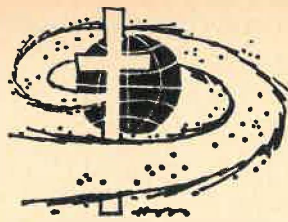


The Living Church



**Spring
Book
Number**



With the Editor

“NOTHING will be achieved,” says wise old Jacques Maritain in *The Peasant of the Garonne*, “by an idiotic attempt to break everything in order to do up everything to the taste of the day; what is needed is an effort of the mind to see more deeply into the mystery which it will never finish probing.” He continues: “The truth is that the silly things of our day are quite often a biological phenomenon (to call them intellectual would be saying too much) of reaction to the silly things of the past, particularly the recent past.” This idolatrous attachment to the strictly contemporaneous in thought and taste Maritain calls—and here is our verbal good turn for the week—“chronolatrous fatuity.”

In his introduction to Dickens’s *Bleak House* Chesterton commented: “Maturity does not necessarily mean perfection. It is idle to say that a mature potato is perfect; some people like new potatoes. A mature potato is not perfect, but it is a mature potato; the mind of an intelligent epicure may find it less adapted to his particular purpose; but the mind of an intelligent potato would at once admit it as being, beyond all doubt, a genuine, fully developed specimen of his own particular species. The same is in some degree true even of literature. We can say more or less when a human being has come to his full mental growth, even when we go so far as to wish that he had never come to it. Children are very much nicer than grown-up people; but there is such a thing as growing up. When Dickens wrote *Bleak House* he had grown up.”

This truth about potatoes is of much wider application than to literary artists. The potato, or the person, cannot grow from youth to maturity without losing some good things even while gaining others. The new potato is justly savored by the epicure. Likewise, the early Dickens of *Pickwick Papers* had a frolicsome fantasticality that is delightful and that faded as he matured as an artist. You can’t read *Bleak House* without regretting the loss of the Pickwickian exuberance and innocence.

What is true of potatoes and novelists is true of us all. Children, said Chesterton and say most, are very much nicer than grown-ups. I’m for a bit of qualifying here: maybe some children, maybe some grown-ups. Who doesn’t know some toxic youth and some beautiful eld? But it’s

true: There is such a thing as growing up. We can’t keep the charm of our childhood while adding to it the appropriate charm of adulthood. What is intolerable to others and ought to be to ourselves is any pretense on our part that we are just gay, sweet, charming children when we no longer are (if we ever were).

On May 5, 1962, C. S. Lewis said in a letter to a friend: “Odd, the way the less the Bible is read the more it is translated.” It is odd, and obviously true. Does anybody know why? Perhaps there’s no causal connection between the two facts. It would be hard to demonstrate that Bible translation discourages Bible reading, and at least as hard to demonstrate that Bible non-reading encourages Bible translation. I suggest that the two facts are unconnected. Bible translation flourishes today because there are more specialists in biblical study than ever before and many of them (too many?) want to try their hand at translation. Bible non-reading flourishes because all serious non-reading flourishes. Thus we hear people talking about how when they listen to the music of *Jesus Christ Superstar* “the Bible comes alive” for them. If they had the foggiest notion of what’s in the Bible they would know that whatever it is that “comes alive” when they hear that music or see that show it isn’t the Bible.

Some historian said that in the 18th century members of the House of Commons quoted from the Greek and Latin classics, in the 19th century they quoted from the Bible, in the 20th century they quote from nothing at all. As with the British MPs, so with the rest of the English-speaking world: If literacy be defined as loving familiarity with the Bible and the Classics what we have is a progressive illiteracy in a society in which everybody can read and write.

Perhaps some reader has a theory at once more cheerful and more cogent to explain the paradoxical truth that Mr. Lewis noted.

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

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Lyme, not Lynn

The cover of TLC for Mar. 25, showing the wood carving, "The Annunciation," by Adlai S. Hardin, was a pleasant surprise to those of us familiar with this artist's work. I hope you won't object if I correct the credit line identifying the photo.

Adlai Hardin lives in Lyme, Conn., not Lynn as was printed. The companion piece to the cover photo, "The Holy Family," and two other smaller carvings—"The Good Samaritan" and "The Baptism of Jesus"—hang on the walls of St. Ann's Church in OLD Lyme, Conn. They are a source of great pleasure and pride to the members of St. Ann's, and were made possible by generous memorial gifts.

BETTY STURGES

Old Lyme, Conn.

Correction

Thank you for the report on the Worker Sisters for the Holy Spirit [TLC, Mar. 8].

To avoid any negative reaction from your readers, we would like to make one correction: The word *nun* should have been *sister* ("A lay order for Episcopal nuns is being established through St. Mary's Church, Kansas City, Mo. . . .") as a nun is one who lives in a convent and our order is not structured in this manner. In addition, the word *nun* connotes a woman under vows; our sisters do not take vows as such.

SISTER ANGELA
Director, W.S.H.S.

Kansas City, Mo.

Thanks for Good Priests

We read much about crisis in the priesthood, yet there are great priests in our church, who draw many people by their warmth and integrity.

For many years now, my wife and I have traveled to Washington, D.C., not only to attend the glorious liturgy of St. Paul's Church, K Street, but to be inspired by what must be one of the great team ministries in the church. It is hard to imagine St. Paul's without the Rev. James Richards, and the Rev. Richard C. Martin, yet we understand that Fr. Richards will retire and Fr. Martin move on to another parish. We have been inspired and challenged by their preaching and teaching, by the counsel given in confession, and by the love and concern they show to all peoples. We trust that Fr. Richards will continue to serve the church, and we envy a parish with Fr. Martin as its rector and pastor.

We rejoice that there are in the Episcopal Church faithful pastors who show forth the love of the Lord in their lives.

(Dr.) C. D. STEWART

The Bronx, N.Y.

Clarification

I agree with you that there should be a moratorium on letters about women and priesthood. Yet I should like to set the record straight about my statement at Buffalo [TLC, Apr. 15].

I think that this is a matter to be settled by "the church," and not by Anglicans or Episcopalians. My opposition to unilateral action by Anglicans remains. And I still don't think that the Holy Spirit has given us a mandate. He may one day. Then I'll be glad to acquiesce.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

Eau Claire, Wis.

Trusting in Horses' Legs

Thank God that the Rev. J. L. B. Williams [TLC, Mar. 25] had no influence over our Virginia House of Delegates in support of parimutuel betting.

According to our newspapers, there was a strong undercurrent of sentiment against legalizing betting on horse racing, with the result that the chief patron of the bill withdrew it before it could be voted upon by the House of Delegates; and following the adjournment of the session, he announced that he would not stand for re-election in June!

At least for a season, we'll not be putting our trust in horses' legs!

(The Rev.) T. V. MORRISON
Poquoson, Va.

Prayer Book Idolatry?

A recent letter to TLC said it loud and clear in a single sentence when it alleged that the *only* reason for being a member of the Episcopal Church is the Book of Common Prayer (italics mine).

Roman Catholics have committed idolatry of the Blessed Sacrament, Protestants have committed idolatry of the Bible, and now, it would seem, Episcopalians are committing idolatry of the Book of Common Prayer.

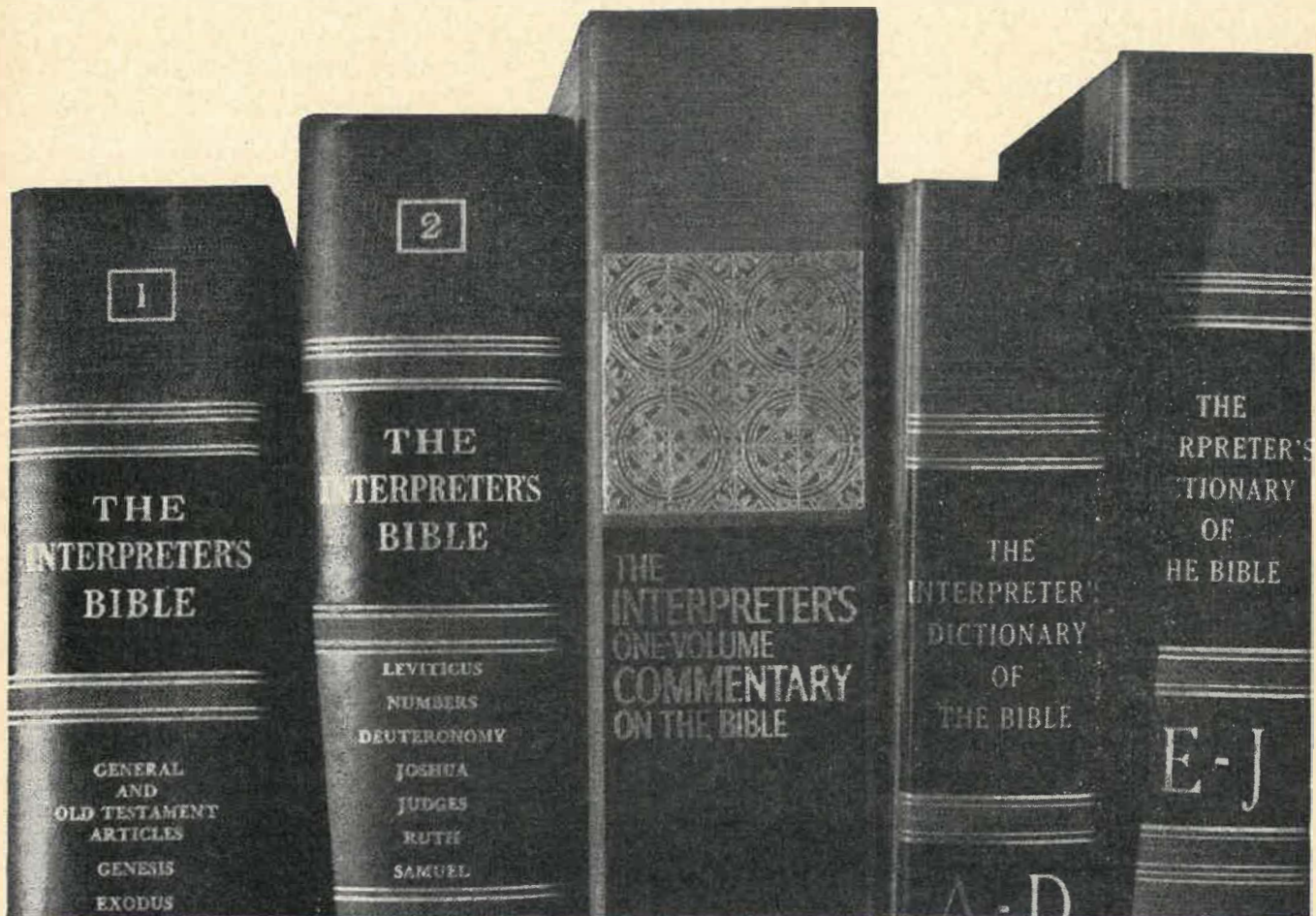
(The Rev.) J. ROBERT ORPEN, JR.
Rector of the Church of the Advent
Chicago

Youth and Trial Liturgy

I am 25—the age bracket of those to whom the new trial liturgies are being especially directed. Since I was 20 I have been increasingly revolted and saddened by the shoddy changes I have seen occurring in our church. My younger brother and I were both reared in the Episcopal Church and participated in the ways open to us—acolyte for him, choir for me. We loved it, and when I was first attending the University of Oregon I found that the stabilizing influence of the liturgy and the known-by-heart prayers contributed greatly to my holding on to my sanity and my values in a college world more radical than Berkeley in those years. It was a refuge, a consolation, a "known" in a world of unknowns, a standard in a world of "greys."

There I found my strength, only later to be emotionally disinherited by the use (exclusive) of the trial liturgies—tasteless, colorless, bland, and intellectually condescending pieces of "in-ness." What amazes me is that something as intrinsically and by definition as *timeless* as religion, should be tied to the oblivion of "current usage" when

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that current usage is no longer current. The drive to make religion "now" is not only a distressing but an ignorantly short-sided view at best, as well as a kind of intellectual slur.

I resent being told that the up-dating of the liturgy is for *me, i.e.*, "young people today," as this implies that my (and my generation's) feelings are so shallow, our understanding so limited, our sense of aesthetics so slim, and our intelligence so small, that we have to have some watered-down "learn to read" prayer book, an "Alice and Jerry go to the Episcopal Church" in essence. Many of us have rediscovered the value of the fine and the old, in this generation; witness the rise in popularity of hand-craft skills, and the interest in ancient instruments, among the young. We—my generation—are not so shallow that we must be talked to in a "simplified" language ("test" vs. "temptation") or lured like rebellious (and not very bright) children into going to church with the promise (payoff) of there being a liturgical hootenanny, usually performed by some bored, sallow, gum-chewing youngster playing no more than four chords on the guitar. What a slap in the face to our generation!

