

With the Editor

Notes to the Overworld

TO *William Howard Taft*: The historians have not rated you among the "great" presidents of the United States, but with the kind of troubles we've had under several presidents of the more recent past I should not be surprised if tomorrow's historians begin to evaluate presidents by somewhat different criteria from those which have hitherto prevailed (and I wonder sometimes what precisely these are). In any event, you are remembered as a large man in three distinct ways: in bodily girth, in compassion, and in humor. When you told Americans that the Filipino was their brother and should be respected and treated accordingly, Tin Pan Alley came forth with that nasty little ditty about the Filipino: "He may be a brother of William H. Taft, but he ain't no brother of mine!" Some people say you lacked courage. It seems to me that in risking ridicule for humanity's sake you showed the highest kind of courage. But the thing I want especially to mention in this note may not be necessary, if, as I suppose, you "spirits of just men made perfect" are fully aware of what goes on in our mortal sphere. If you've heard this, don't stop me: The young daughter of your grandson, William Howard Taft III, was asked to write the conventional essay on "Who I am" upon entering the new grade, and she testified: "My great-grandfather was President of the United States, my grandfather was Senator of Ohio, my father is Ambassador to Ireland, and I am a Brownie." Absolutely beautiful self-respect, that; and as long as it remains a dominant family trait the Tafts will be great people, whether presidents or Brownies.

To Charles Dickens:

If ever again I am asked to preach an ordination sermon I think I will recall to the ordinand, for his emulation, the Rev. Frank Milvey, and also Mrs. Milvey, in *Our Mutual Friend*. I wish you had given us more of them. How gracefully, hence graciously, they dealt with pests asking elucidation on such points as Who begat Whom and the love-life of the Amorites! I note gratefully that in your tribute you include both parson and wife, calling them together "representatives of hundreds of other good Christian pairs . . . who merge the smallness of their work in its greatness, and feel no danger of losing dignity when they adapt themselves to incomprehensible humbugs!" That phrase about merging the smallness

of their work in its greatness captures the essence of true Christian ministry. Your Swiss contemporary Amiel said: "Nothing is more characteristic of a man than the manner in which he behaves toward fools." From apostolic days to the present we have known that all Christians, as Christians, must learn to suffer fools gladly. People who find that holy art difficult or impossible, or so distasteful that they don't want to learn it, should stay out of holy orders. A church with ministers like Frank Milvey, and they having wives like his Margaretta, will enjoy the only kind of success a church has any right to have.

To Henry Mencken:

Recently the Supreme Court handed down a ruling on pornography to the effect that a book, magazine, or film may be sold or shown only if it conforms to the locally prevailing standard of what is tolerable. It's for the local yokels to decide what is or is not pornographic in their town. Conceivably, then, what is good clean fun in Las Vegas can be criminally obscene in Milwaukee. Most of the liberals are in a fine lather about this. They want their sort of people to decide what is fit for people anywhere to see or read; the folks in Fargo can't possibly know what is best for them and so their cultural betters will decide for them. I recall something you wrote, I think in your essay on Bryan. Commenting on the Scopes trial in Tennessee you averred that if the local yokels don't want their children exposed in school to the diabolical doctrine of evolution there was no good Constitutional reason why they should be overruled on the point: it's their children and their school. I take it that you would say today that if most Kansans don't want *Deep Throat* shown in their neighborhood it's their neighborhood. It is my pleasure, which may be perverse, to quote you as a witness for the yokelery and against the Enlightenment.

