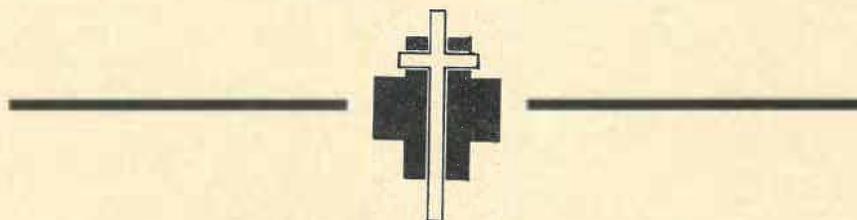


The Living Church



THE EASTER CANTICLE

CHRISt our Passover is sacrificed for us: * therefore
let us keep the feast,
Not with old leaven, neither with the leaven of malice
and wickedness; * but with the unleavened bread of sin-
cerity and truth. *I Cor. v. 7.*

CHRISt being raised from the dead dieth no more; *
death hath no more dominion over him.
For in that he died, he died unto sin once: * but in that
he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed
unto sin, * but alive unto God through Jesus Christ our
Lord. *Rom. vi. 9.*

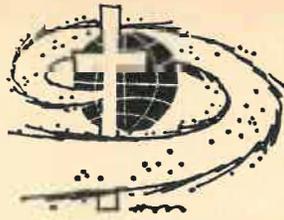
CHRISt is risen from the dead, * and become the first-
fruits of them that slept.

For since by man came death, * by man came also the
resurrection of the dead.

For as in Adam all die, * even so in Christ shall all be
made alive. *I Cor. xv. 20.*

Glory be to the Father, and to the Son, * and to the
Holy Ghost;

As it was in the beginning, is now, and ever shall be, *
world without end. Amen.



With the Editor

DEAR MR. SCHNABL:

The subject you raise is of so much importance to all other good Episcopians like us that I'm taking the liberty of publishing both your letter and my reply. The letter is in the letters section; my reply follows hereunder.

(Reader, please read his letter first—now. Thank you.)

In my editorial I noted that Mr. Lamar B. Hill drew a 10-year term for embezzling more than \$4 million, while three young men who had stolen some \$13,000 drew 16-year terms. I concluded that such inequity in the treatment of offenders is the kind of moral disorder that nullifies both law and order.

First, Mr. Schnabl, I share your preference for the Lamar Hill kind of person. He's more my sort, socially and personally, than those three hoods. Now Otto Kerner has been convicted of a "gentlemanly" kind of malfeasance (here I catch myself choosing a respectable word for it—not "crime"), while Governor of Illinois. And my heart aches for him. I feel as if it were in prospect for myself, the pain and dreary horror of prison for an educated, refined, middle-class man in his 60s like Mr. Kerner, and like me. I'm not ashamed of feeling this compassion for him, but I confess with some shame that I don't have this feeling about those young thugs in anything like the same

degree. So there's an inequity in my compassion. I wonder if it isn't also in you, and perhaps in many or most of our readers. To proceed to some of your points:

(1) You think my editorial assumes that the seriousness of a crime can be measured by how financially successful it is. I can see how a reader could draw this inference, but it isn't what I meant. Even so, would you say that there's no difference of moral degree between the theft of a dollar and the theft of a million? I can't believe that you would.

(2) The crime of the young robbers was qualitatively quite different from embezzlement: they used violence, or the threat of it, to get their booty. True. You don't mention what Mr. Hill used—the trust that people put in him—to rob them. There is indeed a qualitative difference between the two crimes. But in whose favor? I make no brief for "ruthless ruffians" and you make none for suave swindlers. But they drew stiffer sentences than he did, and I wish somebody could persuade my moral sense that this was as it ought to be.

(3) You are troubled by my criticism of Mr. Hill's townsmen who continued to be friendly with him despite his speculations. "What should they have done: shun him?" you ask. "Stone him? Cry 'unclean' as he walked down the street? I used to think that the Christian in-

junction was 'Judge not, that ye be not judged'."

I just checked this out and it still is. We have no right to condemn any man, but neither have we a right to condone any man's wrongdoing, and that's what Mr. Hill's chummy neighbors did: He was a nice guy; he had always been a good sport and generous with his money (never mind where it came from); and bankers will be bankers in the way that boys will be boys. They displayed not so much a loving spirit as a spirit of just not giving a damn.

(4) You mention "the official 'liberal' doctrine" that the purpose of punishment is to rehabilitate the criminal. I can't speak for liberals. For myself I will say that rehabilitation ought to be one of several purposes in punishing criminals. But we differ in our definitions of rehabilitation. You think it aims at persuading the criminal not to repeat his crimes. I define it as the effort so to re-educate, to re-form, the criminal in the inner man that he *will not want* to repeat his crimes.

Mr. Hill has already been rehabilitated, you suggest, because "it is surely most unlikely that he will ever again be given the opportunity to embezzle" any money. I think you're awfully wrong about this. A man who won't swindle you again simply because he'll never get a chance to has not been rehabilitated at all; he has just been incapacitated.

Something that Martin Luther once said comes to mind: "Young fellows are tempted by girls, men who are thirty are tempted by gold, when they are forty they are tempted by honor and glory, and those who are sixty say to themselves, 'What a pious man I have become!'" Of course, the old fraud is "pious" because he has no opportunity to be anything else. Isn't Mr. Hill "rehabilitated" in the same way, under your definition?

I feel sorry for them all, going to prison. I pray that by God's grace they will all be truly rehabilitated — made into the kind of people who henceforth won't want to do wrong.

After telling his parable of the faithful and unfaithful servants (Lk. 12:42-48) Jesus says: "Of him to whom much is given much shall be required." That word of the Lord of judgment and grace seems to me to be most pointedly addressed to the likes of Lamar B. Hill, Otto Kerner, the several thousand socially acceptable and personally charming readers of these words, perhaps Ernst E. Schnabl, and most certainly

Yours faithfully,

Barrie E. Shepherd

This week's guest editorialist is the Rev. Clifford E. Barry Nobes, STD, a retired missionary priest who now makes his home in North Springfield, Vt. His editorial is entitled "With What Body?"

Emmaus

In
Bread
Breaking
Revealing
Healing hands
Realized in
Brokenness

In
Heart
Burning
World welding
Now their tender
Mending
Art

J. Barrie Shepherd

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THE KALENDAR

April

- 22. The Resurrection of Our Lord
- 23. Monday in Easter Week
- 24. Tuesday in Easter Week
- 25. Wednesday in Easter Week
- 26. Thursday in Easter Week
- 27. Friday in Easter Week
- 28. Saturday in Easter Week
- 29. Easter II

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Letters to the Editor

Law and Order

It was with astonishment and dismay that I read the editorial, "Needed: *Real Law & Order*," [TLC, Feb. 18]. The assumption underlying this editorial appears to be that the seriousness, and hence culpability, of a crime is to be judged on the basis of how financially successful it was. If I remember the article in *The Wall Street Journal* correctly—at the time I read it, it did not occur to me that I would be writing a letter to an editor on the subject—the three young men were bank robbers; they almost certainly must have used violence or threats of violence to obtain their booty, and their crime is *qualitatively* quite different from the embezzlement. To follow the logic of your argument to its ultimate conclusion, the conduct of ruthless ruffians who rob and brutalize helpless women in the streets of our cities is barely reprehensible at all, a mere peccadillo, because their victims are unlikely to be carrying more than a mere handful of dollars on their persons. With views like this appearing in the pages of TLC, where I, at least, least expected it, it is not surprising that more and more people, in our big cities, are frightened to venture on the streets even in broad daylight.

A particularly astonishing aspect of the editorial is the implied criticism of the embezzler's fellow-townsmen, who continue to be friendly with him despite the discovery of his peculations. What should they have done: shun him — stone him — cry "unclean" as he walked down the main street of his town? I used to think that the Christian injunction was "Judge not, that ye be not judged."