God is not, to me, an enormous Disc Jockey or a Pal or a Buddy. God is GOD—the inexpressible *Jahweh*—the limitless Power—the great I AM of the universe—*The God Who Is Evident in the Praise, the Penance, the Glorious and Timeless Worship of the Book of Common Prayer*—and not this finger-snapping, checkered-hat, sun-glasses *relativist* reflected in current trends in our church.

I hasten to add that many Episcopalians of my age feel this way—disinherited, "copped-out" on, if you will, by somebody's idea of "youth needs." I'll tell you what youth needs: *stability*—a center to hold onto in a world in which, nowadays, nothing is sure, not even the *church*, to its infamy.

FRANCES BROWNING COGAN
Tall Timbers, Md.

Ordination of Women

I believe there is little doubt that TLC is performing a vital function by providing a forum for the discussion of the so-called "issue" on the ordination of women. *An Open Letter to the Church from . . .* by seven priests of the American church, who are presently engaged in work in England, I found to be particularly provocative and stimulating—perhaps because I too was engaged for a time in work in England while in seminary, and certainly because of the overall clarity of their remarks.

At one point, however, there is some ambiguity over the implications of a concept which I fear is all too vague. I'm speaking about the nature of the church—the Body of Christ—*itself*. In concluding the letter, the seven priests state: "Throughout all of this we should keep one consideration in mind: not what is best for individual men

and women, but what is best for the church."

Now I think perhaps I know what is being suggested here; namely, that the "whole church" is in effect more important than any individual person. Yet it would seem that this summary statement is setting up individual men and women over and against "the church." I ask simply what, or more importantly, *who*, is the church if not individual men and women in Christ! All too often "the church" is viewed as an objective reality apart from people. Such a view may be very fine for a corporate organization operating in a classical style of management; however, I believe it is wrong and downright incompatible with our scripture tradition to understand "the church" in any way other than as the people of God—individual men and women together—in Christ.

If we're really clear about *who* we are as Christ's "holy Catholic Church," then we would be better equipped to deal with our mission and ministry, including such "issues" as raised over the ordination of women.

(*The Rev.*) JAMES G. PENDORF
Vicar of St. Gregory's Church
Parsippany, N.J.

Abortion

While some of the church fathers split hairs over the matter of ensoulment [TLC, Mar. 11], none of them approved of abortion. To suggest otherwise is simply untrue. Augustine distinguished between *embryo inanimatus* and *embryo animatus*, but he denounced abortion in either case. Likewise today, if some of us are in doubt concerning the time of ensoulment, we should give the benefit of that doubt to the unborn baby.

In examining early Christian writings, we can see abortion condemned as early as the time of the *Didache*. All of the fathers who dealt with this question were especially strong in opposition to the practice. Clement of Alexandria and Cyprian were both very specific, and Hippolytus termed abortion as "murder." Basil, Chrysostom, Jerome, and Augustine further solidified the ancient Christian position against abortion.

The early councils were of the same mind and abortionists were excommunicated as early as Elvira in 306. Ancyra and Chalcedon did the same in even stronger measure. It is significant to note that the church was firm in the condemnation of abortion before the Nicene Creed was even written. The assertion that opposition to abortion is merely the preoccupation of modern Roman Catholicism is completely false. At no time did the Christian church approve of this practice.

What about the Bible? Such passages as Psalm 139:13 and Jeremiah 1:5 make it impossible to understand how any Christian can seriously favor abortion. How can anyone kneel before the altar on Holy Innocents' Day, when he upholds the hands of the "herods" of this age? How does he dare read the account of the Visitation, where the barely conceived Christ is called "the Lord," if he regards the unborn baby of today as a disposable mass of tissue?

Thomas Aquinas was dependent upon the primitive science of Aristotle. Theologians today can keep abreast of modern science and be reinforced in their opposition to abortion. Yet the abortionist would have us take a backward step from what scientists

are now able to prove, *i.e.*, that human life begins at conception. Not only do abortionists deny both catholic and evangelical Christian sources; they are opposed, in this instance, of scientific truth!

Can the Christian support abortion? Absolutely not, unless he is willing to sell part of his religion for the immoral doctrines of the abortionist camp.

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

Baltimore

Realism About Sex

Regarding Andrew Greeley's opinion about the current sexual situation we are facing in this country [TLC, Apr. 1], perhaps there is no "sexual revolution," but regarding the current sexual situation, to suggest that it presents no increased problem seems to me unrealistic.

There is a clue to the chastity situation in Fr. Greeley's words, "The bitter truth is that chastity has never been very popular."

Granted. But in view of that fact is it reasonable to suppose that the time-honored ideals of chastity can be maintained when public opinion no longer supports it as it once did, when home disciplines are very relaxed, when current magazines reek with sex, and when modern medicine has all but removed the fears which tended to limit intercourse among the unmarried? Let us face this problem *realistically* and not become the victims of wishful thinking.

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

The Liberal Zeitgeist

In a recent issue [TLC, Apr. 15] a letter discussing the ordination of women made a reference to the Zeitgeist.

The question which, like an angel, hovers in the dim background is, "Are we to regard the Zeitgeist, especially today's liberal Zeitgeist, as a ministering spirit which mediates the guidance of the Holy Spirit?" Let this problem be given a priority over the ordination question.

H. BREVOORT CANNON

Hoosick, N.Y.

Thanks to TLC

Thank you for printing the *Open Letter to the Episcopal Church* [TLC, Apr. 15] and the letter to the editor from Fr. Jensen of Brooklyn, discussing the question of the ordination of women. In view of the highly-charged emotionalism displayed by both proponents and opponents of ordination of women, it was a relief to read reasoned and calm statements from members of the clergy. I only wonder to what (or whom) the writers of the article refer when they recommend that "the spirits need to be tested"?

LINDA DELFS

Albany, N.Y.

Those Farewell Purses

It is both distressing and amusing to see in print a letter such as that of Mr. Marc Haas [TLC, Apr. 8].

Distressing, because it so clearly demonstrates the absolute failure of so many of us clergy to instruct the laity (one of our Lord's reasons for ordaining us, apparently: BCP, p. 542) in the privileges and glories of holy

orders. I fear most of us have been sadly remiss in attempting to convey to lay people not only the horrendous responsibilities, but the "joys beyond compare — the unsearchable riches of Christ," as found in the order of Melchizedek. They are more than "fringe benefits"! Whoever in this world could even attempt to place a value on pronouncing "the Peace of God, which passeth all understanding," or of the privilege of remaining at the bedside of a dying repentant, or of the administration of the blessed sacrament, or of the warmth and reception in parish calling? The only monetarily poor bishops I have known were those who chose to parcel out their own stipends to their needy clergy.

Amusing, because when I read a letter like this one I can imagine our blessed Lord interviewing his apostles and/or disciples, prior to their call—topics like "grossly underpaid," "educational requirements," "severe standards of personality and dedication," "financial rewards," "starting salaries," "endowments," "perquisites," "retirement pay," "financial future," etc.—I mean really, "Support a life style consistent with 'his' position"? "With *whose* position"? Our Lord made no allusions to "a substantial purse." I would imagine many lay people are a little tired of reading (and hearing) how poor and underpaid the church's clergy are.

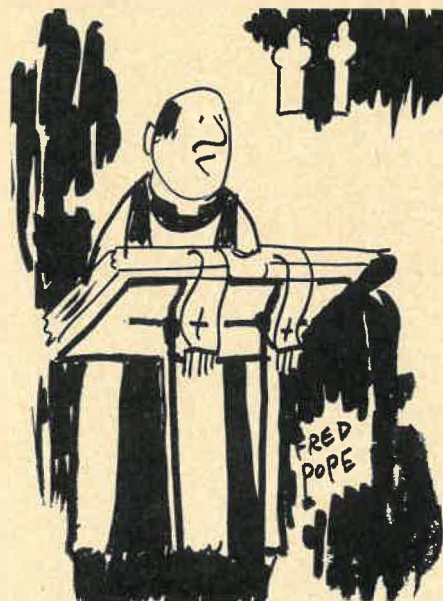
I am totally ignorant of former President Truman's haberdashery ability, but he was an able philosopher. One example applies to all of us in holy orders, I believe: "If you can't stand the heat, stay out of the kitchen!"

One might say, "purses are curses" but to Mr. Haas all I can humbly offer is "*mea culpa*."

(The Rev.) WALTER PARKER
Vicar of St. Matthew's Mission
Gold Beach, Ore.

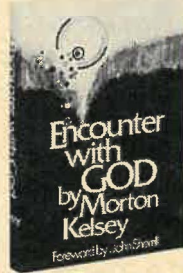
GCYP

I somehow missed Fr. DeVore's guest editorial [TLC, Mar. 4] until my attention was called to it by the letters in the Apr. 1 issue. As a member of the screening committee of GCYP Region I, I should like to



I heard a voice from heaven saying unto me: "Call me Thou! Never mind all that You stuff!"

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respond. My observations are my own and not those of the committee.

Whether GCYP is true mission or not depends upon one's definition of mission. That there is an evangelistic mission of the church is beyond question. I am much concerned about that myself. But there is also a healing mission. There is a mission of relief to the suffering (such as to the victims of the earthquake of Nicaragua). Must we in every situation seek "to bring the children of this world to repentance, to commitment to the person of Jesus Christ," before we seek to minister to their needs? I see nothing in the parable of the Good Samaritan which asked for some kind of religious commitment from the victim before aid was extended.

Fr. DeVore's analogy of the physician is an apt one, but misapplied. If the accident was caused by a temporary blackout of unknown origin, or by an emotional upset because of a broken heart, or by alcoholism, would his physician begin treating the patient for those underlying causes before treating the wounds from which he is bleeding? Indeed, I see GCYP as doing exactly what Fr. DeVore suggests the physician should do: attending to the victim's lacerations. That this is done in the name of Jesus Christ would I hope incline the recipients to be more receptive to the evangel. (It must be remembered, however, that many beneficiaries of GCYP grants are already Christians and churchmen, and not necessarily pagans.) But the fact that GCYP is not the evangelistic arm of the church, nor its liturgical arm, nor its relief arm (in the sense of the P.B.'s Fund for World Relief), does not invalidate it as a legitimate part of the church's mission to a hurting society.

Fr. DeVore faults GCYP for not being what it was never intended to be (read p. 307 of *The Journal of the General Convention of 1970*). It may be that the Episcopal Church needs a youth evangelism program; GCYP was never intended to be such. Fr. DeVore in his attack on GCYP is doing exactly what he deplores in his editorial: making "social concern and evangelism appear as polarities." They are both legitimate thrusts of the same mission.

(The Rev.) RALPH W. JEFFS
Episcopal Chaplain at the
University of Southern California

Los Angeles

COMING

JUNE 10

PARISH ADMINISTRATION NUMBER

News

Letters

Reviews

Articles

For all Churchmen

The Living Church

May 13, 1973
Easter IV

For 94 Years,
Its Worship, Witness, and Welfare

ANGLICAN COMMUNION

Growth of Black Membership Cited

For the first time there are more Anglicans outside the Church of England than in it, and the Anglican Communion is no longer "the Church of England writ large," according to a survey published in London.

The study discloses facts about every one of the 360 Anglican dioceses in the world. It reveals there are 32 million members of the Church of England and an almost equal amount in the other branches of the Anglican Communion. Until now, it had been believed there were about 45 million Anglicans in the world, of whom two-thirds were members of the Church of England.

The report, bearing the cumbersome title of "Statistical Tables: Membership, Manpower, and Money in the Anglican Communion, 1969-72," was edited by the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council, and published by the Society for Promoting Christian Knowledge, an Anglican missionary society.

Columns of tables have been published in answer to a demand by the Consultative Council during its first meeting in Limuru, Kenya, in 1871. They reveal that the majority of Anglicans are still white but this will not be for long.

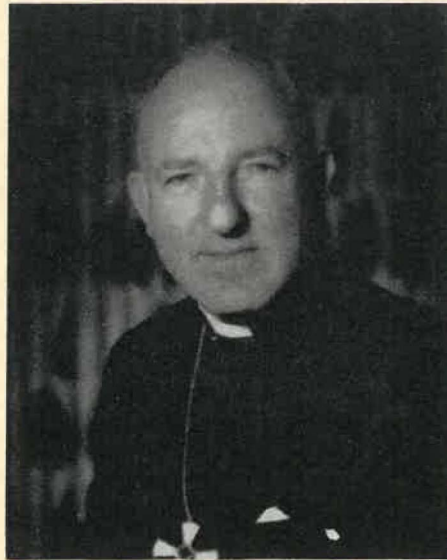
The annual growth of the communion is 1,100,000 a year, and a high proportion of this is in Africa. There are more annual baptisms—30,000—in the Diocese of Benin in the west African State of Nigeria than in any English diocese, including London.