To Christopher Morley:

Something you said in an earlier age (between WWs I and II) comes to mind now as I read Russell Baker's column in *NYTimes* of 8/19/73. He's talking about the scandal in government we generically call Watergate, and he notes the slavery to self-imposed duty of some men who have been the task forces of presidents beginning with John F. Kennedy. They work too much, Mr. Baker thinks, and give themselves airs about their diligence. Messrs. Ehrlichman and

Haldeman served President Nixon as tirelessly as poor Wolsey served King Henry VIII. Their devotion to duty (as they saw it) was as patently sincere as it was blinding to the realities of both truth and life. Testifying before the Senate special committee Mr. Ehrlichman told us how hard and how long were the hours of his labor in the White House. Mr. Baker comments: "A White House man working a 16-hour day, seven days a week, ought not to be boasting about his labor. He should be worried about letting himself lose touch with the American worker. I'd feel better if Presidents would start forcing these people to get their work done in the eight-hour limit like everybody else, and make them go out in the evenings and meet some people, ride a bus, see a show. I'd like to see them all forced to take a month's vacation every year in a place with no telephones." You remarked, back in the '20s, that the most damning argument against the pre-war Germans is that they weren't lazy enough. And how did Hamlet put it to the corpse of Polonius? "Thou wretched, rash, intruding fool, farewell! . . . Thou find'st to be too busy is some danger." The devil finds work for too busy hands to do. All work and no play makes Jack a menace.

To Henry David Thoreau:

Re your statement: "A sentence should read as if its author, had he held a plough instead of a pen, could have drawn a furrow deep and straight to the end." I suppose that should be one test of a good sentence normally, as written by most people. But to apply it so universally that meandering sentences by writers like Henry James are excluded would be a crime against the language. Here are two consecutive sentences, from blessed Anthony Trollope's *Framley Parsonage*. They flunk your test, but I think they are splendid and I quote them here with twofold purpose: as a shining exception to your rule, and as a godly admonition to any readers who may stand in need of their message. Trollope writes: "Clergymen are subject to the same passions as other men; and, as far as I can see, give way to them, in one line or in another, almost as frequently. Every clergyman should, by canonical rule, feel a personal disinclination to a bishopric; but yet we do not believe that such a disinclination is generally very strong." Now, isn't that a pleasant way of putting what some would consider an unpleasant truth? I grant that if a plowman were working for me I'd want him to follow a straighter line than that. But a pen should sometimes move in a more mysterious and devious way than a plow. Your own pen did, which is one reason why reading you is both pleasurable and edifying.

This week's guest editorialist ("Rome and the Rest of Us") is the Rev. James Brice Clark. Fr. Clark is rector of St. Barnabas Church, Omaha, Neb.

Letters to the Editor

Reconsideration Reconsidered

May I ask you to reconsider your reconsideration of *Godspell* and *Jesus Christ Superstar* [TLC, July 22 and Aug. 26]? There are three points at which I would like to take issue—or at least put in my two cents' worth.

1. *Christian Century* editor James Wall's praise of *Superstar* for its "stimulating theology" (I didn't see his piece, but I trust you to have reported him fairly) is a fatuous remark, I'm afraid. As Christology and as Evangel, *Superstar* is gravely lacking. But *Superstar* really isn't about Jesus at all—at least I don't think it is. (My response to this work is based upon the recording with the libretto, and upon seeing the work performed in a concert-style production. The slam-bang high-camp Broadway version I did not see.) *Superstar* is really about Judas and the other disciples—and yet is isn't about them, either, not as historical persons. It's about *us*—and it has some sharp if not terribly profound observations about how we Christians approach our Lord. Do we not often try to fashion God in our image? Do we not often try to force his hand, requiring triumphs and miracles at our bidding? Do we not often seek from God a respectable comfort, instead of that which he has in fact promised: the Cross—and the Resurrection? Amidst the very inadequate gospel in *Superstar*, there are nevertheless many valuable points to ponder.

2. I'm a little more disturbed at the comments on *Godspell*. I appeal to you as a man of fairness—you ought not to criticize on the basis of hearsay. You ought at least to read the libretto and find out what the play is. And since *Godspell* is a musical theatrical piece, there is no substitute for seeing it in performance (I gather from the reviews—hearsay evidence!—that the film version is not nearly as effective as the immediacy of live theater, which is how I saw it). Would you write a critique of Verdi simply on the basis of the outlines in a "Stories of the Great Operas" book? Your analogy of not having to try heroin in order to judge it is quite irrelevant to this case.