One further thought imposes itself in contemplating the editorial. The official "liberal" doctrine currently in vogue with respect to punishment is that its purpose is to rehabilitate the criminal. By "rehabilitation" I assume it is meant that the criminal will be persuaded not to repeat his crimes and misdemeanors. But the embezzler in your editorial has, I think, already been rehabilitated; it is surely most unlikely that he will ever again be given the opportunity to embezzle four million dollars, or any compar-

able amount. So, if the "rehabilitation" doctrine were to be logically applied, Mr. Hill should not be punished at all, and it is reasonable to assume that, as you state: "Undoubtedly he expects to find an early parole equally easy." Any parole board governed by "rehabilitation" as the only guide to its decisions would surely be justified in releasing Mr. Hill as soon as he possibly can qualify.

Before closing this letter, it is also worth mentioning that Mr. Hill embezzled his four-and-a-half million dollars laboriously over a number of years. The three young men presumably obtained their \$13,384 in the course of a few minutes. If given the opportunity to be as assiduous in staging bank robberies as Mr. Hill was in his nefarious activity, in the course of a year or two they would surely have become as successful as he was.

ERNST E. SCHNABL

Chicago

See *Around and About*, p. 2. Ed.

Suggestions for GC

The editorial, "Is Loyalty Unilateral?" [TLC, Feb. 25] was superb! It was so wise to take to task the Rt. Rev. John Krumm and a few other bishops who erroneously think the Green Book is a *fait accompli*, and have ordered or "requested" their clergy to use only the trial use. In so doing, it would seem that, canonically, they have exceeded their authority.

These bishops are more hopeful of the adoption of these rites than members of the Standing Liturgical Commission appear to be, for I have read that the commission will request another bi-trennium, as the case may be, for trial use of the controversial Green Book. Presumably this extra time will be used to wear down the opponents.

I am confident the deputies of previous General Conventions who voted for revision of the BCP never envisioned what the SLC has produced. A solution would be to dump the whole thing that has almost been the kiss of death to PECUSA. A new Liturgical Commission could then be appointed, with definite instructions for revision. Humbly I would suggest the following to deputies to the General Convention in Louisville:

1. That the BCP is only to be revised, and under no circumstances, shall a completely new BCP replace "the already established Prayer Book";

2. That the revision will in no way alter the faith of the Episcopal Church as set forth in the 1928 Prayer Book;

3. That the only verbal changes to be made are those where words have become obsolete or have changed their meaning, e.g., "prevent" in the collect for Trinity XVII. Retain "Lead *the* new life" as revised in the trial liturgy, but no new prayers rhetorically so poor as "We entirely desire thy Fatherly goodness. . . ."

Theology is an important and indispensable study, but unfortunately, beginning with the early church, theologians, often with pre-conceived ideas, have searched the scrip-

The Paschal Candle

On page 8 of this week's issue is a detail from a painting by the Rev. Morton C. Stone, entitled "The Empty Grave Clothes." Says Fr. Stone of his work: "When the deacon lights the paschal candle on Easter Eve it symbolizes the resurrection of Christ. So the sanctuary of the church represents the new and unfinished tomb of St. Joseph of Aramathea, and the altar symbolizes the sepulchre where Christ's body was laid on Good Friday. The light of the paschal moon shining through the open door whence the stone has been rolled away shows that the tomb is empty and also shows that the grave clothes are still rolled up although empty."

tures to substantiate them, and thus new churches were born, for there are always people who will follow almost anything.

If the General Convention, manipulated by the "power elite," does adopt the trial rites, the theologians on the SLC will probably be responsible for doing what the Civil War did not accomplish—split the Episcopal Church, thus adding another church to the already broken body of Christ's Church.

NORA G. STONEY

Birmingham, Ala.

Reply to Fr. Chase

The Rev. Peter Chase's cavalier review [TLC, Mar. 11] of *Women Priests: Yes or No* by Emily Hewitt and Suzanne Hiatt invites a rejoinder.

Hewitt's and Hiatt's book is a highly lucid presentation of the issue, acknowledging (contra Chase) that rational, logical statement will not, of itself, convert the obdurate ("those with highly emotional and deeply personal (*sic*) religious questions").

The authors do not pretend to be exhaustive but they, rightly, grapple with the issue on psychological as well as theological, levels. The rehash of Freudian notions about mother and our ambivalence toward women related thereto, is not sufficiently dialectical in terms of the interplay of femininity and masculinity in our lives. Small fault. The exploration of this dimension is, of course, essential.

Fr. Chase's point that we must seek a consensus from other catholic bodies on the issue is nicely answered by the authors' own point that we do not demand that Roman Catholics allow their priests to marry as a *sine qua non* of unity discussions. The protestant bodies which ordain women—are they not of ecumenical concern?

If anything the authors' weakness is one of omission. How does this movement relate to the current theology of liberation, e.g., Frederick Herzog and James Cone? The recovery of liberation, defined politically, economically, racially, theologically, and sexually, is a rich source for the women's priest movement. So also is the theology of Herbert Richardson with his reassertion of the category of worth and dignity as theologically prior to the contemporary idea that the basic issue is one of meaning and a search for sense amidst apparent nonsense. Hewitt and Hiatt have more weapons than they either realized or utilized.

For too long women have been ghettoized in the ECW and acting out that captivity, as every young vicar soon discovers, in pathological ways. Hewitt and Hiatt do us a service by showing how the liberation of women in the church for witness and service on all levels is liberation for us all.

(The Rev.) WALTER WITTE
Chouteau-Russell Neighborhood Corporation
Saint Louis, Mo.

Irish Bouquets

When the argument is about Ireland I presume it is inevitable that the exchange be spirited. So I welcome the response [TLC, Feb. 25] of the Rev. D. C. Johnston to my criticism of his article. Clearly, nobody is going to dissuade him from his caricatural stereotypes about the southern Irish. Previously "aggressive and unstable," now they are cloaked with a deceptive façade of "blarney and charm." Tell me, do they

just love watermelons, and are they good at the banjo? I'd like to get the whole picture. Of course they are somehow responsible for lukewarm churchmanship in the Church of Ireland, too.

But why go on? Anyone who is interested can make up his own mind about these issues. I shall only protest Fr. Johnston's rather unworthy *ad hominem* attack. He says I "singularly lack" "perception and knowledge." In regard to *perception*, he must mean that I disagree with his partisan Unionist views—so do many others, and I like the company to which his judgment consigns me. As to *knowledge*, maybe I am ignorant, maybe not; but bluster does not demolish the facts I adduced.

I should be very happy (and quite surprised) if it were demonstrated that the great poet W. B. Yeats was a Christian. Fr. Johnston has not done so. There are many Yeats specialists in our American universities, some of whom may be readers of TLC. Perhaps they will decide this interesting point for us? Meantime, Fr. Johnston is mistaken about Yeats's epitaph. It is:

*Cast a cold eye
On life, on death.
Horseman, pass by!*

His thrust at me about President DeValera is extremely puzzling. It was he, not I, who committed the palpable blunder of writing that DeValera "was born of Spanish parents." Naturally I corrected his error. Now he says I never check my facts, because DeValera was born in New York! Of course he was born in New York; I think everyone knows that. When in the world did I ever deny this simple fact?

With Fr. Johnston's method of reasoning, our discussion could go on till eternity and never arrive anywhere. It won't because I quit right now.

(The Rev.) R. J. BUNDAY
Rector of St. Andrew's Church
Emporia, Kan.

This discussion is closed. Ed.

GCYP

Like the Rev. David G. DeVore, whose statement on the youth programs was published in TLC [Mar. 4], I noticed the apparent near-complete lack of any Christian teaching in the various descriptions of the numerous projects to which funds from the GCYP have been contributed.

Since the one project in my own Diocese of Central Florida *does* have a teaching Christian ministry, perhaps some of the others do too, but for some reason did not mention it.