GEORGIA

Bp. Stuart Dies

The Rt. Rev. Albert Rhett Stuart, retired Bishop of Georgia, died Apr. 17, in Augusta, Ga., following a second heart attack in three weeks.

He was stricken Mar. 27, while in Augusta for Lenten preaching, and was



BISHOP STUART

hospitalized. At press time, funeral arrangements had not been completed.

Bp. Stuart, 67, is survived by one daughter, Isabelle, and one son, Garden.

AUSTRALIA

Interfaith Service Bid Rejected

The Diocese of Sydney will not take part in an interfaith religious service scheduled to mark the official opening of Sydney's Opera House, Oct. 20.

The religious service is one of many events planned during the visit of Queen Elizabeth II to that country. She is to open the \$100 million spectacular sail-like structure on the shore of Sydney's harbor.

The Anglicans have rejected an invitation to participate on the grounds that the service will involve non-Christian religions.

In a letter to coordinators of the service, the diocesan secretary said that Anglicans "in principle" do not share in religious services which are not "specifically Christian," and that, therefore, the standing committee of the diocese had resolved not to participate.

The Rev. Roger Bush, head of the coordinating committee, said he understood the Anglican stand but regretted it.

In a statement, Mr. Bush said: "We regret very much that our brethren in the Anglican Church feel unable to take part in the service, but this is a matter of policy which the Anglican diocese has held for a number of years."

Mr. Bush added that the religious

orders, whose members had been invited to share in the service include the Roman Catholic, Methodist, Presbyterian, Greek Orthodox, and Russian Orthodox Churches, and the Jewish community.

PERSONALITIES

Billy Graham Really Said It

Evangelist Billy Graham told newsmen in Charlotte, N.C., that he "deserved" the widespread criticism he has gotten for his "hasty, spontaneous remark" in South Africa that rapists should be castrated.

Dr. Graham said that he really does not believe that castration should be inflicted on rapists, although he considers rape "a reprehensible crime."

While in Africa, he explained, newspapers reported the rape of a 12-year-old girl by seven men. A psychiatrist said that she would probably suffer life-long personality damage. In discussing this incident with a black tribal leader in Central Africa, Dr. Graham said, the leader had informed him that rape is rarely committed in this area because, in his tribe, rapists are castrated.

The following day, at a press conference, newsmen questioned him about his reaction to the rape of the child. It was at that point, Dr. Graham explained, that he made his "unfortunate remark," one that he "immediately regretted and intended to correct," but was side-tracked from doing so because the discussion had turned to the "more important topic of racial segregation."

Dr. Graham said that the furor his remarks caused was merited. "Listen," the chastized evangelist said, "I don't mind getting criticized when I deserve it, and this was one of those times. It was one of those times I stuck my foot in my mouth."

Asked if the news media had misquoted him, Dr. Graham replied, "No, they quoted me correctly, it was that I was just wrong."

Dr. Graham also revealed that an Australian news service called him hours after his news conference, and that he retracted his statement at that time.

The evangelist spent four of his ten days in South Africa speaking at "a thoroughly integrated" congress on evangelism and mission. Also, his preaching rallies in Durban and Johannesburg, he said, drew integrated crowds of 45,000 to 60,000 people, breaking attendance

THINGS TO COME

May

23: William Temple House Annual Assembly, Trinity Church, Portland, Ore., sponsored by the Episcopal Laymen's Missionary Society.

records for "any event south of the equator."

Emphasizing that "apartheid won't work and doesn't deserve to work," Dr. Graham said that for 25 years he had refused invitations to go to South Africa because of *apartheid*. Only recently did the government permit him to hold integrated meetings.

Turning to a different subject, Dr. Graham said that it is doubtful that he would encourage the evangelistic association that bears his name to erect in Charlotte a proposed center for historical records and research concerning the personal papers and public writings of Dr. Graham and other evangelists.

Such a project had been proposed by members of the board of directors of Graham's organization. The evangelist said that he feels that such a project would be more properly carried out after his death, or after his work is completed. "I don't want anybody to think," he said, "that I'm involved in building a monument to Billy Graham."

NEWARK

Fund Income Distributed

The Wilks Fund of St. Peter's Church, Morristown, N.J., provides an income which is shared with individuals and organizations.

Established in 1952, the Wilks Fund is the result of a bequest of more than \$1 million made to St. Peter's Church by the late Sylvia H. G. Wilks. No part of this trust fund is spent on parish expenses, and only the income is spent each year, insuring that grants totalling approximately \$40,000 will continue to be made each year.

A pledge of support to the Richmond Fellowship of New Jersey has been renewed, in the effort to establish a half-way house for ex-mental patients. As soon as the home becomes operational, the fund will contribute \$7,000 annually for three years toward its operation.

Other local recipients of grants this year include the Market Street Mission, \$2,000; Morhelp, \$1,000; and the Family Living Center, \$1,250.

Two grants will benefit emotionally disturbed children: The Calais School \$1,000; and the Madison Association of Parents with Special Children, \$1,500.

Outside the local area, the Metropolitan Ecumenical Ministry, Newark, will receive \$3,250; Youth Consultation Service, Hackensack, \$1,000; Cluster of Protestant Churches, Kearny, \$1,000; Camp and Conference Center, Diocese of Newark, \$2,000; Honesty House, Stirling, \$2,000; and House of Prayer Day Care Center, Newark, \$3,000.

Project Test Pattern of the national Episcopal Church will receive \$2,400, to assist in the publication of a book on the results of a four-year study of techniques in parish renewal.

St. Francis Boys Homes in Kansas will provide a scholarship for a troubled boy, with a grant of \$1,000. The College of Preachers, Washington, D.C., will receive \$200, and the Missionary Diocese of Haiti will again receive \$2,000.

Finally, two grants totalling up to \$6,000 will enable two members of St. Peter's Church to attend seminary in September.

As of this year, more than three-quarters of a million dollars has been given away throughout the world, with more than one-third of that amount being distributed locally.

LOS ANGELES

Closed Church Door Now Open

St. John's Church, Los Angeles, which closed its large bronze front doors in 1970 in protest of the Vietnam war, reopened them ceremoniously during a recent Eucharist.

"There is no moment of triumph," said the Rev. E. Lawrence Carter, rector of the parish. "What peace there is in Vietnam or elsewhere is a fragile thing; at best it is no more than an armistice and at worst is enforced only by the terror of nuclear warheads."

The doors were not opened until U.S. troops were withdrawn and prisoners of war had come home. Preaching at the Eucharist was the Rt. Rev. Daniel Corrigan, former director of the Executive Council's Home Department. Bp. Corrigan retired in 1968. Parishioners at St. John's had used the building's side doors for three years.

Fr. Carter also said: "We, the clergy and people of St. John's, choose this moment to signify our thanksgiving that our bombers no longer rake the ravaged land of Vietnam, that our prisoners of war are finally home, and that our fighting forces are withdrawn after more than a decade of giving themselves to an enterprise which drained the spiritual as well as the material resources of our land."

CANADA

One Council Rejects Plan for Union

A meeting in Toronto of the national executives of the Council for the Faith, a coalition of clergy and laity working together to present what they consider to be essentials of Anglican faith and tradition, has rejected the official plan of union.

That plan, embodying the results of more than 25 years of discussions and negotiations between the Anglican Church of Canada and the United Church of Canada, and more recently, the Christian Church (Disciples of Christ), is the basis for the creation of a new four-million

member church to be known as the Church of Christ in Canada.

The plan of union calls for a threefold ministry of bishops, presbyters, and deacons. It endorses the ordination of women, a faith and order that is based upon scripture, and it recognizes the authority of the traditional creeds.

National executives of the Council for the Faith, which claims membership of 100,000 Anglicans of both Evangelical and Anglo-Catholic traditions, say union means a "watering down" of Anglican doctrine and faith. The council opposes the ordination of women and insists that the historic creeds must be "believed" and not just "received" as the plan suggests.

The Council for the Faith said: "The new plan for union represents no basic improvement on the draft plan, but embodies the same weaknesses as before. Many statements which it contains, while unobjectionable in themselves, inadequately present the Christian faith."

"No true Christian unity can be achieved," the council said, "except upon the basis of commitment to the fullness of the prophetic and apostolic witness to Jesus . . . received in scripture and attested to in the tradition of the undivided church. . . ."

The plan of union, received by leaders of the three churches last February, is being discussed at the congregational, parish, deanery, and diocesan levels. Action on the plan is not expected for two years.

STATISTICS

Religious Affiliations Show Decline

The percentage of American people having religious affiliation dropped in 1972 to 62.4%, an .8% decrease from the previous year, according to new data released by the National Council of Churches.

A total of 131,398,642 members of U.S. churches and synagogues is reported in the 1973 Yearbook of the American and Canadian churches, compiled by the National Council.

This total would seem to be 343,689 more than cited in the 1972 yearbook. But there are variables which must be taken into account in comparing and evaluating the figures.

The new percentage is the same as 1970 and it is not keeping pace with the 1.0% population growth registered in 1971.

While the yearbook of the churches is the only annual which attempts to keep up with total religious affiliation and percentages of membership, its figures are not considered conclusive or adequate for reflecting the U.S. religious scene.

Various groups use various ways of counting. Constant H. Jacquet, Jr., editor of the publication, noted that Roman Catholics count children. Most Protes-

tants (and so-called protestant groups) count only confirmed youths and adults.

Another difficulty is that the same number of groups do not report each year, and some church figures are quite old. The 1972 tabulation showed 236 groups with 131,045,953 members. The 1973 yearbook includes information from only 223 groups, reaching the 13,398,642 level.

The 343,689 increase between 1972 and 1973 suggests some growth, since fewer churches reported in the latter year. Yet that figure is actually the difference between totals of groups reporting more than indication of a trend. The 1973 yearbook statistics come chiefly from the calendar years 1970 and 1971. Few 1972 tabulations appear.

According to the National Council of Churches, taking the variables into account, membership by and large remains at a standstill as it has for several years. Mr. Jacquet said that "only on an individual church-by-church basis can losses and gains be accurately reported."

In the decade of the 1950s, church membership rose by 32% while the population increased roughly 20%; in the 1960s church gains and population increase were about even.

Population now rises about 1% annually, while variation in church membership remains within that 1%, the editor said. He also noted that about 90% of black Christians (some 14.4 million) belongs to 32 predominantly-black churches.

Contained in the yearbook are Gallup Poll results showing that 40% of Americans attended worship in a typical week in 1972. The percentage continues to decline.

Clergy ranks grew, from 393,826 to 396,604 for Christians and Jews. Of those, only 257,227 had congregational or parochial responsibilities.

NEWS FEATURE: ARMED FORCES

Annual Berchtesgaden Conference Held

Two bishops and almost 300 Anglicans and Old Catholics took part in the 19th annual Berchtesgaden Conference held in a U.S. military hotel in the Bavarian Alps in southern Germany.

The event, sponsored by the Rt. Rev. Clarence Hobgood, Bishop for the Armed Forces, was attended by all Episcopal chaplains serving in Europe, other military personnel and their dependents, and clergy and laity from American congregations in Europe. Some chaplains and laity from the Anglican Church of Canada and the Church of England serving in Europe also attended the conference.

Conference leaders were the Rt. Rev. Edmond L. Browning, Bishop in Charge of the Convocation of American Churches in Europe, and the Rev. William A. Johnson, Ph.D., of Brandeis University,

Waltham, Mass., and canon theologian at the Cathedral of St. John the Divine, New York City. Conference coordinators were Chap. (Maj.) David W. Kent, USA, of the Diocese of Milwaukee, and Chap. (Lt. Col.) Earl J. Kingsley, USAF, of the Diocese of the Central Gulf Coast.

Worship during the conference included a Eucharist celebrated by the Rev. Willi Perquy, a priest of the Old Catholic Church, and rites from the Book of Common Prayer and *Services for Trial Use*. A variety of music included hymns from the new hymnal supplement, *Songs for Liturgy*.

The meeting was a time of spiritual renewal and community activity for the military personnel and dependents who, because of duty in widely scattered European locations, are often isolated from the regular life and services of the Episcopal Church. It was also a time for the military chaplains and laity to become better acquainted with their civilian counterparts.

On the final evening of the conference, Bp. Hobgood confirmed a number of adults and children. In a meditation during the service, the bishop spoke about the difficulty of being a follower of Christ, particularly when it means trying to understand the actions of anti-war groups, young people, and activists pushing for minority power.

Bp. Hobgood said that it is no easier

to defend the establishment when it is right than it is to defend youth, minority, and anti-war groups when they are right.

For historians, Berchtesgaden has been associated since the 1940s with the last grasp at world leadership by Hitler. In contemporary West Germany the city is best known as a winter sports center. But for an ever increasing number of American Episcopalians, other Anglicans, and Old Catholics throughout Europe, Berchtesgaden for the past 19 years has come to mean a vital link with their fellow Christians in other parts of the world.