Had you actually seen *Godspell*, you would know that the Christ-figure, although he wears touches of clown makeup in the play, is not a funnyman but a "fool" in the Pauline sense (as is also the clown in the film *Parable*)—that is, one who may appear a fool to foolish men, but who is in fact "wiser than the wise." It is the disciples in *Godspell*, not Christ, who are the foolish and silly ones, who squabble and fight and grasp in all the usual ways that the world accounts normal behavior. And I am not at all sure that *Godspell* is without a resurrec-

tion—though it's not explicitly depicted. But then, St. Mark doesn't explicitly depict it either! Of course *Godspell* is inadequate Christology and inadequate Evangel, but it does have some important and valuable insights into what the Gospel of Christ is about.

3. You say, "I do not go to the theater to be edified but to be entertained. I do not go to church to be entertained but to be edified." I'll concur with your second statement, though I'm sure you'll agree that entertainment can be used as a means of edification (have you never in a sermon told a humorous anecdote as a way of making an evangelical point? Our Lord did!). And we'll both agree that we go to church first of all to worship God and to offer Eucharist in Christ—not primarily to "get edification" for ourselves. But do you never indeed go to the theater for edification, but only for entertainment? Surely not! The recreation and relaxation that a good farce can give are a great blessing; but are the plays of such as T. S. Eliot and Christopher Fry only "entertainments"? Are you "entertained" by *Lear* or *Oedipus Rex*? Is a great comic character like Falstaff given us only to amuse us, or does Shakespeare, as he traces Falstaff's relationship with Prince Henry from *Henry IV—1* to *Henry V*, have something more to say about human life?

Godspell and *Superstar* are works of art (people can legitimately disagree about whether they are good art!). The purpose of art is to communicate an insight into reality. Neither of these *pièces de théâtre* is the Gospel, and it would be foolish to claim that they are. But as artistic commentaries upon the human response to the Gospel, they communicate insights that may well be profitable to our souls' health.

(The Rev.) WILLIAM S. J. MOORHEAD
Assistant at St. James Church

Wichita, Kan.

Triennial Paranoia

Dean MacGill has treated us to a rather turgid declamation in grandeloquent rhetoric in his article entitled *Triennial Paranoia* [TLC, Aug. 26]. Because it's fun to play with words, we might even go so far as to characterize his article as sesquipedalian phrasemongering or bombastic rodomontade. He challenges us to a contest of high-flown verbiage. I trust that his caricature of anti-Green Book people will be hoist by its own "ad hominem" petard.

(The Rev.) FREDERICK M. MORRIS, D.D.
Larchmont, N.Y.

I don't know where Fr. MacGill has been for the past several years, but the fact is that a lot of people are upset by the trial liturgies (right or wrong). The fact is that a lot of people do not believe we can be members of the One, Holy, Catholic, and Apostolic Church if we ordain priestesses. The fact is that hundreds of thousands of babies have been "legally" murdered in this country by way of legalized abortion. I was glad that he was revolted by the pictures of the dead babies; he is supposed to do something to stop its happening.

I timidly suggest the title of his article

Save up to 50% with
CUTHBERTSON

CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar. Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

Plan your next meeting, conference or retreat at

SEABURY HOUSE

Groups of various sizes can be accommodated. Information and details may be obtained from

Director, Seabury House, Box 372,
Round Hill, Greenwich, Conn. 06830

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc., 407 E. Michigan St., Milwaukee, Wis. 53202.** This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

The Cover

On this week's cover we feature a carving of St. Matthew the Evangelist. The work, executed by Marion George, is done in Philippine mahogany and is located in St. Matthew's Church, Pampa, Texas.

should have read: "My Mind Is Made Up—Don't Confuse Me With Facts." If he is a deputy to Louisville perhaps his being so offended should make him stay home and let an alternate go in his place.