As a delegate to the forthcoming General Convention, I have so far received, in addition to the youth report, a brochure describing the needs of the three black colleges founded and supported by the Episcopal Church. Here again there is complete omission of any Christian emphasis there may be at these institutions. Laudable it certainly is to support these fine colleges, but—superficially at any rate—it is purely secular do-gooding, and not designed to spread Christ's Kingdom unless indirectly.

It is my firm belief that our church's support of secular programs must require that Christian teaching be a major purpose.

BOB CODY

Kissimmee, Fla.



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WOUNDED KNEE

"Who is the Criminal?"

A Sioux clergyman who once headed the Episcopal Church's Indian office said in New York that the U.S. government, and not the American Indian Movement (AIM), is responsible for "criminal acts" related to the seizure of Wounded Knee, S.D.

The Rev. Vine Deloria preached at an "Indian Mass" at the Cathedral of St. John the Divine. More than 4,000 persons attended, including 500 Indians based from reservations and cities in the New York area.

Now retired and living in South Dakota, Fr. Deloria said the stand made at Wounded Knee, site of an 1890 cavalry massacre of Sioux, took place because Indians can no longer contain their anger resulting from their treatment by the white majority.

Who is the "criminal"? he asked: those who harass a person or the one who finally is forced to express anger because of the harassment?

Prayers of repentance for the role of white Christians and churches in the oppression of native Americans were offered in the service.

Fr. Deloria, the father of author Vine Deloria, Jr., and a member of the Rosebud Sioux people, scored the federal indictments of Indians which led to the seizure of Wounded Knee as a protest. He said it is "not just to put AIM people in prison and make them pay damages" for happenings at the hamlet on the Pine Ridge Reservation of the Oglala Sioux.

The veteran Indian leader drew a parallel between the government action in surrounding Wounded Knee with marshalls and FBI agents and the U.S. involvement in the Vietnam war. In both situations, he said, peace delegations rather than armed men should have been sent.

Indians are "gentle people" who would not have fired on unarmed peace negotiators, he added, and went on to accuse the U.S. government of living "by the law of the jungle."

Independent Nationhood

While Fr. Deloria defended AIM, his appeal for reconciliation between whites and Indians was in marked contrast to remarks made in a forum following the "Indian Mass" by Chief Foolscrow, identified as the last "traditional chief" of the Oglala Sioux.

Chief Foolscrow was in New York with a group seeking the United Nation's recognition of an independent Oglala nation, declared by AIM and its Sioux supporters on March 11. One AIM demand is for the ouster of the Oglala tribal government headed by Richard Wilson, an Episcopal layman, reportedly considered by AIM and Sioux traditionalists to be too much in league with the U.S. Bureau of Indian Affairs.

The role which Chief Foolscrow plays among the Oglala as the last "traditional chief" remained unclear following several appearances in New York. As *The New York Times* noted on March 24, the traditional Sioux government was one of "mutual consent" and there was no official who compares with "chief," a title imposed by whites in an effort to find a "single, powerful leader to make treaties with."

Speaking through an interpreter, Chief Foolscrow said his people retained only a few acres of a vast continent they had initially shared with whites. "I want the U.S. to get out of my country for it is all I have left," he said, referring to the Oglala reservation.

He invited President Nixon to meet him face to face, and accused the government of not caring about the Indians. "The government has broken all the treaties it made," he stated. "I didn't. I'm sorry now I didn't break them."

The lengthy liturgy of the "Indian Mass" followed the usual Episcopal rite. In the course of it Arthur Junaluska, a Cherokee poet, read excerpts from an 1870 speech in New York by Red Cloud, a Sioux leader.

Matthew King, an Indian, read the epistle. The gospel was translated into the native Dakotan tongue by President White Hawk of the interdistrict Indian Council in South Dakota. Michael Butler, a Broadway producer, read the Old Testament lesson.

The large Indian contingent was met on the cathedral steps by the Very Rev. James Morton, dean of the cathedral. The great golden center doors, used only on special occasions, swung open. The welcome was similar to that shown recently to Cesar Chávez and the United Farm Workers' Union, in keeping with a new policy of making the cathedral a place where the poor and powerless can be heard.

The Rev. Walter Dennis of the cathedral clergy staff was asked whether the "Indian Mass" was planned in contrast

to the relative silence of the national Episcopal Church and of the Missionary Diocese of South Dakota on the event at Wounded Knee, and he said it was not. He added that the Episcopal Church has a long-standing commitment to the Indians. Of the Christian Indians on the Pine Ridge Reservation, most are Roman Catholics or Episcopalians.

Meredith Quinn, a legal representative of AIM, said during the forum that Wounded Knee involves all humanity. The incidents there, he declared, raise the question of whether people are "born to be free or controlled. . . . When the royalty of the world comes to Wounded Knee, mankind shall be free," he said.

NEWS FEATURE

What's Happening at Wounded Knee

The young Indian with the red bandana knotted around his forehead looked down at the sleeping child in Sr. Margaret Hawk's arms, and shook his head. "Why did he do that?" Sr. Margaret mused aloud later. "Was he sorry for the child—or didn't he like my taking her out of Wounded Knee? What was in Russell's mind when he shook his head?"

The small town of Wounded Knee on the Pine Ridge Reservation, S.D., was peaceful one moment and the next was full of cars that spilled out young men and women who stormed the Trading Post and exuberantly helped themselves to its supplies, leaving it an empty shell that was to be used later as AIM's headquarters.

There were some in the procession of cars who thought they were heading for a dance; and when they discovered the true purpose of the caravan, they were dismayed. The AIM leaders stated their reasons for the act: to force the attention and concern of the President, the Interior Department, and the Bureau of Indian Affairs upon the total Indian situation so that they would send key people to Wounded Knee to talk things over; to insist that the Department of the Interior arrange an election for the formation of a new kind of tribal government allowing more self-determination; and to help the people on the Pine Ridge Reservation to rid themselves of their present tribal chairman, with whom many of the people have expressed dissatisfaction.

All those who were not in sympathy with the AIM cause were invited to leave

the village if they chose. By daylight the next morning there were already two rows of guns and guards to pass through; first the AIM guard and then the federal men who had their rifles cocked on each mud-spattered car in line to leave through the check-point.

Old grandmothers and grandfathers, their hands up, climbed out of their cars before the wide, frightened eyes of the grandchildren crowded within. They were searched, and so were the blankets and hastily assembled belongings gathered together for the flight. "They were treated like criminals!" exclaimed a sympathetic relative, later. "And all they were were innocent residents getting away from the trouble."

Twenty-one cars left that first day, one refugee-resident recalled. The town isn't very big—about 350 people, and some of the families were split in their decisions: husbands or wives choosing to take their chances that things would be settled peacefully, and wishing to guard their homes and cattle from personal invasion in the meantime. And some families with invalids or small babies at home, sensing the hardships that would lie ahead for them if they crowded into the homes of relatives in nearby towns where there was barely room for the relatives themselves, or into communal church meeting halls and drafty floors, chose to take their chances with stray bullets; so did those with sons or daughters who had joined AIM. It seemed healthier to stay inside than to face the ire of fellow Indians on the outside. Word had spread that in the neighboring town of Pine Ridge a postal employee went home to find a rock thrown through her window because her young daughter had joined the AIM group.

Clearly the situation called for mediation from the outside. It came quickly from all directions. Relief agencies arrived along with key people sent by the Interior Department, the state government, the Bureau of Indian Affairs, and the FBI. The Episcopal Church, strong on the reservation, called in the National Council of Churches, which responded instantaneously. Clergy from several churches and as many states soon were signing in at the Holy Cross Episcopal Hall which offered them food and bedrolls and a place to sleep on the floor. (A little later, the Red Cross moved in with mattresses and supplies.) Contingents from other tribes across the country and from Canada arrived to bolster AIM, and so did young people of all races, representing sympathetic organizations, or their own personal viewpoints, flocked to the borders of Wounded Knee at night, to slip through when they could. This was a dangerous game, for there have been shots exchanged on both sides of the no-man's land between the two sets of guards. And of course there were the reporters and broadcasters lined up at

the checkpoint, and managing to get inside, too, by devious routes.