RICHARD J. ANDERSON

EDUCATION

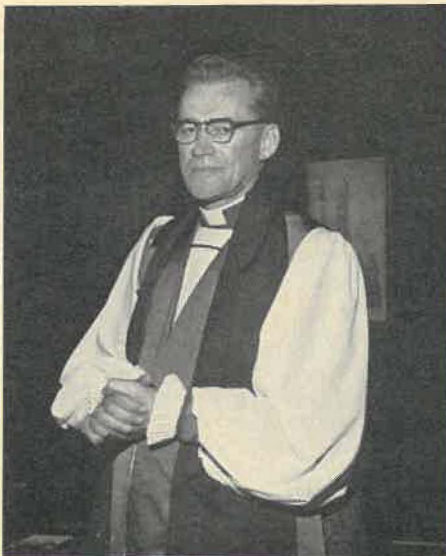
Center Has New Director

The Rev. Robert W. Estill, rector of St. Alban's Church, Washington, D.C., has been named director of the Center for Continuing Education on the campus of the Virginia Seminary, Alexandria, Va.

The center, which has its own building on the seminary grounds, offers three six-week terms during the academic year, with an average of 15 priests attending each term. The program includes follow-up work after the priest returns to his parish, and later in the year when he returns to the center to review his progress.

Assistant director of the program is the Rev. John Porter, a Roman Catholic priest.

CONVENTIONS



BISHOP HUTCHENS
"A bold and imaginative step"

Connecticut

At a special convention held in Christ Church Cathedral, Hartford, the Diocese of Connecticut approved a new structure, decentralizing the policy and decision-making functions of the diocese.

Under the new form, there will be 10 to 15 deaneries, each with its own council. Each deanery will elect a dean and a sub-dean, one of whom must be a lay person. These two people will also be members of the diocesan executive council, which will therefore be composed almost entirely of elected people instead of the one-third elected membership as has been the policy in the past.

Within the executive council, the departments of Christian education, mission and church extension, Christian social relations, youth, communications, and finance will be abolished. The individual deanery councils will be responsible for initiating programs on the grass-roots level.

Two people from each of the present eight archdeaneries in the diocese, plus seven others appointed by the Rt. Rev. J. Warren Hutchens, Bishop of Connecticut, had worked for two years on the plan for restructuring the diocese.

In introducing their report, Bp. Hutchens characterized the proceedings as "a bold and imaginative step forward . . . (to) bring new life and renewed vigor to the church . . . a way of working together to allow us to respond quickly and faithfully to the Holy Spirit."

LIBERATION ETHICS

By ROBERT M. COOPER

OURS are violent times. There are too many violent men: some brutally violent, some politely violent. Both are deadly. Neither is loving. Ours is not the only time that has been violent, but such an observation does not justify violence now. Ours is not just a violent time; it is a deeply needful time. It is not the only time that has needed the love of Christian people, but such an observation does not excuse us from our calling *now*. Our time, our world, deeply needs the stern yet tender love which we learn from Christ. The Christian is still called to love men in our times for Christ's sake. Both violence and love are ways in which men exercise power. Christians, however, have claimed that from Christ they have learned *love*, not violence. What does this mean for us now? How can we understand that the Christian use of power is to be loving, not violent?

John M. Swomley, Jr., in *Liberation Ethics*, has written a careful, gentle, compassionate, and insightful study of the misuse of violence, and the pitfalls in the path of Christians who romanticize violent men and the use of violence. I want to deal with Swomley's book at length, but I find it important for the reader to allow me to begin the discussion much further back in time with another author: with a Dialogue of Plato.

In Plato's *Sophist* there is a story about a battle between the giants and the gods. In connection with that story Plato has the Eleatic Stranger remark:

I suggest that anything has real being that is so constituted as to possess any sort of power either to affect something else or to be affected, in however small a degree, by the most insignificant agent, though it be only once. I am proposing as a mark to distinguish real things that they are nothing but power. (247E)

This is not a definition but a mark of reality. Auguste Diès, a French editor and translator of Plato, says that the modern translation would be: "Being is the power of relation." Wherever there is relationality there is power. Whatever is unrelated has no power and does not exist.

Though this is a difficult passage in Plato to construe or to translate, what we have is a philosophical claim of monu-

mental importance. Whether or not Plato is actually making such a claim is a moot point. I am making such a claim. Again: Wherever there is relationship, there is power. Whatever is unrelated has no power and (therefore) does not exist. Power is basic.

SINCE power is basic and is always evident in relations of any sort, there is a power-dimension in all human and all non-human affairs. "Being is the power of relation." Whenever we are related to anyone or to anything there is always some affecting of ourselves and some affecting of others (either persons or things). Our *being* is always at stake.

There are, of course, many ways of relating. There are many ways of affecting others or of being affected by others. I mention here but two such relations or ways of affecting, or being affected by others: violence and love. Both love and violence are relations. "John loves Mary," bespeaks a relation. "John violated Mary," bespeaks a relation. Power is present in both. In both cases there is a power exchange. In both cases both John and Mary are affected in their very beings.

In my judgment, these are considerations of quite fundamental importance. They are considerations utterly necessary in any discussion of violence, for violence is *but one* of the ways in which power shows itself, in which power is released. It is frequently averred that violence is "counter-productive," that violent men invite violence, that violence breeds violence. Those are true things to say. But *why* are they true? Though there is not space here to develop this as fully as one would like, this much may be said: Violence as a mode of power threatens the very being of the would-be violator because his being is understood in terms of relationality. To violate that to which the violator is related, *because* he is related, is to violate himself. Violence goes counter his very being because the violator would destroy or try to govern all relationality. That which violates is that which enslaves, enslaves both the would-be enslaver, and the other whom he would enslave.

The other mode of power which was mentioned above is love. I would hold that power is basically benign. Bertrand Russell said somewhere that the basic question about the universe is, "Is it friendly?" As a Christian, I want to ask,

"Is it loving?" The faith of the Christian is that what God has made is good. The universe is benign. If violence is destructive of relationality and hence of being, then we want to say that, on the contrary, *love* enhances being, allows being to be. Love is freeing. Love is the opponent of slavery in all of its forms.

That I judge the conceptual foundations of *Liberation Ethics* to be inadequate will be readily seen in the light of what I have said about power, violence, and love up to this point; and in the light of the summary of Swomley's own conceptual foundations which follows. After summarizing Swomley's basic position, I will proceed to indicate some of the book's principal strengths and to raise some questions with reference to them.

"Liberation ethics," Swomley says, "begins with [the] fact of desperate human need to be free from whatever it is that threatens or enslaves." For him, "The drama of freedom is always connected with a specific people such as the Israelite slaves in Egypt, black Americans, Vietnamese peasants, or Bolivian miners." "Liberation ethics is primarily social ethics because it holds that the elimination or the conversion of oppressors as individuals does not deal with the structures of oppression embodied in long accepted and interrelated social systems." None of this, he holds, can be accomplished in the absence of love, for "The idea of liberation or redemption therefore includes love because it indicates that the persons to be set free have worth or dignity." For our author, "Love is the affirmation rather than the possession of another." The end of love is the freedom of man, for Swomley. It is also, I would urge, the freeing of man into God.

While the idea of love is prominent at the outset of Swomley's discussion, it soon takes second place to the discussion of non-violence. I have tried to show how I believe violence and love to be related to each other because they are two of the modes of the out-working of power. Love and non-violence are not to be equated; and if they are to be ranked, love is the greater. Love is positive. Non-violence is the absence of violence, a negative. As such, it is worthy, but it lacks the affirmative character of love, as Swomley himself indicates.

There is a tendency in *Liberation Ethics* to equivocate over "freedom" and "lib-

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Violence is never a humanly beneficial instrument, though it is possible to understand why some persons are "forced" to use it. Violence is self-defeating.

eration." It is not an equivocation of which the author seems aware. He does want to place liberation and redemption close together conceptually ("Both words mean setting men free from whatever it is that enslaves them"), and that placement is, indeed, necessary, given the purpose of the book. He wants to show the relation of religion (in this case, Christianity) to politics. Both liberation and redemption, I would hold, are rooted in a more elemental freedom, in being itself. Liberation is the political out-working of freedom in breaking down slavery. Redemption is the religious out-working of freedom in breaking down slavery. In short, freedom is the basis of both liberation and redemption, and it is the conceptual status of freedom that is left undecided by Swomley. That is a principal weakness of his book. Swomley writes that, "The moral foundation of liberty is . . . in the fact that it is intrinsically right." Assertion here does not constitute argument, and his statement craves some roots, such roots as I believe I have partially afforded in the opening portion of this article. To point to weaknesses in Swomley's book is not, of course, to deny the other virtues of the work, virtues which I will now proceed to indicate, compliment, and question.

SWOMLEY is a Christian who holds that "The Christian belief in violence is so great that some Christians who want rapid social change also advocate revolutionary violence, if necessary, against their fellow Christians." Violence is never a humanly beneficial instrument, though it is possible to understand why some persons are convinced that they are "forced" to use it. Violence is self-defeating. Violence is not necessarily human. That is, one can be a human being without being violent. If we do not admit that violence is a necessary condition for human being—and I do not make such an admission—then we are faced with another necessity, viz., that of discovering the alternatives to violence.

There is really only one alternative to violence, and that, negatively put, is non-violence. Positively stated, the only alternative to violence is love. What Swomley is doing in *Liberation Ethics* is setting forth a strategy of love, although it is occasionally difficult to recall at specific points in his book that that after all is

what he is writing about. Just as there are various shapes which violence takes, e.g., an overt use of force against someone; or covert violence in the shape of institutional oppression, so there are various shapes which non-violence may take. Swomley devotes his chapter, "Strategies of Liberation," to an exposition of certain of those non-violent techniques.

He is opposed to death in all of its shapes, and in favor of liberation and redemption. In themselves, perhaps, those pros and cons are unremarkable. What is remarkable about *Liberation Ethics* is not just its tone of gentleness and compassion, but the rigor of the author's effort to articulate non-violent alternatives in the struggles of men for freedom. "Liberation ethics," he says, "is concerned not only with the goal of freedom but with the process of setting men free." Further on this, he writes,

Liberation . . . is progressively realized rather than postponed until some post-revolutionary period; yet the emphasis is not on gradualism but on strategies that are effective short of an all-or-nothing approach characterized by most revolutionary doctrine.

Robert N. Bellah, in his 1972 Cole Lectures at Vanderbilt University, "America's Third Time of Trial: The Mythic Dimension," stated that, "Revolutionaries who in their own lives do not embody the future cannot bring it." Swomley would clearly subscribe to that view. Revolution is to be a manifestation of a quality of life, and that quality of life will dictate the shape of any revolutionary future. A violently-gotten revolution will breed a violent future. What is at stake, then, is the question of the basic nature of human being. Though we can never adequately separate what we do from who we are, the basic concern is the nature of man. I have already said that I do not hold that violence is a necessary condition for human being. The task for the person who would reject violence is clear: he must begin right away with himself, to purge the violence from himself and begin to effect non-violent means of change in the world, in the world immediately about him.

Swomley says that Christians have a great belief in violence. Violence has been used by Christians to the point that it is part of the phenomenon of Christianity, and hardly remarkable any more. When

Christianity is closely identified with any state, with any form of government that engages in oppression, its violent petticoats show below its outer garment of sheep's clothing. There is an extraordinarily complex issue here. Christians have learned to use violence dialectically to their own ends. The violent death of Jesus is a foundation stone of Christianity.

That the blood of martyrs is the seed of the church has been observed since Christian antiquity. That observation can be used against the perpetrators of violence against the Church, or against Jesus, to show that the use of violence is self-defeating. It has been held that Christian suffering at the hands of persecutors has been the very instrument of the salvation of the persecutors. That is so close to the heart of Christian dogma that it must be mentioned: By Christ's wounds we are healed.

Is it the case, then, that the Christian is implicitly holding the view that violence is integral to human being? Perhaps. Is he holding that becoming a Christian does away with the convert's penchant for violence? There is little evidence that that is the case. The point of this discussion is that a symbol of violence—the Cross—is at the heart of the Christian religion. That is well. Christians, however, have used that symbol of violence, and its being overcome in the Resurrection, violently: witness the Crusades. The preceding remarks do not form a part of Swomley's discussion of the use of revolutionary violence, but his views pose such a problem.

That there is power in the death and Resurrection of Jesus any Christian will affirm. He will hold further that the manner in which one is related to the power of the death and Resurrection of Jesus is of fundamental importance. "There is power in the blood," as a "Gospel hymn" has it. Power is fundamental.

