries, and congregations in discovering hang-ups, and with patience and a little bit of luck, resolving them. There is a foreword by Reuel Howe, a preface explaining the origins and workings of PTP, and eight brief chapters, four of which are case histories of congregations with "advisor/consultants" at work. No miracles are reported, but the patients seem to have taken a turn for the better. I see new hope in the fact that Dr. Mead and his PTP do not consider congregations hopeless.

(The Rev.) WOOD B. CARPER, JR., D.D.
The General Seminary (ret.)

A FEAST FOR A TIME OF FASTING: Meditations for Lent. By Louis Cassels. Abingdon Press. Pp. 95. \$2.95.

This really is a feast, not a gourmet tasting-party, not *schaum-torte-and-coffee*, not a ready-mix casserole. This is meat and potatoes—nourishment of the best quality, well cooked and simply served. You do have to chew it for yourself.

Louis Cassels offers, in *A Feast for a Time of Fasting*, 40 meditations, one for each day of Lent. He does it with a freshness that owes nothing to gimmickry, with "relevance" which adheres to no party line, with the grace of a skilled professional writer, and with a depth that can only come from a sound and time-tried faith of his own. He manages a new and thought-provoking use of scripture, not just by modern translation but by apt selection and application. His quotations are also apt, but he might have relied on even fewer authors and more on his own able expression.

Traditionalists and innovators will both be comforted—and made uncomfortable—by his treatment of a range of subjects reaching from situational ethics to the Atonement (neither of which he calls by its theological name), and from suicide to our daily put-down of other people (which he does call by its honest name). As Lent moves toward Holy Week and Easter, the dramatic impact of these meditations increases.

You do have to chew this meat. These essays can be read as referring to others and so dismissed with a complacent "how true"—but so can the gospels. Here is what I had almost given up looking for: really contemporary (not just "with-it"), truly spiritual (not just sentimental), help for real people living in this real meat-and-potato world.

CHRISTINE FLEMING HEFFNER
Trinity Church, Wauwatosa, Wis.

BEGINNING NOW: A Christian Exploration of the First Three Chapters of Genesis. By John D. Davies. Fortress Press. Pp. 285. \$5.95.

An authentic understanding of the beginning of things must always be, as it was for the authors of Genesis, a reading back from the "now" of religious experience. Only men who had continuing encounters with the God of the Exodus could have written the first three chapters of Genesis. Similarly, the experience of living *en Christo* is propaedeutic to any Christian exploration of their meaning. Hence the title of this book—*Beginning Now*.

The "now" out of which John Davies speaks is the somewhat unique career of a younger Anglican priest who has been educated in England and who has spent most of the last 10 years teaching in South Africa. His elucidation of the creation stories reflects the special agony of the Christian today in that agonized country. Yet Davies's African experience has served to sharpen rather than to narrow his perspective. His mind has been shaped by many thinkers both ancient and modern. The result is a Bible commentary which is personal without being idiosyncratic. Davies knows who Adam is. In the grasp of the second Adam, the old Adam forfeits his anonymity.

I should like to use this book as a text

for an adult Bible class. I know of none better. But I am tempted instead to use it as the springboard for a hundred sermons. Davies, who is currently secretary for college work in the Church of England, has provided us with an astonishingly rich resource.

(The Rev.) ROGER S. MARXSEN
Priest of the Diocese of Atlanta

AUGUSTUS. By John Williams. Viking Press. Pp. 305. \$7.95.

In what at first seems a mishmash of letters and memoirs ascribed to the pens of such people as Agrippa, Marc Antony, Horace, Vergil, Cleopatra, Herod, slaves and soldiers, John Williams lets us see the Roman Empire from the inside. His historical novel, *Augustus*, ties together. It's a hard book to put down. And there is a long "dying letter" by Augustus himself that is great literature.

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Because Augustus was innately noble, he was tragic. After the defeat of Marc Antony and Cleopatra and the setting up of the Roman Peace, it's all downhill, and we can admire the author for living with this sadness long enough to write a book about it. Howard Culp summed up the futility of those giants: "Trying to conquer the world was all very well for youngsters like Alexander and Augustus, but Julius was old enough to know better."

(The Rev.) ROBERT O. REDDISH, JR.
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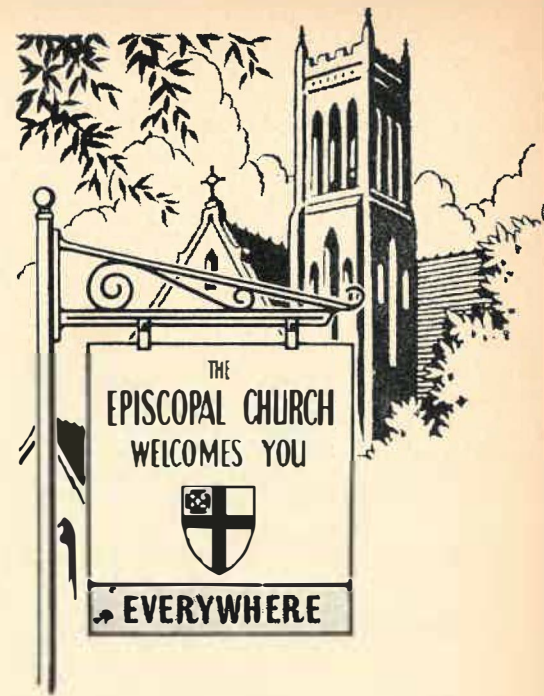
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 Sun HC 8, 9 & 11; Thurs 10

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; Wkdys HC 7:15, Ev 5:15. Tours 11, 12 & 2 wkdys, Sun 12:30

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

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 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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); Wkdys HC anno



ST. LUKE'S CHURCH
 RICHMOND, VA.

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.

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