When Mr. Richard Wilson the tribal chairman around whom the small whirlwind has become a general hurricane—refused the services of the National Council of Churches, and ordered its representatives off the reservation as undesirable, on pain of arrest, the Rt. Rev. Walter Jones, Bishop of South Dakota, called together the Niobrara (Indian) clergy plus the few white clergy working on reservations, to Pine Ridge and Holy Cross Church for an emergency meeting. The group met all one day, heard grievances of the people, were refused a conference by Mr. Wilson, and ended up framing two resolutions, both general in character, recommending that the church take a stand, that it listen to Indian grievances and offer itself as a sounding board. The second expressed appreciation to the National Council of Churches for its help in establishing a rumor-control center, in helping with the distribution of food and clothing, and in its usefulness as a neutral observer. It affirmed that it hoped the problems could be settled peacefully, and asked that its "white neighbors" join in facing the issues in "a spirit of trust and good will, so that together we can build a better world." Bp. Jones then called upon the Rev. Philip Allen, now Indian Consultant at St. Olaf's College, and chairman of the National Commission on Indian Work, whose early home was the Pine Ridge Reservation. He also called the Rev. James West, a Baptist minister and a Cheyenne from Oklahoma who is head of JSAC (Joint Strategy Action Committee). Both of these men were flatly refused as mediators by the tribal chairman. However, one man, who came with the National Council of Churches, was retained by the U.S. Justice Department to work with them. He was deputized to act by the council and his own Methodist Church. It is his task to hear requests from those in and outside of Wounded Knee, and to act in emergency situations, of which there are a constant stream. He is Mr. Hank Adams, and he is staying at the Episcopal vicarage with the Rev. and Mrs. George Pierce, who have become engulfed in the storm of phone calls, messages, meetings, and visitors surrounding him. The rumor-control center is working hard, for rumors abound. Questions and answers go something like this:

"Is it true that the Episcopal Church is feeding AIM and encouraging them?" "No, it is not. But Sr. Margaret Hawk of the Episcopal Church Army volunteered to take food into Wounded Knee to feed the hungry—the residents, of course, and also anyone else who was in need of it. The Bible gives directions. It does not say 'Feed those who agree with you.' It says 'Feed the hungry.' Some of those AIM supporters inside Wounded

Knee are the sons and daughters of those outside. Sr. Margaret is not a supporter of AIM. She is not a Communist! She is a Christian working through Holy Cross Church, Pine Ridge. Many of the people in Wounded Knee are her relatives, and all are her friends. When the guards gave her permission to remove all her relatives if she wished, her answer was: 'How can you suggest such a thing! We are Christians. We are all brothers and sisters. I can't take out my flesh and blood and leave the rest'."

"Are they burning the buildings in Wounded Knee?" "Two houses have burned to date, and an unoccupied church. The causes of the fires are not known. It is surmised that sparks from the flares used constantly during the night set them on fire."

"Are they eating our cattle?" "To date, a prize bull and four cows have been slaughtered for food."

"Are our families inside keeping warm?" "There is a shortage of fuel, but so far as is known there has been no real suffering on that score yet. And what houses have been occupied by AIM is not known."

"Are people getting in and out of Wounded Knee?" "Through the efforts and under the direction of Mr. Adams there are some few who are allowed in or out. And there is some coming and going under cover of night. A Vista volunteer and two companions got out on their stomachs one night, but a young couple who tried to check on their house another time were turned back."

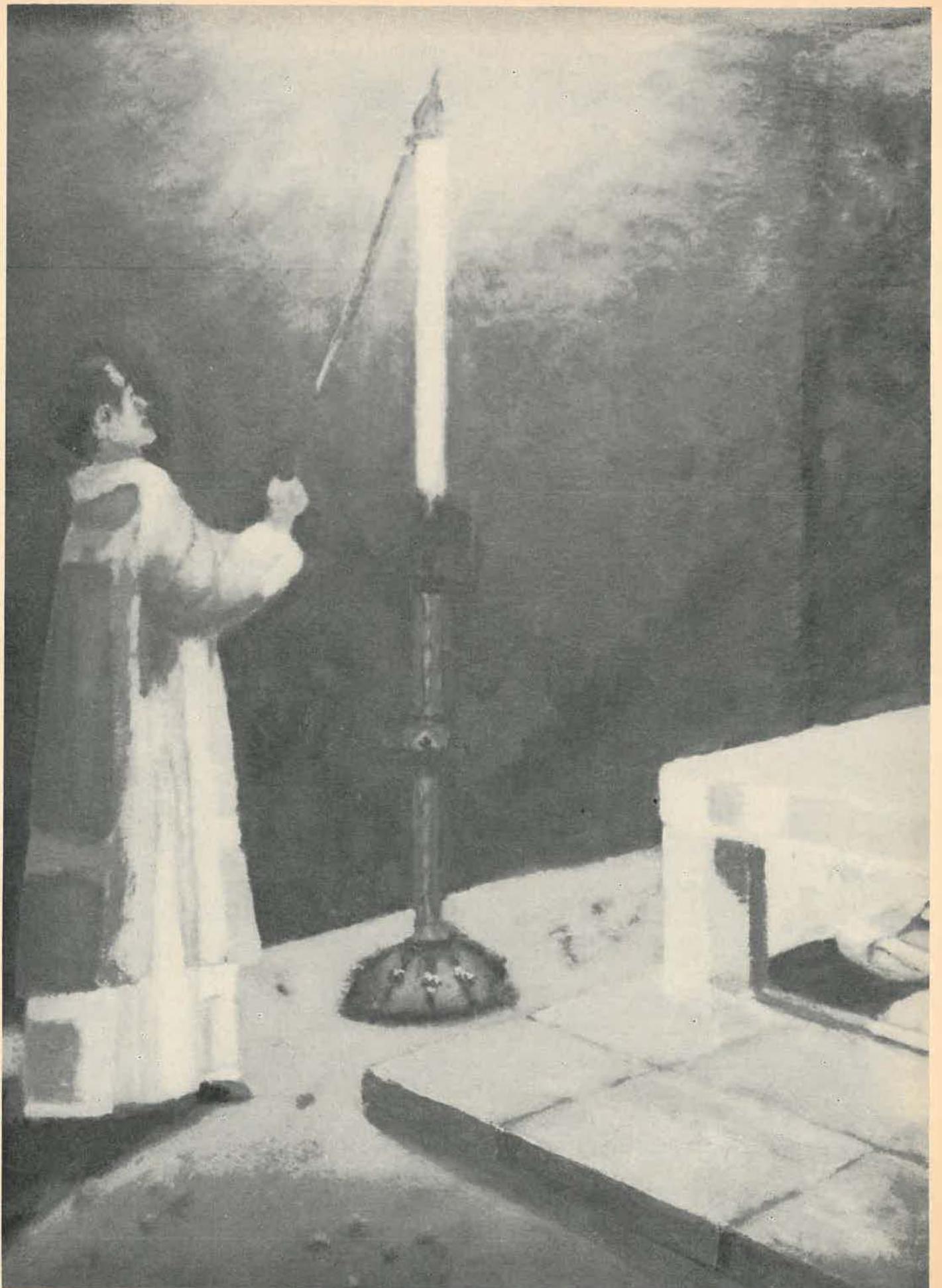
"Why haven't we been receiving our lease money and pay checks through the BIA office, as we should?" "There has been too much confusion for the offices to be opened regularly."

In the meantime, the petition circulating to impeach Richard Wilson has its required signatures, and a new election is scheduled in another 45 days. He will be in control for another 30, they say, and then will submit his name for re-election. Several in the AIM camp will face jail sentences after this is over. Such is the situation.