Again, what is power? Swomley holds that power "is the ability to accomplish purpose," and that "violence is not the essence of power but the instrument of power." Further, "the ultimate form of power is not violence but the solidarity of people committed tenaciously to a common purpose." He is typically Aristotelian. The idea of purpose appears persuasive on the face of it: "Power, then, is the ability to accomplish purpose." To have purpose is to have a goal; it is to have, in

The author . . . has tried to show that the ethics of love, of justice, of rules and situations, while not without value, are deficient in certain important respects.

the Aristotelian idiom, *entelechy*. Swomley writes that, "The intentions of men are insufficient. It is the meaning of the event as given by God or history" that matters. God or history: Christianity and/or Marxism, which are "two of the leading modern systems of thought." Meaning is determined by virtue of knowing what the relation of something is with respect to a goal outside itself, God or history. For Swomley, it is not simply a matter of human intentions, but the intentions of God along side those of men, that matter. History works out the intention of God, for a Swomley Christian. History, for a Swomley Marxist, works itself out in the

interest of the people, with the insight and cooperation of the people.

For Swomley, any totalitarian regime is oppressive, *i.e.*, violent. While totalitarian regimes of any stripe — of either the right or the left — are oppressive, there is no suggestion by this author that *only* totalitarian regimes are oppressive. It is all too evident that libertarian or democratic governments can be oppressive: witness the testimony of various minorities, and the poor, in our own time and place. Out of his own experiences in the civil rights movement, and by citations from recent western political history, Swomley tries to show that violence is self-defeating; and

he offers examples to the contrary of non-violent men in order to make his point.

One of Swomley's principal criticisms of Joseph Fletcher's "situation ethics" is that it lacks concern for both history and for the broader (than the personal) social ethical concerns. For him, in liberation ethics:

The primary concern is persons and the goal is liberation. The situation ethicist seems to be more interested in emancipating people from legalism than from structures of violence, on the assumption that the chief slavery or oppression today is a middle-class torture about temptations to violate ancient codes against killing and adultery. He fails to note that the chief victims of "justified" killing and sexual promiscuity are the poor, the minorities, and enemy people. There is also less legalism and therefore less guilt among the oppressed, with the result that situation ethics tends to become bourgeois license to function "ethically" as individuals within systems of oppression.

These remarks occur in his second chapter, "Liberation Ethics: A Contrast." In that chapter, he attempts to show by way of contrast with his "liberation ethics" the limitations and deficiencies of what he calls the "love-your-neighbor" ethicists; of "those approaches to ethics that emphasize justice" (Reinhold Niebuhr); and of "a rules ethics and the currently popular situation ethics." In addition to the neglect of history and social structures in situation ethics, Swomley shows its deficient utilitarian bias.

THE author of *Liberation Ethics* has tried to show that the ethics of love, of justice, of rules and situations, while not without value, are deficient in certain important respects. They do not adequately take account of the historical and social exigencies of man in the modern western world. An ethical perspective which is broad enough to cover both the bourgeois concerns of concentration upon the personal, and the exigencies of history, and social and political movements is required, and he believes that he has given us, in his book, the rudiments of such a perspective. I believe that he has.

A Prayer for Parents

O LORD OUR GOD, Make us instruments of our children's salvation.

Where there is innocence
give us wisdom to preserve it,
Where there is trust
give us faith to provide certainty,
Where there is weakness,
grant us the spirit to be strong,
Where there is wavering,
fill us with the patience of courageous hope.

And whatever the wishes of our growing and developing children may be, let them find in us the steadfast perseverance of Christian love and concern.

O DIVINE MASTER, Grant that we may not so much seek to be "pals" of our children as true parents and friends.

To be understood by our children as to understand what in your wisdom is good and needful for them.

To be loved by our children as to show ourselves as living examples of Your love in their lives.

O God, help us to understand that it is not in giving our children every treasure of this earthly life that we as parents will be truly blessed, but by rendering back that life to you, the Creator, Redeemer, and Sanctifier of all.

Amen.

James D. Furlong

Book discussed in the article

LIBERATION ETHICS. By John M. Swomley, Jr. Macmillan. Pp. 243. \$6.95.

GOD'S IRREGULAR

By STEPHEN F. BAYNE, JR.

IN a time when overseas mission seems to be a slightly disreputable thing to be concerned about, it warms my heart to have *God's Irregular*—a truly moving book—given to us by Douglas Steere. He has been led, by whatever good work of the Spirit I do not know, to retrieve from the past a lovely, brave, bold priest who went from England as a young man to spend 51 years in Rhodesia. He went out in 1901, 11 years after the British occupation began, 10 years after Anglicanism in Mashonaland was launched. He died in 1952, a year before the ill-fated Federation of the two Rhodesias, 12 years before the Africans made their own decisions and the new nations of Zambia and Malawi were born. His years covered all but a dozen of Rhodesia's course from colony to nationhood. They were years when missionaries had to make hard choices about whose side they were on.

In Dr. Steere's words, were the missionaries "the spiritual arm of the white civilizing force"? Were they "chaplains to black and white alike" and above the conflicts? Were they called to be "identified with the politically voiceless indigenous people," . . . prepared to take sides against the injustices of their own countrymen? Arthur Shearly Cripps was in no doubt that he was called to the third.

WHO was he? Born in 1869, he was the second surviving son of a lawyer in Tunbridge Wells. From Charterhouse he entered Trinity College, Oxford, in 1887, with the name of being a promising young poet. He had already, at 15, published *A Selection of Poems*, and he was to continue writing, especially poetry, all his life; at Trinity his life-long friendship with Laurence Binyon was born. But Cripps shone as an athlete as well which was to serve him faithfully in Africa. He came to Oxford a loyal Anglo-Catholic, expecting to prepare himself for the law, and he followed the customary path to that end, doing his honors work in modern history.

It was Charles Gore, then at Pusey House, who turned Cripps around. It was the Gore of the Christian Social Union, the Gore who, in J. H. Adderley's words,

The Rt. Rev. Stephen F. Bayne, Jr., former Bishop of Olympia, first Executive Officer of the Anglican Communion, and retired Vice-President of the Executive Council, currently serves as Dean of the General Seminary.

"fitted the Incarnation into the requirements of the new learning, and into the aspirations of the younger men to the solution of social problems." For Cripps, Charles Gore opened the way to a new understanding of Anglo-Catholicism, free from intellectual obscurantism, decisively involved in society's problems, and profoundly sacramental and historical. Cripps never turned away from that vision; and he caught from Gore, and Scott Holland as well, a new understanding of commitment and self-discipline which found its expression in the fierce Franciscan purity which marked Cripps's way of life. Like Gore, like Holland, like another Oxford companion, Frank Weston of Zanzibar, he accepted Bp. Creighton's dictum: "The world will be moved by seeing a spirit not its own, and this spirit must never work in the world's way."

In 1891, he took his B.A. and went at once to Cuddesdon for preparation for ordination. In 1892 he was made deacon and ordained priest the following year, and in 1894, after two years as an assistant curate, he became vicar of a rural parish, Ford End, in Essex. It was, on the surface, an admirable situation for this sensitive man—"a Victorian George Herbert with an even more moving Franciscan flair," in Dr. Steere's phrase. But it was not to be his life—it was not enough. Frank Weston, who had begun his notable African ministry in 1898, had been a close friend of Cripps, and this may have had something to do with his restlessness. The decisive factor, as he recalled it, was his reading early in 1900 of a novel by a South African woman, Olive Schreiner, a furious attack on Cecil Rhodes and the whole Rhodesian adventure, for the callous cruelty the white Rhodesians showed to the Africans. By December 1900 Cripps had been accepted by the Society for the Propagation of the Gospel for work in Rhodesia, and by the end of January 1901 he had arrived at Umtali, his first duty. From then until he died, Africa—Rhodesia—was his mission and his home. Even the four-year retreat to England, 1926-1930, was no more than a tactical withdrawal; he was still a priest in Africa.

HOW to measure this obscure, often tormented, often rebellious life? I think it is best seen against the background of three inter-related things going on in southern Africa in those years—indeed

still going on, in many ways. One was the struggle of the Church of South Africa—his own church—to find itself and its vocation. The second was the black African's fight for liberation. The third was the interior hunger within the soul of the expatriate for a way to share the great universals of existence with those to whom he was an alien.

Cripps went to Africa as an S.P.G. missionary, to work for the Bishop of Mashonaland. By 1926 it was clear that he and the S.P.G. were on a collision course and he resigned, returning to England (where he was re-appointed to Ford End) to try to find new sources of support for his mission. After he went back to Africa in 1930, he declined to accept a license or pay from the bishop (because the diocese received government grants for the African schools and was therefore under the thumb of the state). Bp. Paget and Cripps remained warm friends and he was treated as a priest of the diocese; Paget said, "I think I know a saint when I see one, and I just let him alone"; but he was an "irregular" in status as well as spirit.

The events which compose that long history of alienation from the official church structures are many and diverse. But almost all of them reflect the uneasy struggle of the church to see clearly what it was with respect to the government. The issue of the school grants was an acute one for Cripps, for in refusing to accept them he lost the vital financial support his own farm-school missions required. Nevertheless, he could not bear to see the church lose its freedom to pioneer, to protest, to defend the Africans, in subservience to the state. He was a thorn in the side of colleagues who felt it was right to run that risk, who felt able to come to some comfortable sort of terms with the government. It was to take a long time for the church to discover how necessary its freedom is to its mission.

Nor was southern Africa in any sense unique in that aspect, nor is it today. But it takes uncomfortable people to lead the way to that discovery. Someone wrote to Maynard Smith, biographer of Frank Weston, and said: "We don't want to hear about the denominational squadron-leader of the Church of England, but of the real soldier-man of flaming indiscretions, who withstood all of those who would enslave Africa." Bp. Weston's role in Af-

I'm sure the fundamental clue to Cripps was his expatriate's hunger for ways to identify himself with those to whom he was an alien.

rica was necessarily far more visible and dramatic than that of the obscure mission priest in Rhodesia, but the two were at once in the fight of the church to stand on its own feet and bear its own witness.

Inescapably the church's search for identity was caught up in the black African's struggle for liberation. Cripps's life was a witness to his conviction that if the church was not on the side of the black African, it was not the church. He wrote a poem in memory of Frank Weston, which could with equal justice and power describe himself:

*Whence was his Faith? A rushing mighty wind
First hurled her fierce infections among men. . . .
But we, inoculating heart and mind
With spilt of pulpit and with spray of pen,
Shiver immune from Faith's contagion. . . .
Not so he served. For him Emmanuel glowed
In gleaming Hosts: in faces dark and wild*

The Burning Babe of Bethlehem on him smiles:

The Christ Faith hides from us, to him she showed—

A Black Christ bow'd beneath a Heart-break load.

I'M sure the fundamental clue to Cripps was his expatriate's hunger for ways to identify himself with those to whom he was an alien. From the outset he rejected the view that the missionary must keep himself detached from those he tries to serve. His closest friend in Africa, the Methodist John White, said of Cripps: "Colonists look on him as a strange and eccentric man, whose teaching and treatment of the natives is doing a great deal to spoil them. . . . He lives almost as they (the Mashona) live on the very simplest food and in a hut similar to those the Africans themselves occupy. And so he comes near to those people and they can see in him a true representative of the Christ who dwelt on the earth among us." Dr. Steere quotes a contemporary Roman

Catholic writer: "The missionary is not supposed to be detached. He is supposed to love his people, to become one with them. . . . The missionary must establish the church in *this* area among *this* people."

Cripps believed that and lived that way. It was a way of pain and often defeat as well as discovery and joy. The poems which he wrote almost every day unveil much of that heroic wrestling. Of this weariness and discouragement he wrote:

*Soiled, maimed, my tale of sheep untruly kept,
With a stern heart the reckoning I await;
Fierce grows my love, as fierce as desperate,
No man shall say, these last days, that I slept.*

A friend chose this to sum up Cripps's own death:

*Now go, a veldsore in each lifted hand,
Go with two blistered feet your altar's way,
With pity's wound at heart, go, praise and pray!
Go, wound to Wounds! Why you are glad today—
He, whose Five Wounds you wear, will understand.*

Like all of us, Cripps lived between two times, two worlds. The world of imperial condescension lay behind, though Cripps was one of the minority who knew this. The world of hope and liberation for Africa lay ahead, though Cripps was one of the minority who fought for this. An "irregular" who loved God with a furious love and spent himself in passion for his brothers, blind, exhausted, uncertain of his own work's value, hopelessly in debt, he died Aug. 1, 1952. He was buried in the center of the mission church he had built and most loved—the Church of the Five Wounds (Maronda Mashanu). He left his bones in Africa, which, to an African, is a way of showing love. There are not many like Cripps; there never were; maybe we could not bear many like him. But those who read this book will give thanks to God for him and will be strengthened in their own faith because of him.

Book discussed in the article

GOD'S IRREGULAR: Arthur Shearly Cripps. By Douglas V. Steere. SPCK. Distributed in the USA by Pendle Hill, \$5.75.

Nets, and a Shore

Witness: where they lie, slimed with the sea
And limed with salt, how they draw with their drying
In the sun, stiff-warped as fins
Or wings, in need of the water again
To give them back their clean sweep and netness.

Witness: how the shy net-men work
Among them, stumbling in sumps of weeds,
When the man enters laughing, laughing
And shouldering the burden of eternity along the shore.
How the response is laughter: why would a man
Want more for his burden than his daily labor,
Who could shrug off a score of creations
And their guilty-makings? But witness:

How he has made them as nets:
The cords in the necks standing
With the sudden power of speech, the rough speech
Suddenly bent upward like wings, like fins
That are the sign of stranger fish than any
Before followed, how they depart, but laughing
At a share in his burden, whetted with desire
To witness, far from these other nets, this shore.

Nancy G. Westerfield

EDITORIALS

Good Use for Stamps

SOME time ago [TLC, Feb. 18], we asked if anybody would like to help this magazine in a painless but positive way by donating stamps that have some market value. A good friend, now retired, has undertaken to sell stamp collections for us, the proceeds to go to the Living Church Development Fund.

We failed to specify, however, that he can handle only stamp collections — not individual stamps — so please keep this in mind. Even an incomplete collection may have real market value, and we will do what we can with it. But we can't use stamps that are simply collected at random.

We know of two other worthy causes that can use such uncollected stamps. Cancelled U.S. stamps may be sent to Miss Mary Moore, Box 3394, Davenport, Ia. 52808. These are sold to help pay the salary of a nurse in Palestine.

And the Sisters of the Community of St. Mary at the Dekoven Foundation, 600 21st St., Racine, Wis. 53403, can use any saleable stamps to help defray the cost of their several splendid ministries to the church and the world.

So, please: the collections for us, if you like us; American stamps for Miss Moore (ultimately for the nurse in Palestine); and others for the sisters in Racine.

Right and Wrong Church "Crises"

THE JESUITS are in crisis because we are in a world of crisis," says the Rev. John Blewett, S.J. The Jesuits are certainly in crisis—the crisis of inner schism, as never before. Certainly too the world is in crisis, but then it always is. What Fr. Blewett evidently has in mind is a truism to many present-day Christians: that the church ought to be in crisis when the world is in crisis.

Perhaps the truism needs some thoughtful analysis. There is one sense in which it is true. When the world surrounding the church is in pain, distress, darkness, and need, as it always is, there should be an answering anguish of love and help in the church. In that sense the world's crisis must be the church's crisis.

In another sense, however, the truism can conceal a dangerous falsehood, and that is the idea that when the world goes off the track the church should go along with it. There should be available to the world in crisis the central calm of Christ saying "My peace I give to you—not as the world gives." If that calm is not to be found in the church where shall men look for it?

If the Jesuits want to be today and tomorrow what they have been in the past—a mighty army of soldiers of Christ—they had better start pulling themselves together as a body and getting on top of their "crisis." How they are to accomplish this is, of course, for them to decide. But their contemporary "crisis" as described in a recent report in *Time* (Apr. 23) is substantially the "crisis" of the Christian community as a whole in the world today. It is the crisis that comes about in any church or church body when it forgets for even a mo-

ment that the only crisis it needs to fear is the loss of its sense of the risen and ruling Christ as its living Head.

The body of Christ is in this world as one that serves; in all of the world's affliction it is afflicted. But in none of the world's confusion should it be confused as to what it is and who stands in the midst of it.

Correcting Christ's Work — Again?

EVEN CHRIST pleased not himself," St. Paul reminded the Christians at Rome; but some of Christ's latter-day agents evidently feel that if their opinions on some matters are not accepted as magisterial by the rest of the brethren they have a right to close the church and to "non-celebrate" the Eucharist.

We have only recently learned of one such incident, which occurred a year ago in Philadelphia. The Rev. Susan Hiatt celebrated the first anniversary of her ordination to the diaconate by conducting the service of Holy Communion as far as the rubrics allow a deacon to take it. She then deferred to the rector of the parish, the Rev. Paul M. Washington, who could have picked up the service at this point or authorized another priest to do so. He refused. So the service was concluded with the Penitential Office.

The Bishop of Pennsylvania, the Rt. Rev. Robert L. DeWitt, called this "the most appropriate way to commemorate this particular shame of the church."

When Christ instituted the Eucharist he said "Do this"—and he said it with no ifs, ands, or buts. In this Philadelphia case we see a deliberate refusal to obey Christ's command, simply to make a sectarian point in the controversy about the ordination of women. What Christ wanted, as clearly implied by his eucharistic command, was set aside. His agents pleased themselves.

More recently, St. John's Church in Los Angeles has opened its front doors which have been closed since 1970 in protest of the Vietnam war (see news section). To be sure, the church's side doors were kept open throughout this period for the use of worshipers. The closing of the front doors was symbolic. The symbolism was imposed on the church and the world, however, by some who equated their opinion about the Vietnam war with the will of God. They took it upon themselves to close that door of God's house to assert their personal disapproval of the nation's war policy.

God gives us the Eucharist that it may be celebrated and that his people, obedient to his Word, may receive the Bread of Life. If he gives it to us for any other purpose, such as that of using it as a weapon against those with whom we disagree, we confess that we have never heard of this divine warrant.

God gives us the church as a house of prayer for all people, all its doors open to all who would enter. We ask by what right any man takes liberties with that divine hospitality to assert his own opinion about what his government is doing.

"Even Christ pleased not himself" (Rom. 15:3). Can it be that his more liberated agents of today have had to correct his work—as the Grand Inquisitor did?

Book Reviews

UNCONQUERED SOULS: The Resistentialists. By C. L. Sulzberger. Overlook Press. Pp. 219. \$7.95.

This is a very good book. It should be. Its author, C. L. Sulzberger has been a writer since 1934 and since 1954 author of the well-known column "Foreign Affairs" in *The New York Times*. Author of 10 other books, he is skilled, incisive, and utterly clear. But *Unconquered Souls* is good for another reason, and that is its subject: the lives of three men who, as he says, had "the will not to triumph but merely to exist, to make the best of bad things, of all those incalculable and dreadful things that hover on fate's threshold, ready to descend." They are the "Resistentialists" who, "each in his own way, resisted right to the bitter borders of despair" and who "kept a private integrity intact in a savage world."

And what different men they were in their inconquerability! One was a warrior-artist who fought Fascism only to be defeated in the end by the very cause which he served; and yet who would one day say, "There is sadness in being a man, but it's a proud thing too." Another, and a very ordinary man in many ways, was Ernest Hemingway's driver who fought with great courage in France and who was later imprisoned for an earlier act of collaboration. A traitor perhaps, but a complex and courageous man in spite of enormous pressures on him to betray a friend. The third man was a Communist who fought to help Tito's movement and then later was destroyed when he tried to adhere to its ideals.

These biographies are not exactly profiles in courage but rather the often moving account of three men who happened to show unusual examples both of strength and weakness. "They were bound together," writes Sulzberger, "by their Resistentialism, by their courage and ability to survive. Each was brilliantly brave in moments of great stress and unexcelled upon the battlefield; but none was truly remarkable in peace."

Unremarkable men? Read the book and you will judge for yourself. I don't know when the life experience of three people has made me think more about the meaning of what it truly means to be a human being.

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

◆
THE FAILURE AND THE HOPE: Essays of Southern Churchmen. Edit. by Will D. Campbell and James Y. Holloway. Eerdmans. Pp. 266. \$3.95.

This collection of essays which appeared first in *Katallagete—Be Reconciled*, the journal of the Committee of

Southern Churchmen, between 1965 and 1971, is concerned with what the editors believe to be the failures and hopes of Christians in the South, primarily, but: "We believe that other Christians will recognize failures and hopes also, if they should hear us talking about ours." The dominant note sounded throughout *The Failure and the Hope* seems to be anger—or perhaps "righteous indignation." Here is flagellatory reading for masochists who enjoy *mea culpas*.

(The Rev.) BEN A. MEGINNISS
Trinity Church, Mobile, Ala.

◆
FOR YOU DEPARTED. By Alan Paton. Charles Scribner's Sons. Pp. 156. \$5.95

Like everything else in the lives of human beings, grief can either exalt or debase. We all know individuals who have clutched, and clutched at, their sorrow till it became more real to them than the occasion of it. Also, thank God, we know others who have triumphed over the miseries of life so that they can be occasions of grace and strength (which is probably redundant, for when is grace without strength?).

For You Departed is Alan Paton's diary of his grief at the dying and death of his wife, but it also is their loving story of 40 years' making. These two aspects are interwoven the way memory brings the past to comment upon the present; and the present, by some strange relativity, invades the past. So it is that we learn about the beginning of the love story which is as fragrant as the spring mornings of the French Impressionists, through the hopeful days of juvenile rehabilitation work, to the times of fame and heartache over the turmoil of his country.

Certainly, his first book, *Cry the Beloved Country*, burst upon a world almost totally unprepared for it. Because imaginative writing moves people when the study of mere ethics does not, it probably could be compared to *Uncle Tom's Cabin* in that it rallied support from people who were not going to have to suffer the consequences of their excited compassion.

Paton and his wife were not as happily placed so that, although they garnered fame, accomplishment, and money, they did not escape the wounds inflicted by a closed society. And that makes it all the more remarkable that the most outstanding quality of this book is its extraordinary innocence. For it is one of the most innocent books I have ever read.

Between the original pain of a searing grief and the word chosen to express it so much happens that the inarticulate are more often believed to have suffered or to have been more honest about it than are the literary. And the literary are not usually innocent.

Until they write so well that their page is but "the shadow of good conversation" there is a slightly unbelievable quality to the report of their emotion. Great poetry with all its drama is different, of course; but that is not only a true report of grief, it is also the triumph over it. This is what makes Paton's book different: here is a man struggling to be honest about his loss, his life, his theology—and he has not lost his innocence. Blessed are the pure in heart.

ANNE SWEARINGEN
Trinity Church, Washington, D.C.

◆
THE PRESOCRATICS. By Edward Hussey. Scribners. Pp. 168. \$7.95.

Our positive knowledge of the great Greek philosophers known as the "Presocratics" is exceedingly sketchy and fragmentary. Much of it is strictly hearsay given to us by Aristotle in his comments on their doctrines. Fortunately, Aristotle was honest and fair in his intention, but many of his surmises are considered very doubtful by the experts in this field. Edward Hussey, a lecturer at Oxford, has done as much as can be done in a single volume to introduce the present-day student to such important figures in early Greek thought as Parmenides, Heraclitus, and Pythagoras in *The Presocratics*.

The Presocratics are of considerable importance for an understanding of early Christian theology if only for their indirect influence. They raised questions which thoughtful men were still asking by the time that Christian theology began to be written. In this study, however, theology as such is dealt with only peripherally—and rightly so, since in the age of the Presocratics theology, philosophy, and science were substantially one.

◆
PERSONAL AND CONTROVERSIAL: An Autobiography. By Paul Blanshard. Beacon Press. Pp. 308. \$7.95.

To read Paul Blanshard's autobiography, *Personal and Controversial* is to learn why he has been called the "dean of American controversy." You will not only learn much about the inner motivations of Mr. Blanshard, but you will also shed some light on your own. To say "*Mea culpa*" as a confession is one thing. To point the finger at others and say "You are guilty" is more difficult. Mr. Blanshard does it with rapier-like skill—and more often than not, hits the mark.

Becoming a socialist, he says, seems entirely natural, almost inevitable. But becoming a minister "was the worst blunder of my life."

He is perhaps best known for his book *American Freedom and Catholic Power*. It was listed among the 50 outstanding books of 1949. This was indeed a controversial area to explore and took a man of courage to do it. Whatever Paul Blanshard may have lacked in wisdom and expediency, he had no lack of courage. A

listing of his interests include: sweat-shop labor, birth-control, Franco, Salazar, Fatima, Vatican II and the Roman Catholic revolution, *apartheid*, New York City corruption, sex in Moscow, chaos in Ireland, and orthodoxy in Israel.

Paul Blanshard does not see himself as a great man or even a very good man, but as a rebel whose life centers in three major interests: religion, politics, and sex.

If Dr. Joseph Fort Newton's autobiography can be described as "a book without acid," Mr. Blanshard's book may be called a book without acerbity. Honesty, yes. Disagree with him if you must but yet admire him as a prophet, and not without portfolio.

To me, however, it is sad to have him say in conclusion: "So, when I am called upon by conscience to vote on the categories of unbelief, I will vote atheist because I think it is the most honest vote" (p. 290).

(*The Rev.*) FREDERICK R. ISACKSEN, D.D.
St. Luke & the Epiphany, Philadelphia

CONFUCIUS. By Howard Smith. Scribners. Pp. 240. \$10.