As the world watches, the baffled and anxious residents of the Pine Ridge Reservation shake their heads over their situation now under the spotlight.

The Rev. George Pierce sorts out the tangled strands: "Only those living on reservations can understand the basic problem. Tribal families are large, and when one family is in power, others may quickly turn against them. Whoever is elected tribal chairman will have to face flack from others. The tribal chairman before Wilson was also threatened with impeachment. So the basic problem is intra-tribal. Now it is confounded by inter-tribal action as other Indian people are drawn into the picture through AIM. Another factor is the peace movement,

Continued on page 12



Morton C. Stone: "The Empty Grave Clothes" (See Page 4.)



EASTER -- 1973

With an intimacy not often enough captured by recorders of events, St. Mark's Gospel tells about the two Marys (Magdala and the mother of Jesus), together with James and Salome, making their way to the tomb just after sunrise on that first Christian Sunday! They were carrying aromatic oils with which -- they hoped -- they could anoint the body of Jesus. But there was an obstacle: the huge stone that they knew blocked the entrance into the tomb! Worried about this, they fell to wondering who would be able to remove the stone -- that they might discharge their responsibility of love. And "when they looked up, they saw that the stone, huge as it was, had been rolled back already" (Mk. 16:4).

The Christian story really begins with the overcoming of inertia! It begins with the Resurrection! All that came before was prelude! With the resurrection of Christ Jesus a very heavy stone has been rolled away from our understanding of life and of history. T. S. Eliot puts a haunting line into the mouth of the Magi, coming to seek the child born in Bethlehem:

" . . . were we led all that way
for Birth or Death?"

When the sun went down on the Good Friday scene, and Jesus's broken body was lowered from the cross, the only possible, the only reasonable answer to the question of the Magi, was, "Death!" And every onlooker at Calvary, whether friend or foe of Jesus, was overtaken by the inertia of futility and despair generated by the destruction of a man who was too good for this world.

But God had other plans. He could not allow the rigid bonds of the past to block the future. He would not permit hatred and ignorance to block the healing way of love. He would not allow faith to be strangled by the inertia symbolized in the rock-sealed tomb! With one mighty thrust, in the resurrection of Christ Jesus, God rolled away all the drag that would fetter the human spirit. The tomb became not the repository of human hopes, but their matrix. And the guarantee of a deathless promise, "If any man will be in Christ Jesus, he is a new creature." Amen -- and Alleluia!

A handwritten signature in cursive script, which appears to read "John E. Hines". The signature is written in dark ink and is positioned above the printed name of the Presiding Bishop.

PRESIDING BISHOP



THE RESURRECTION

The Resurrection of Jesus is what men call “miracle.”
But it is not overwhelmingly miracle.
Altogether weighty, center to edges it is blurred.
Claims about it are both compelling and puzzling;
no investigations can substantiate or refute them.
Its details are elusive even of accurate description,
let alone proofs.
Its mechanics are swallowed up in fogs of biological
and philosophical debate.
Earnest believers sing their testimonies,
but what they tell can be confused by elementary examination.
Critical analysis exposes the inconsistencies—
only to stand, non-plussed, before their massive effects.
This Resurrection is a thing of enigma, mystery—
repelling, inviting, baffling, captivating.
It cannot be held, and it will not let go.
It is **THE MIRACLE**, fixed in time and memory forever.
Whatever took place then and there is for all time, now
focus of the meeting of history and super-history,
profane and sacred, earthly and heavenly,
the human and the holy.
Here, death meets life and life meets death—
yet neither is annulled.
Both are affirmed in an immemorial “Yes”—
spoken from behind their powers
and beneath the foundations of time.
For here mankind has its glimpse, its promise, its saving hint—
the stuff of everlasting inquiry
and the food of daily faith.
Trust must walk uneasily with doubt, until,
at His end, of which this is the beginning,
we know even as we are known.

— *George F. Tittmann* —

EDITORIALS

The Continuing Easter Miracle

IN Eastertide 1941, Evelyn Underhill said to the members of a prayer group: "Paschal Time, to give its old name to the interval between Easter and Ascension, marks the end of the historical manifestation of the Word Incarnate, and the beginning of his hidden life within the church. But the quality of that hidden life, in which as members of the Body of Christ we are all required to take part, is the quality which the historic life revealed. From the very beginning the church has been sure that the series of events which were worked out to their inevitable end in Holy Week sum up and express the deepest secrets of the relation of God to men."

This richly seminal statement is well worth recalling in Eastertide 1973. Since his resurrection, Jesus has been raised to the throne of dominion over all creation, but he has also entered upon his hidden life within the community of the faithful, and this latter truth is another of the joyful mysteries of our redemption. Any concept we may hold of Christ's enthronement in glory which obscures our sense of his being not only "up there" but also "down here"—closer to us than breathing, nearer than hands and feet—is defective, and worse.

The living and reigning Christ seeks to "live himself" on earth through us. Since nothing else in our experience remotely corresponds to this, we can only speak of it most clumsily and we can only speak of it inadequately.

Paul Tillich used to say: "He who is the Christ is contemporaneous, or he is not the Christ." True. But the only way Christ can be contemporaneous is by his hidden life in us, in his church.

To share in the joy and power of his resurrection is, then, to embrace him as our interior friend, lover, and new life even as we adore him as Cosmic King. Evelyn Underhill reminds us that the life of Christ now hidden in us is the life of the same Christ who came to his "inevitable end in Holy Week." This being so, we embrace this life only by self-commitment to the mind and the love that was in him before his death, when "having loved his own, he loved them unto the end."

To be raised with Christ, to enter here and now upon the life eternal, is to join the apostolic succession of those witnesses to his resurrection who, from the beginning, have not only rejoiced in his victory over death but have offered their own lives to be his body upon earth as he goes forth conquering and goes forth to conquer.

In other words, to be a witness to Christ's resurrection today is to offer one's life in hospitality to the living Lord who seeks a home in us. The miracle of the resurrection takes place whenever somebody offers that hospitality.

With What Body?

THE picture was 70 years old. It was of a baseball team. When he challenged me to pick him out, he had quite evidently forgotten that on a previous pastoral call he had told

me that his two crooked fingers were trophies from his days as a catcher on a semi-pro baseball team. I had no trouble in making the identification because there was only one young stalwart holding a catcher's mask. The 90-year old man was jubilant that I had apparently recognized him as a 20-year old youngster. I did not spoil his joy by telling him how it was that I had spotted him.

A layman with whom I had served on the standing committee of the Diocese of Los Angeles once told me that he thought the most responsible task he had to perform on that committee was to try to visualize a mature priest in the nervous young man sitting before the group for questioning, before the committee made its recommendation to the bishop for his final approval of the young man as a candidate for holy orders. "I try to see him as he may be some 10 or 20 years from now. I ask myself whether he is the sort of man to whom I would send my son for advice if his marriage was turning sour. I ask myself whether I would want him to be at my death bed in my last hours."

Unquestionably we have an identity which persists from the time of our entrance into this world until . . . well . . . how long is eternity? This identity, however, obviously is not physical, nor yet of moral character, nor even of spiritual condition. These things change drastically. But yet there is a continuing identity. John X is John X at whatever stage of his existence we meet him.

Our Blessed Lord was the same person both before and after his resurrection. However, even his closest friends had to employ different means of identifying him after he had gone through the grave and the glory of resurrection. Mary confused him with the gardener until she heard his loving voice. The two disciples on the road to Emmaus conversed at length with him, and yet knew him not, until they sat at meat and they saw a familiar gesture as he broke the bread. Saul was dazzled and bewildered by the vision on the road to Damascus, but he did not know that it was Jesus appearing to him until he heard the imperious command that he must go forth and preach him whom up to this moment he thought he hated and whom he was persecuting.

External appearance is irrelevant. It is not with what body we shall rise that concerns us as we celebrate the glad feast of the Resurrection and see his rising as a promise of our own. It is, rather, the fact that we shall rise again. We shall rise because we are united to him in an inseparable union since the time of our baptism. From the moment of our incorporation into Christ, we are guaranteed the joy of resurrection. The person who will rise is identical with the person whose body was laid in the grave. The "how" of this stupendous fact is God's concern, not ours.

I yesterday, I today, and I tomorrow. I always, because I am Christ's eternally. That is enough for me to know, and it is that which drives me to my knees in thankful adoration.

CLIFFORD E. B. NOBES

Continued from page 7

and other social activist groups and individuals who are drawn to the scene out of sympathy, but must be housed and fed while they are here. Then comes the church—on three levels: local, state, and national (which is also true of the government agencies) and all with a different viewpoint. The relief agencies are here, both the Red Cross and governmental. The national political concerns are in this, too, and the Department of the Interior, and the Justice Department has its guns trained on everybody else.”

“What we need is a people movement,” some of them are saying now. “If we march together to the guards and say ‘Give us back our town,’ *something* must happen. But who will be the spearhead?”

Some eyes turn to Sr. Margaret, related to both sides and loved by almost everyone. Sr. Margaret herself, now exhausted to the point of near collapse, sums up the tangle which in microcosm is a picture of our world today: “We do not trust each other. We cannot work together because we are afraid of each other. We have not yet learned that we are all related and that God is our Father.”

MARY COCHRAN

Mary Cochran is the wife of the Rev. David Cochran, director of the Dakota Training Program, headquartered in Mobridge, S.D.

STEWARDSHIP

Churches Report Shift in Support of Programs

Data from three American protestant churches indicate that while total contributions to congregations of those bodies are holding up, national and international programs are getting less, or at least smaller percentages of total giving, than was the case in the 1960s.

In some locales, expenditures for regional mission and social services far outstrip the proportional gifts to central agencies that supervise domestic and foreign missions.

A trend toward greater cash outlays for congregational and regional causes seemed apparent in the last few years; total giving held steady, or even increased, but top level program units reported “financial crunches.”

That trend can now be documented on the basis of figures relating to the United Methodist Church, the United Presbyterian Church, and the United Church of Christ. In these churches, total contributions have climbed as membership has slipped slightly in the last decade.

In the case of each of the three bodies some observers say that liberal stands, especially on social issues, explain part

of the reason why national agencies are not getting more of the contributed dollar.

But another factor is that mainline protestant churches have all encouraged local and regional units to take “mission on their doorstep” seriously. Serious mission means spending more funds, and many conferences, presbyteries, and synods have responded affirmatively to national calls to serve more efficiently spiritual and social needs in local communities.

Inflation also plays a role. It takes more money in 1973 to pay salaries of clergymen than it did in the '60s.

CHURCH AND STATE

Churchmen Criticize Proposed Nixon Budget

The executive heads of three major faith organizations have issued a statement sharply critical of the proposed Nixon budget.

“A budget which discriminates . . . against the disadvantaged can only increase alienation, cynicism, and distrust,” declared the general secretaries of the nation’s largest cooperative religious enterprises. “We urge the Administration and Congress—and all Americans—carefully to examine and critically to reflect on the purpose and vision of this federal budget,” they said.

The statement was signed by the Most Rev. James S. Rausch, of Washington, D.C., general secretary of the National Conference of Roman Catholic Bishops and the U.S. Roman Catholic Conference; Rabbi Henry S. Siegman, of New York, general secretary of the Synagogue Council of America; and Dr. R. H. Edwin Espy, also of New York, general secretary of the National Council of Churches.

The secretaries in their statement recognize that “not every social program of the federal government has worked effectively” and that the government “has a duty to consider sound fiscal and economic policy as it makes decisions about public expenditures, including those for social programs.” However, they charge, “this federal budget has made judgments and adopted priorities that penalize the most disadvantaged of our people.”

CHURCH OF ENGLAND

“Down-and-Out” Test Considered

The Bishop of Southwark is considering whether he should ordain any man for work in the diocese unless he is prepared to share the lot of down-and-out people for a short while before being ordered a deacon.

The Rt. Rev. Mervyn Stockwood, who heads a diocese that has many slums and working-class areas in southeast London, made his idea known in a pastoral letter

urging support of the diocesan lenten appeal. Some of the money raised will go towards reducing homelessness. The bishop hopes to provide accommodations for at least 20 families. One hundred families have already been helped by earlier appeals.

In his letter, Bp. Stockwood said: “It is horrifying that such conditions exist in our capital city. Not only could I take you to houses where there is overcrowding and squalor that alone almost defies description, but I could also take you to places where people have to sleep rough in the open, even in the depths of winter.”

“So strongly do I feel on the matter that I have recently encouraged some of the clergy to leave their homes for a few days and to share the lot of the down-and-outs.

“Indeed, I am considering whether or not I will ordain any man in the future for work in this diocese unless he is prepared to undergo such a test.”

ECUMENICAL RELATIONS

Cardinal Suenens’s God is “Still Alive”

Cardinal Leo-Joseph Suenens, Roman Catholic Archbishop of Malines-Brussels and Primate of Belgium, was the featured speaker at the fourth annual conference of Trinity Institute, which this year held sessions in both San Francisco and New York City.

Some 700 Episcopal priests and seminarians participated in the San Francisco conference and heard the eminent Belgian prelate declare that Christians must pray for unity not just during a unity week but “52 weeks a year.”

Expressing optimism concerning the ecumenical movement, Cardinal Suenens said the drive toward unity gained impetus from the “lower levels” of church structure rather than from the hierarchical level.

Speaking of unity without uniformity as the proper Christian goal, he pointed to the Holy Trinity as the pattern for true unity.

He expressed optimism also about the “charismatic trend” in contemporary Christianity and said: “God is surely at work there. I think the Holy Spirit is renewing his church in his own way.”

Asked about the role of the Roman Catholic Church in the general Christian approach to Christ, the cardinal said it performs a “service of unity.” Calling it a unique service, he said the church has a “center” in Rome and “we have the pope there as a servant for the unity between the churches. This is very important, the need for a center of unity is very strong.”

Cardinal Suenens said two things are needed today: “Faith and a sense of humor, and not necessarily in that order.”

At the New York session of Trinity

Institute the cardinal welcomed the "death" of the image of God created by man but urged his audience to recognize the "deep yearning" for the God of Jesus Christ "who is alive."

He said that the death of God reported by some theologians and journalists a few years ago was the "death of a human fabrication . . . an unmoved God . . . a God of philosophy and logic . . . located somewhere in space and time outside ourselves. But he was not our God, not the God of Jesus Christ; and happily he died. May he rest in peace."

The cardinal was quick to declare that "my God is alive" and is "creating me at every moment of my life, so intimate that he is more me than I am."

He was joined in the program by Dr. David Jenkins, director of Humanum Studies at the World Council of Churches in Geneva, and the Rev. Robert E. Terwilliger, director of Trinity Institute.

Fr. Terwilliger, who spoke of Jesus in history, declared that the "resurrection (of Christ) is the beginning of the Gospel, not the happy ending of the story of Jesus." It is "the history-making event which interprets the meaning of all history," he said.

Cardinal Suenens, keying on the idea of rediscovering Jesus today, said the God of Jesus is "much greater than we can ever imagine" and that the failure of Christianity has been to try to whittle God down, make him "a small idol" that can be possessed.

He called on his listeners to "bring to man an awareness of God who dwells in our very lives. The God we need is not only alive, but warm and loving, a light in the darkness."

He said the God whom Jesus shows us "doesn't love us because we're nice people, but often we become nice people because he loves us."

He vigorously disagreed with these concepts.

Dr. Robinson feels that modern Christians must see Jesus as a complete human being, as "totally one of us."

ORTHODOX

New Seminary Established in Alaska

The Orthodox Church in America (OCA) has opened a new seminary in Alaska and named a new bishop for the Diocese of Sitka and Alaska.