In *Confucius*, Dr. D. Howard Smith has made an important contribution to the "Makers of New Worlds" series edited by the late S. G. F. Brandon and published by Scribners. It is believable that the thought of Confucius will indeed contribute again to the making of a new world and that this book may share in the process.

The general reader may learn from Dr. Smith's easily-read style that Confucianism is 500 years older than Christianity. Kung Futzze, the founder of the oriental philosophy that has so deeply influenced the Chinese people, was born in B.C. 551. Although the Sage died thinking he was a failure, his teaching remained behind him to dominate Chinese philosophy and religion and to exert an abiding influence in shaping the social and political life of China, Korea, Japan, and Indo-China. Today the Wisdom of Confucius is still a factor to be considered in understanding oriental thought and culture—particularly the revitalized culture of Red China. Thirty years ago, when Chinese Communists were grappling for the Imperial throne in Peking, effigies of Confucius were burnt and Chairman Mao declared, "I hated Confucius from the age of eight." However, as soon as the Communists gained the supremacy over rival political groups they set about preserving China's cultural heritage and this is a Confucian heritage.

This has meant more than merely giving Confucius a place in Chinese history books. There is now a renewed interest in Confucian studies in Mainland China and also among the Chinese of the dispersion in such places as Taiwan and Singapore. In the process Confucian fundamentalism has been unhorsed and the Sage demoted from his near-divine throne and reduced to a position coequal with

other great philosophers. This should open the door for Christians to recognize Confucius as China's greatest gift to mankind. Whether it also closes the door on Confucianism playing an active role in today's China remains to be seen. Whatever happens over there, our own juvenile game of "Confucius Say" may be expected to gain maturity and, probably, real influence among the age-group that used to play the game for fun and kicks.

(*The Very Rev.*) CHARLES A. HIGGINS
Trinity Cathedral, Little Rock, Ark.

BUCKY: A Guided Tour of Buckminster Fuller. By Hugh Kenner. William Morrow & Co. Pp. 338. \$7.95.

Bucky is a good introduction to the ideas and personality of Buckminster Fuller, especially for the reader whose acquaintance with him is limited to a vague notion of "geodesic domes." Hugh Kenner presents the many facets of the man who has become something of a contemporary cult hero after many years of comparative obscurity. Whether or not Fuller has really made important contributions to the 20th-century world remains debatable, and Kenner leaves this question (somewhat) open.

Fuller's world-view, his notions of "Spaceship Earth" and of man in tune with the universe—he says he can feel the

earth spin with his body—are explored at length. His vision is based, in great part, on a blending of Pythagoreanism and Emersonian transcendentalism from which follows the principle that "both morality and technology derive from the largest patterns of the universe." This "Whole-Systems" view has enchanted many but has irritated those for whom consistency and logic remain virtues. Thus scientists, architects, and mathematicians repudiate him. His audience—for he spends much of his time on the lecture circuit—is filled with a "kind of bewildered euphoria," a feeling that much (or nothing much?) has been said. One of his often repeated axioms is: "Man cannot do anything that nature does not permit." One is tempted to say, "So, what else is new?"

But, in fact, much is new—or appears to be—and Fuller's insights are often sharp and provocative. Kenner does a remarkable job of plucking them from a mass of confusing rhetoric and holding them up for the reader to ponder. He admirably explains the Tensegrity Sphere, the Dymaxion House and Car, the Vector Equilibrium, and the principles of the Geodesic Dome. His illustrations and diagrams render them comprehensible and are among the best features of the book. His discussion of domes—the Pan-

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theon, St. Peter's, St. Paul's, the Capitol in Washington—is excellent and enlightening.

The author appears to be scrupulously fair in his appraisal of Fuller. He includes a chapter, entitled "Dialogue with a Skeptic," in which he presents a variety of criticisms which have been leveled against Fuller, and attempts (with mixed success) to refute them.

On the whole, the book is of considerable merit, nicely constructed, and well written. It includes a glossary (Fuller tends to run to jargon), an appendix on model making, and for those who care to know more, a very fine bibliography of books and articles by and about Buckminster Fuller.

ELEANOR S. WAINWRIGHT
St. Mark's, Milwaukee

◆
**THE OXFORD BOOK OF 20TH CENTURY
ENGLISH VERSE.** Chosen by Philip Larkin.
Oxford University Press. Pp. 639. \$12.50.

It would be hard to over-praise this anthology of verse written by English bards of this century. It may come as a happy surprise to many readers, as indeed it did to this reviewer, to find how much splendid poetry has been written in our age not simply by such established artists as Thomas Hardy (very generously represented here), Eliot, and Yeats, but at least a small host of writers of much less renown.

No poetry lover can ever read any anthology without regretting the absence of some piece he likes. But if his taste for modern poetry is sound he will find little to complain of on that score in this book.

All of Oxford's anthologies are good. None of its predecessors excels *The Oxford Book of 20th Century English Verse*.

◆
NEEDLEPOINT FOR CHURCHES. By Patience Agnew. Scribners. Pp. 127. \$8.95.

A book with special appeal, Patience Agnew has written *Needlepoint for Churches* to encourage all church groups who want to add the special beauty of needle work to their churches; more especially to encourage church groups who cannot afford professional help in designing due to expense and/or distance.

Mrs. Agnew, an authority on needlepoint, was chiefly responsible for designing all the needlepoint in the National Cathedral. Since then she has done furnishings for the chapels at the Air Force Academy and organized the needlework of the American Friends of Canterbury Cathedral.

◆
THE LADY WAS A BISHOP. By Joan Morris. Macmillan. Pp. 104. \$6.95.

The title of this book—*The Lady Was a Bishop*—must have been invented by Macmillan, to get it as much publicity as possible. The one thing that Joan Morris makes clear is that while women (abbesses

and canonesses) exercised jurisdiction in earlier times in church history, no woman ever exercised the high priesthood that belongs to the episcopal order.

Chapters one and two speculate that women may have had the office of *episkopos* or *episkopa* in the early church. Her idea that "the elect lady" of St. John's letters must be a woman bishop is interesting but hardly sound. In chapter two she adduces some archeological evidence which needs to be scrutinized carefully. She believes that the so-called "*Fractio Panis*" in the cemetery of Priscilla, which dates from the era of Justin Martyr, shows "a group of women conducting a eucharistic banquet." Ms. Morris must be the first to identify the participants as all women. The learned Wilpert, and his equally learned colleague Marucchi, identify simply "seven figures, including one feminine figure." They differ as to what is portrayed. Wilpert thinks that it is a Eucharist. Marucchi points to the baskets of the feeding miracles at either end of the fresco, and says that it is a symbolic picture. The nonchalant attitude of the officiating minister (feet raised to the level of the tabletop) is explained by nobody. The archeological evidence for the beliefs and practices of early Christians does need careful reassessment. It is fair to say that it is confusing, and that Ms. Morris has little useful light to throw on it.

What she does show is the fallen state of the present-day church. Jurisdiction and authority are the prerogative of the ordained ministry almost exclusively. It was not so once, and it ought not to be so now. Your reviewer doesn't believe that the church needs woman bishops, but he believes that the high priestly office need not be, and should not be, identified with the decision-making office in the church. Ms. Morris is right.

The book is not easy reading. The arguments are not always easy to understand, and Ms. Morris is too ready to impute unworthy motives to those of whom she disapproves. Nevertheless, her work on the status of abbesses is outstanding, and should be accorded the most careful study even though it does nothing for the case for women priests.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

◆
IN TIME WITH JESUS. By Donald J. Parsons. The Parish Press. Pp. xvii, 84. \$2.50.

The first question this reviewer had to decide is, "Is this a book of sermons or meditations?" Probably meditations. Each of the 17 discourses is based firmly on a portion of scripture. Dean Donald J. Parsons does not often borrow examples from the secular world for his illustrations, but his style is to illustrate scripture with scripture.

The spiritual counsel which he gives is always scriptural, traditional, and reasonable. One does not expect cuteness, mod slang, or clichés from the head of a the-

ological seminary. After the exaggerations and inflated rhetoric of the '60s, the dean presents by comparison, a sober, non-nonsense approach to the spiritual problems and challenges which have ever faced man.

Do not expect to gulp *In Time With Jesus*. It is to be thoughtfully tasted, a small bit at a time. Do not buy it for ready-made sermons or retreat meditations, but rather to read, mark, learn, and inwardly digest it.

(The Rev.) JAMES BRICE CLARK
St. Barnabas Church, Omaha, Neb.

A LIFE TO LIVE—A WAY TO PRAY. By John B. Coburn. Seabury Press. Pp. 160. \$2.95

What is the best thing that can be said about a book about prayer and praying? The fact that as you read it, you discover that you are doing more than reading about prayer — you *are* praying. Much of the experience of reading *A Life to Live—A Way to Pray* becomes, almost unconsciously, praying. The surprising thing about this is its unexpectedness. It occurs not when you read John Coburn's sensitive poetry and those parts of the book which are "prayers," but in the exposition of the book itself. It is obvious that Dr. Coburn prayed this book as he wrote it. It is his central section, entitled "Living the Lord's Prayer," that is this invitation and gateway to prayer itself.

In the chapter in this section entitled "Living and Praying," Dr. Coburn encourages an honesty and searching among our personal and family priorities, tensions, and hopes that I want to read — need to read — two or three times a year.

Another chapter in this same section deserves the same treatment. "Sexuality, Death, and Love" is beautiful, a perfect union of poetry and theology and set in the book like a jewel to which one is tempted to return again and again.

It is hard to fault such a beautiful and haunting book but with Dr. Coburn's own invitation to truth in prayer, it is impossible to avoid one or two points of criticism. In the opening section, I was a little put off by Dr. Coburn's analysis of the response of the person in prayer to God. He quotes Dag Hammarskjöld's words that "God is wholly in you," and then attempts to build a theological analysis of prayer on them. Certainly many mystics have borne witness to the truth of the presence of God within the very being of the man who prays. However, I wonder if the primary movement that we make when we move "Godward" is not *inward* into our own being but *outward* away from ourselves.

There is one other fault in the book and it is a serious one. It is, however, more probably a fault that must be laid at the door of our whole church rather than at the author's alone. Despite his initial fundamental assertion that personal prayer and social accountability are inseparable,

Continued on page 22

Booknotes

Karl G. Layer

PRAYER. By Abhishiktananda. SPCK. Pp. 81. 50p paper. "Prayer is not a part-time occupation for Christians. Indeed, there are no part-time contemplatives, any more than there are part-time Christians or part-time men. To live in the presence of God should be as natural for a Christian as to breathe the air which surrounds him. To live in the presence of the Almighty is a birthright; it is the spontaneous expression of his love for the Lord when he knows that he is the child of God." These few sentences give the essence of this little book by an Indian Christian who is a priest of the Benedictine Order. The author combines insights from the Indian spiritual heritage with the teachings of Christianity, for an interesting volume on the overall subject of prayer.

WHAT ABOUT TOMORROW? By J. Wallace Hamilton. Fleming H. Revell Company. Pp. 187. \$4.95. Here is a collection of 14 sermons by an evangelical protestant minister, which deal with many of the problems common to the human condition. While not the kind of sermons usually heard in Episcopal churches, they are well constructed and, unlike many, these sermons read easily.

WAJ. By Wallace E. Conkling. Pp. 20. Paper. Available from Saint Paul's Press, P.O. Box 1000, Sandy, Ore. 97055. The story of a mother who loses both her husband and her son within a short space of time, and how she deals with the situation. This small volume would make good reading for anyone who has gone through a similar tragedy. The author is the seventh Bishop of Chicago.

CHRIST AND COUNTER-CHRIST. By Carl E. Braaten. Fortress Press. Pp. viii, 152. \$3.50 paper. The apocalyptic Jesus speaks directly to the crises of our time, the author contends. Yet few modern theologians have come to terms with this aspect of Jesus's message. In several brief essays Dr. Braaten reappraises theology and society from the point of view of apocalypticism. He points out the relevance for contemporary Christians of the dualities found in apocalyptic thought: Christ and Counter-Christ. Dr. Braaten is professor of systematic theology at the Lutheran School of Theology at Chicago.

TURNED ON BY GOD. By J. Elliott Corbett. John Knox Press. Pp. 160. \$2.95 paper. Parents worry over illicit drugs, youth get hooked on them, and public officials grapple with policy questions about them. In his book on drug abuse Dr. Corbett focuses on marijuana, LSD, and heroin. He discusses issues involved for users, for

society, and especially for Christians. He suggests looking at public health as a possible model for dealing with the drug problem. He also points out ways our culture should be changed so that would-be users will want to participate rather than drop out. His advice to the church is to provide outlets for service so that young people will no longer be "turned on by drugs," but rather, "turned on by God." Dr. Corbett is an official of the United Methodist Church.

CHRISTIAN READING

The Soul, the Pill, & the Fetus
John Pelt \$4.95
Conservative theology and the
problem of abortion.

A Christian Looks at Sex
and the Home
C. C. Shrock \$3.00
A manual of compatibility tech-
niques.

Hear Now the Word of the Lord
Theodore Maakestad \$3.95
Biblical topics for sermons, study
groups, or meditation.

Adam, Abraham and the
Apocalypse
T. F. Dukes \$4.00
Prophecy and event before the
coming Kingdom.

A Layman Looks at the Gods
of the Bible
John L. Matthews \$4.00
The fundamentals of salvation.

Beyond Disbelief
Elevnora Wherrit \$4.00
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Freud and St. Paul
Dr. Carl Healer \$3.00
A theory of personality and a the-
ology of persons.

The Quiet Revolutionary
Dr. Carl Healer \$2.50
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Your Precious Heritage.
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T. Grant \$2.50
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Paul P. Burns \$3.95
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ager for the very nominal rates.

when Dr. Coburn attempts to draw this
out in his chapter on "Love and Justice"
his arguments weaken. Despite an excel-
lent explication of the principle that love
is related to person as nation is to justice,
the paucity of his resources is obvious
when this chapter is compared with its
mate, "Living and Praying." However,
to fault Dr. Coburn here is even more to
fault ourselves. If he has no Christian poli-
tical theology it is because there is none.

The book, despite these flaws, is one
which will be read again and again —
more, it will be prayed again and again. It
invites and helps open a door to prayer
which will be, as Dr. Coburn says of life,
"never completed, not until death — and
maybe not then. We never have it made.
It is never a finished product."

(The Rev.) GEORGE C. L. ROSS
St. Mark's, Milwaukee

RELIGION AND SOCIETY IN ENGLAND:
1790-1850. By W. R. Ward. Schocken
Books. Pp. 337. \$10.

W. R. Ward, presently professor of
modern history at the University of Dur-
ham, for many years taught history at the
University of Manchester. His access to
a considerable amount of unpublished
manuscript materials (personal journals,
general correspondence of Methodist
preachers, episcopal and archiepiscopal
visitation records, Methodist conference
and district minutes as well as other de-
nominational records, Sunday school min-
ute books, etc.) has provided him the
sources for his delineation of what was
"happening to religion at a grass-roots
level" in England during the 60 years
after John Wesley's death. The focus,
which he admits to be his "bias," is on
"the industrial northwest," and particu-
larly on Manchester, "the spearhead of
the new industrial world."

Mr. Ward's assiduous study of his man-
uscript sources enables him to give some-
thing of a "blow-by-blow" reporting of
religious and social conflicts of the period
as these surfaced in the local arenas of
parishes, cathedral chapters, and Metho-
dist meetings. *Religion and Society in
England: 1790-1850* will be of particular
value to those who want to examine
Methodism's metamorphosis into a church
with its own doctrine of pastoral and
conference authority. It also vividly ex-
poses the severe pressures put upon the
established church by forces of economic
and social unrest and stress at a time
when toleration gave way to pluralism
and there developed "a working-class
unity in which non-participation in
church life became the norm."

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

THE CITY OF THE GODS: A Study in Myth
and Mortality. By John Dunne. Macmillan.
Pp. 256. \$2.95.

The Rev. John Dunne is on the faculty
of Notre Dame. At the publication of

The City of the Gods he was visiting
professor at Yale. The book should be
of value to any people concerned with
death or the various flavors or alienations
that we have in our lives, also to students
of history, philosophy, theology, and the
social sciences.

"Myth is an interpretation of mystery,"
according to Fr. Dunne. "What we call
'myths' at the present time, for instance,
are usually expressions of the experience
of earlier times, and what we are willing
to regard as myths current in our own
time are for the most part what we
recognize to be survivals or revivals of
these earlier myths." In the future, what
will be regarded as the myth of our own
time will be "the most important element
of it. . . . This thing about which we are
most serious, the point of view which con-
stitutes our enlightenment and our eman-
cipation, will appear in coming ages to
have been our myth."

There is truth in every myth, "the truth
of the basic attitude toward life and death
which the myth reflects, a truth which
can be measured, I believe, by the power
of the myth to solve what I shall call
'the problem of death.' In its most gen-
eral form the problem of death would be
this: 'If I must some day die, what can
I do to satisfy my desire to live?'"

In this book we find the attitudes
toward death, and thus toward life, that
were held in the most ancient civilized
societies, in the Greek and Roman re-
publics, in imperial Rome, in feudal times,
and in modern society. We learn "about
the partial solutions which men have
found . . . and about the cause and signifi-
cance of their failure to find a fully satis-
factory solution."

Among many interesting points that I
found were why ancient cities were sacked,
why periodically in history God has been
dead, why in Genesis, chapter 3, verse 22,
God said, "Behold Adam has become as
one of us. . . ."

JANE KEDDY

Emmanuel Parish, Wakefield, Mass.

ALL CREATURES GREAT AND SMALL. By
James Herriott. St. Martin's Press. Pp.
442. \$7.95.

Some books deserve much more space
for review than can be allotted. Such is
true of *All Creatures Great and Small*.
James Herriott is a veterinary surgeon
working in the Yorkshire Dales of north-
ern England.

There is no gentle beginning to this
book. The reader is drawn at once into
a poor and dirty barn to work and sweat
at a freezing temperature with the young
vet as he delivers a calf.

From then on, it is difficult to put the
book aside. The friends; the foes; the
clients; the young vet's boss, Siegfried
Farnon, and younger brother, Tristan;
and the patients—especially, the patients:
James Herriott loves them all.

Children's Books

Georgiana M. Simcox

OUR CAPTIVE ANIMALS. By J. J. McCoy. Seabury. Pp. 159. \$5.95. Ill. with photographs. True stories of animals in zoos and on game farms; stories of the mistreated animals in ill-supervised menageries. Good photography, suggested reading list, and index are helpful. Ages 8-12.

SUCH IS THE WAY OF THE WORLD. By Benjamin Elkin. Ill. by Yoko Mitsuhashi. Parents Press. Pp. not numbered. \$3.50. The tale of Desta in the land of Ethiopia. Beautifully done.

CODES, CIPHERS, AND SECRET WRITING. By Martin Gardner. Simon & Schuster. Pp. 96. \$4.95. Fun and instructive and ever so much better than the reader's grade-school system of using the alphabet in reverse.

EIGHT BELLS FOR WENDY. By Mary Phraner Warren. Westminster. Pp. 207. \$3.95. A

girl, her problems, her growing up. Mrs. Warren is also the author of that beautiful *Walk in My Moccasins*.

A LITTLE BOOK OF BEASTS. By Mary Ann Hoberman. Ill. by Peter Parnall. Simon & Schuster. Pp. 48. \$4.50. Verses and drawings wander among each other. For young children.

STORIES OF FAMOUS SHIPS. By Capt. Frank Knight. Ill. by Will Nickless. Westminster. Pp. 151. \$3.50. Stories go back in time all the way to 45 A.D. and some have eyewitness accounts. Girls ought to like this as well as boys.

THE LORD IS MY SHEPHERD: The Twenty-Third Psalm. Ill. by Tony Palazzo. Walck. Pp. not numbered. \$1.50 paper. Hurry, don't stroll, to get this little book, for the pictures do the finest teaching ever of this psalm. For young children.

PEOPLE and places

Deaths

The Rev. George Albert Heald, 59, rector of St. Mark's Church, Springfield, Vt., since 1965, was found dead in the rectory Apr. 6. Apparently, he had died the previous day. A Requiem Eucharist was offered in the parish church.

Sister Helen, a member of the order of All Saints, died Apr. 7, in the 42nd year of her profession. Services were held in the Convent Chapel, Catonsville, Md.

Wendy Helen Glover Moore, 24, wife of David Moore, junior at St. Luke's Seminary, University of the South, and communicant of the Church of the Redeemer, Sarasota, Fla., died Mar. 23, in Leesburg, Fla. Besides her husband, other survivors include one son, her parents, Mr. and Mrs. Geoffrey Glover, her maternal grandparents, and two brothers. Services were held in her parish church and burial was in Sarasota. Memorials may be made to the Children's Garden, University of the South, c/o Church of the Redeemer.

The Rev. Canon Walter Shoemaker Pond, 89, rector-emeritus of St. Barnabas' Church and honorary canon of St. James' Cathedral, Chicago, died Mar. 1. His home was in Savanna, Ill. The Burial Office and Requiem were offered in St. Paul's Church, Savanna.

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POSITIONS WANTED

EXPERIENCED CHURCH ORGANIST (B.A. in Religion) desires full-time position immediately. Tapes available. Write Box S-965.*

LAYMAN, mid-fifties, many years experience as salesman with national company desires full-time work with the church in any administrative capacity. Reply Box B-961.*

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, 43 years, 13 years parish experience, six years experience as headmaster, desires new position as rector of parish with a school or as headmaster. Degrees: M.Div., M.Ed. Reply Box B-962.*

RELIGIOUS COMMUNITIES

THE COMMUNITY OF THE JOYOUS SERVANTS OF GOD (North American Episcopal Church), a community for men and women, married or single. For information write to: Brother Superior, J.S.G., P.O. Box 1686, Mobile, Alabama 36601.

SUMMER SUPPLY

PRIEST needed for July, except first Sunday. Use of rectory. Honorarium. The Rev. Leland O. Hunt, 5 Rock Ridge Drive, Norwalk, Conn. 06854.

SUPPLY priest needed July-August, St. Mary's Church, Caracas, Venezuela. Accommodation for Sunday duty, two services. Attractive apartment, maid, car, convenient to beaches, no children. Reply airmail, St. Mary's Church, Aptdo. 61.116 Este, Caracas, Venezuela.

VACATION SUPPLY OR EXCHANGE: Will supply or exchange altars and rectories four Sundays in July. Prayer Book parish. The Rev. Robert E. Burgreen, Box 1885, Anderson, S.C. 29621. (803) 225-8011 or 226-1482.

WANTED

CHOIR EDITIONS of 1916 Hymnal. If you have any no longer used copies, please write to: St. Andrew's Church, 4604 Lanier Drive, Savannah, Ga. 31405.

PARISH wanting to buy six office lights, brass or bronze, about 17 inches high. Reply Box J-966.*

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

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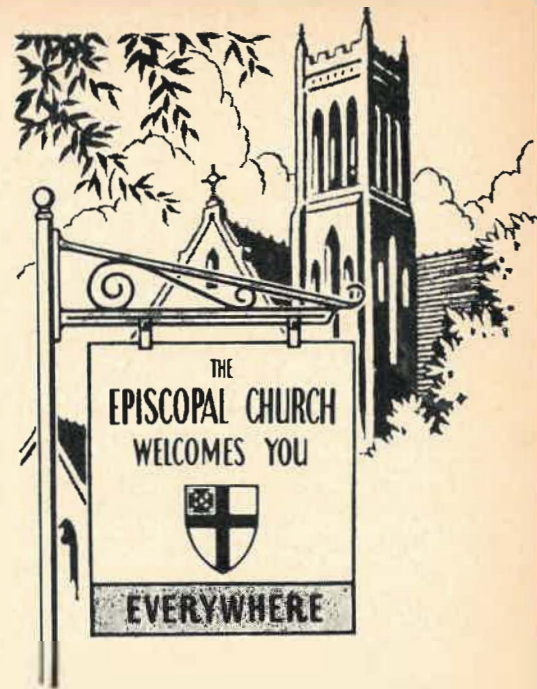
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THE LIVING CHURCH

CHURCH DIRECTORY

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.**



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

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

BOSTON, MASS.

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

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun Cho HC, Ser, Chs 9; Wed HC, Ser, HS, LOH 10; Sat HC, Ser 6:30; C by appt

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; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, 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.

EPIPHANY 1393 York Ave. at E. 74th St.

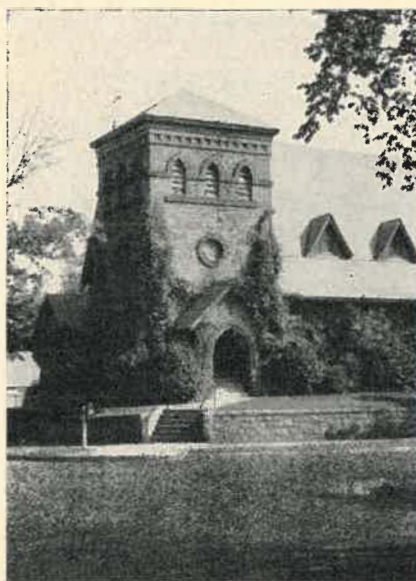
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S (HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Thurs 12 HC

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. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4



TRINITY CATHEDRAL
LITTLE ROCK, ARK.

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

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

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

ST. STEPHEN'S 19 S. 10th Street

Sun HC 9 (1S & 3S), MP other Sun; Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

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

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

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); Wkdays HC anno

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictian; 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, Evenson; 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.