St. Herman's Pastoral School, near Kenai, is designed for the training of native Alaskan clergy, it is announced by the Holy Synod of the church (formerly the Russian Orthodox Greek Catholic Church in America) from its New York office.

The synod also confirmed the appointment of the Rev. George S. Afonsky, of Portland, Ore., as the new Bishop of Alaska, which comprises the oldest Orthodox diocese in the Western Hemisphere. He succeeds Bishop Theodosius, now in Pittsburgh. Fr. Afonsky, 48, is the son of a priest who once taught in Kiev. He emigrated to the U.S. from Germany in 1950.

The new seminary has 13 students and is being operated in connection with the Alaskan Federation of Natives. It is using facilities of an abandoned Air Force base on the Kenai peninsula.

According to an OCA announcement, the Diocese of Alaska faces a serious shortage of priests. Most of the members in the state are Indians, Aleuts, and Eskimos, and the church wants to recruit and train priests who are totally familiar with the life of the region.

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THEOLOGY

Bp. Robinson Asserts Humanity of Christ

The Rt. Rev. John A. T. Robinson has challenged traditional views of Jesus which he feels damage the Christian belief that the man from Nazareth is a real human being.

He spoke in Richmond, Va., at the University of Richmond, on the tenth anniversary of *Honest to God*, his best-selling book which took issue with images of God as "up there" or "out there."

The former Bishop of Woolwich, now a dean at Cambridge University, gave a series of lectures on "The Human Face of God" at the Southern Baptist institution.

He said that many people, believing they are following the church's teachings, see Christ as an "insertion" from outside of history and as an "immaculate paragon" who was God in human disguise.

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Book Reviews

JESUS IN BAD COMPANY. By Adolf Holl. Trans. from the German by Simon King. Holt, Rinehart & Winston. Pp. 157. \$5.95.

Jesus in Bad Company is a sociological interpretation of the Jesus of history, which sees his ministry as exercised "in doubtful company—among heretics, innovators, and fanatics, fugitives from the world and revolutionaries, neurotics and fools, hysterics, mystics, and saints" (p. 20), and the dogmas and institutions of the church as so much overgrowth that hides the "real Jesus." The purpose of Adolf Holl, who "has been Roman Catholic chaplain for some years" at the University of Vienna, is to help his readers reach a "considered decision" regarding Jesus's "ideas" (p. 146).

(The Rev.) FRANCIS C. LIGHTBOURN
The University Club of Chicago

THE FORMATION OF THE CHRISTIAN BIBLE. By Hans von Campenhausen. Trans. by J. A. Baker. Fortress. Pp. xiv, 342. \$10.95.

It is hard to find superlatives that have not been debased through over-use to serve for announcing the significance of this book. Hans von Campenhausen, professor of church history at Heidelberg for almost 30 years, has culminated a long and distinguished career in writing *The Formation of the Christian Bible*. The

dustjacket quotes Henry Chadwick of Oxford as describing this as the "greatest work of a master," and Helmut Koester of Harvard in designating this as one of the major contributions to New Testament study and early church history in this century, and one has to agree.

The Formation of the Christian Bible is not merely a contribution to the division of New Testament introduction which treats the history of the canon. Rather than list in a mechanical fashion the first quotations of the various New Testament books, von Campenhausen has undertaken the much more difficult task of writing a contribution to the history of doctrine which deals with the emergence of the concept of a canon of authoritative scripture. As he correctly observes, this particular task has never really been undertaken before and thus it becomes something that was done extraordinarily well the first time it was attempted.

A bare list of the conclusions reached gives a very inadequate picture of the worth of the book, but it nevertheless must be made. The first Bible of the Christians was the Old Testament, but the significance that it had for Christians was not the same as it had been for Jews: for the Jews it had come to be regarded as the book of holy law, but Christians

understood it chiefly as a collection of prophecies of Christ. One of the main differences between the findings of von Campenhausen and other scholars is that he gives Marcion exclusive credit for the idea of a Christian canon of New Testament books. Indeed, it was not until Irenaeus that we find an orthodox writer who has such a concept and it is only in the conflict with the Montanists that an effort is made to arrive at a definitive list of the books that make up the New Testament. It is in the Muratorian fragment that we find the first such list. Only then does the problem of a name for the collection of books on the list arise; the name New Testament emerges in the writings of Clement of Alexandria and Tertullian. It is with these writers also that the significance of having a bipartite canon begins to be appreciated. By the time of Origen there is also a full doctrine of inspiration of the New Testament, which is, however, closely related to his allegorical interpretation of the Bible.

In addition to these conclusions, many of which will undoubtedly be contested by a number of scholars, this work is valuable because of its insight into each of the documents of early Christian literature discussed; it is here that specialists will derive their greatest value from the book—and, although it can be read with profit by someone with only a general theological education, it is for fellow scholars that this book is intended. Footnotes often take up half the page and many of them are the Greek or Latin passages on which the argument in the

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SAN FRANCISCO parish in good neighborhood offers nice 2½ BR apartment with all utilities and garage, together with modest honorarium, to pastoral-minded retired or worker priest in exchange for light calling schedule and (non-preaching) altar duties. "Moderate" churchmanship. Write to Rector of St. James', 4620 California St., San Francisco, Calif. 94118.

WANTED: Priest, conservative, yet open-minded. Christ centered and energetic. Medium size parish in upper midwest town of 17,000. Excellent salary and fringe benefits. Parish is in fine condition both spiritually and physically. This parish has always had outstanding clergy. Send complete information to Box J-954.*

WANTED: Qualified priest or layman to serve as principal of elementary parish day school K-6 enrollment over 200. Located beautiful Texas area of 100,000 population. Successful operation 10 years. Some teaching possible. Send complete information to Box A-960.*

POSITIONS WANTED

MATURE PRIEST, now in charge of resort church, wishes small parish or mission in south, southwest, or west coast. Will pay own transportation if interview seems desirable. References. Reply Box S-956.*

ORGANIST-CHOIRMASTER, M.Mus., highly experienced, recitalist, excellent references, prefer catholic parish with choir of men and boys. Must have good pipe organ. Reply Box C-947.*

PRIEST, with family, desires Prayer Book parish where Christian education begins with parents and their spiritual growth. Reply Box B-959.*

PRIEST, single, 42, currently educational-guidance counselor, seeks Catholic parish looking for pastoral care, solid preaching, enlightened teaching. 18 years parochial experience. Assistantship acceptable. Area irrelevant. Reply Box J-955.*

SUMMER SUPPLY

PRIEST available July supply. Prefer upper Mississippi valley. The Rev. N. Chafee Croft, 2511 Walton Way, Augusta, Ga. 30904.

SUPPLIES WANTED

MISSIONS VESTMENT GUILD, Grace Church, Hinsdale, Illinois 60521 would be pleased to receive altar and clergy supplies for its program of assisting needy missions.

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

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THE LIVING CHURCH

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THE LIVING CHURCH

The Living Church

text is based. The insight that a life of study gives shines through on every page and no one can be so learned that he will fail to be enriched by von Campenhausen's erudition. Here too individual points will be questioned—few have accepted the author's dating of the Pastorals at the time of Polycarp, for instance—but everywhere the empathy that can come only from deep study is obvious.

The implications of von Campenhausen's findings will take a long time to absorb; the realization that no orthodox writer before Irenaeus understood any Christian writing to be inspired in the way that the Old Testament was regarded to be is bound to rearrange many of our previous assumptions. As the author recognizes, the traditional protestant emphasis on *sola Scriptura* will also have to undergo revision. Yet his triumphant conclusion must be acknowledged: "Without adherence to the canon, which—in

the widest sense—witnesses to the history of Christ, faith in Christ in any church would become an illusion" (p. 333).

(The Rev.) O.C. EDWARDS, JR., Ph.D.
Nashotah House

CARDINAL NEWMAN IN HIS AGE. By Harold L. Weatherby. Vanderbilt University Press. Pp. 296. \$11.50.

If you have John Henry Newman tabbed as a neo-medievalist in his religious thinking you will find this very scholarly study surprising, perhaps even shocking. Dr. Harold Weatherby thoroughly demonstrates that Newman does not stand in a direct line of theological descent from Aquinas, by way of Hooker and the Caroline Divines; philosophically, and therefore theologically, he was more of a Victorian romantic (in the sense of a subjectivist) like Coleridge, Tennyson, and Matthew Arnold. If he had followed his modern subjectivist premises to their logical conclusions he would have become

a Roman Catholic "modernist." As it was, he embraced Roman Catholic dogmatic orthodoxy and then defended it with modern philosophical arguments which, in Weatherby's view, are not adequate to the task.

Richard Hooker was much closer than was Newman to Aquinas and the medieval schoolmen in his theology and his world-view. Dr. Weatherby concludes with the thoroughly considered judgment that Newman's efforts to make peace between "catholic teaching" and the "new civilization" must finally be regarded "more as a liability than as an accomplishment," and expresses regret that Newman "did not set his face resolutely against the whole course of modern thought." A debatable point, no doubt; but anybody who chooses to debate it with the author of *Cardinal Newman in His Age* had better be well versed in the literature of Newman and the literature of the classic catholic position.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

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

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy
Woodmen Valley Exit off I-25
Sun Eu 8, 9:30, 11:15

WASHINGTON, D.C.

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

EMMANUEL, Anacostia

1301 V St., S.E.
The Rev. Robert C. Kell, r
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30.
C Sat 4

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

WINTER GARDEN, FLA.

MESSIAH Woodland & Tilden
The Rev. Arthur L. Dasher, r
Sun HC 8, 10; EP 7; Wed HC 9, LOH

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

ATLANTA, GA.

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

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7.
C Sat 5-6

GRACE

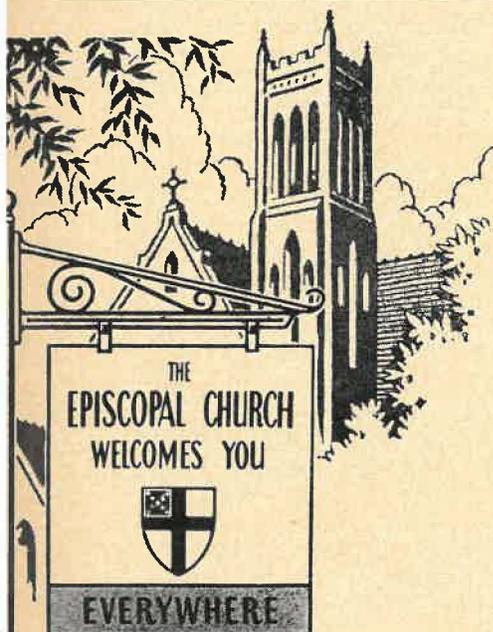
33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

(Continued on next page)

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



DOWNEY, CALIF.

ST. MARK'S 10354 Downey Avenue
The Rev. E. D. Sillers, r; the Rev. D. A. Seek, c
Sun HC & Ser 8:30 & 10; Wed HC 12

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri (Chapel)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

KANKAKEE, ILL.

ST. PAUL'S 298 S. Harrison Ave.
Fr. Robert A. L'Homme, r; Fr. Kenneth E. Brown,
Fr. James G. Parker
Sun H Eu 8 & 10:15, also daily

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 6

ST. AUGUSTINE'S

The Rev. E. L. Warner, r
The round church at 28th and Benton
Sun 9, 7; Wed 6:30; Fri 10; C Sat 12-1

ST. GEORGE'S

58th St. & Highland
Clergy: G. G. Swanson, J. F. Moon, C. D. Greenall,
E. F. Shiddell, K. v.A. Swanson
Sun 8 HC, 10 Sol Eu (2S & 4S MP & HC)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. C. E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
(Serving Neptune & Ocean Grove)
The Rev. D. S. Alexy, r; the Rev. K. A. Gluckow, asst
Sun 8, 10 Eu & Ser; Wed 6 Eu and family program;
Fri 10 Eu and healing; HD 6

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

LONG ISLAND CITY, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert C. Dunlop, r
Sun 8 & 10 HC; Thurs 10 & 6 HC

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdys, Sun 12:30

ALL ANGELS'

West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 10, Folk Mass 11 (1S, 3S)

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.

The Living Church

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

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S
(HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Thurs
12 HC

SAINT ESPRIT

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
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

QUEENS, N.Y.

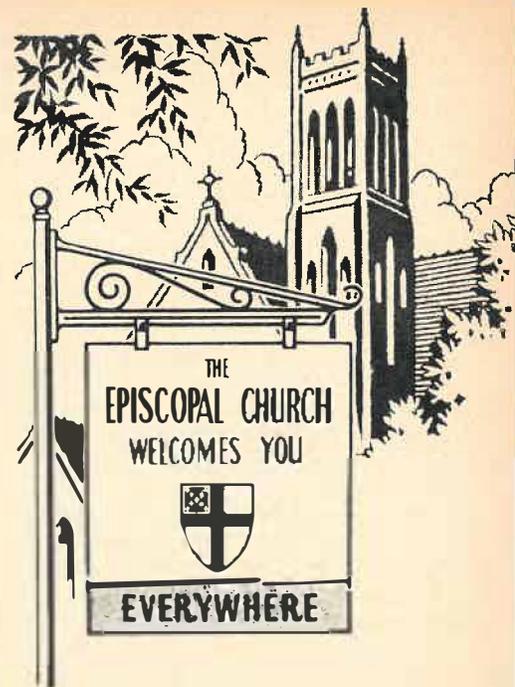
RESURRECTION
118th St. and 85th Ave., Kew Gardens
Sun HC 7:30, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser
(2S & 4S); Thurs & HD HC 10:30



ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Honey,
the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 (Low with Ser), 11 (Sung with Ser); Mon-
Thurs. 8:30; Fri & Holy Days 10

HOT SPRINGS, VA.

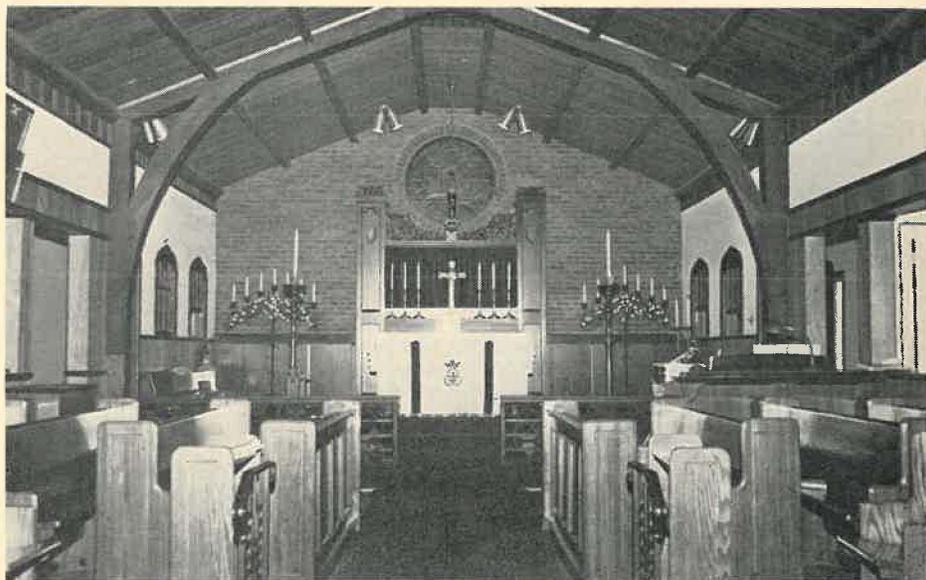
ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

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. JAMES CHURCH
BRADLEY BEACH, N.J.