EILEEN LOSSING

New Smyrna Beach, Fla.

Need for Reconciliation

I write this letter in the hope of fostering a spirit of reconciliation at a time when we are told that our church is split on various issues. (I like to think the split is less serious than may be supposed.) Nevertheless, there is a split of some degree and the split is projected onto the pages of TLC in articles of the "Pro-Con" type.

Specifically, I am concerned over the dichotomy involving the "social-action" group (typified by the national church leadership), and the more "conservative" and localized groups which emphasize individual spiritual growth.

It has seemed to me that perhaps the split might be gulfed a bit if we think in terms of how the function of the body differs and changes in relation to its size—that is, the Christian church functions differently at the individual, parish, diocesan, and national levels. Thus, one should not expect the national church headquarters to function as a super-parish, dealing as it does with larger sums of money and greater numbers of people. Indeed, the episcopal structure is such that the Presiding Bishop need not have to function *à la* Billy Graham, while the parish structure *is* small enough for its priest and members to assist each other in coming to a better personal understanding of who

or what God is and what he would have us do. And this opportunity is the birthright of *all* human beings, national church staff not excluded. Indeed, one of the consequences of this search for God is an increasing awareness of the importance of "giving" in our lives—giving both individually and corporately when others are in need—physical, national, or whatever. And is it an oversimplification to see the General Convention Special Program as a sincere and concerted effort by the national church to give to those who are in need?

But even if the policies of the national church were based upon sinful and self-serving motives, would it still not be the Christian's duty not to condemn (or condone) but rather to try to react positively, with mercy, understanding, patience, and forgiveness, as our Lord would have us do?

STEVE HINES

Greenwich, Conn.

Palls: Purple or White?

May I put in a word on behalf of the purple funeral pall? The "new style" seems to call for its replacement by a white one, to express the joyous faith of our day and the Lord's victory in the Resurrection.

There are definite aspects of this which warn of presumption. However, there is something important and beautiful to be said for the use of purple, symbolizing our faith and confidence in God's loving mercy to us all.

We bring the bodies of our beloved dead. (Alas, also they were sinners!) We cover them with a garment of mercy. In my last parish the pall had on it the words "Jesu

Merci" and in the parish it was used over 600 times—all alike, were covered with the pall showing that all alike had the common need of his mercy and all alike could hope for it and all alike could expect the radiant garment of his Victory if we might rest in the confidence of his Mercy.

Jesu Merçi upon us all!

(The Rt. Rev.) WALLACE E. CONKING, D.D.
Retired Bishop of Chicago

Jensen Beach, Fla.

Ordination of Women

I have just read Ms. Sally Elliott's article on the ordination of women [TLC, Aug. 26].

It truly has a "Alice in Wonderland" touch in that holy scripture and language mean what Ms. Elliott want them to mean. Two sentences are particularly excruciating. In referring to a previous article by Burton Brown, upholding the principle of male priesthood, Ms. Elliott says, "That is penis ego—the old original sin, over and over again. A woman of God represents Christ as well as any man, and for the moment women have a bigger need for him."

If that is "the old original sin," then I have been misinformed and have misled all the inquirer classes that I have conducted, and have preached heresy (if there is such a thing) from the pulpit. There is no argument that women represent Christ as well as men, but since when, in any period of history, have women had a bigger need for Christ than men?

At another time in the letter Ms. Elliott refers to "women priests." The female counterpart to priest is priestess. As George William Rutler says in his book *Priest and Priestess*, "to say 'woman priest' is semantically as adroit as saying 'female rooster'."

Let us pray that General Convention will not rush headlong down the road of reasoning that Ms. Elliott has followed. One more quote from Fr. Rutler: "Our actions (in this matter) will decide for the rest of Christendom whether our claim to be reformed and catholic has been valid or whether it has been a dexterous posture enabling us to be Protestants in copes."

(The Rev.) C. OSBORNE MOYER
Rector of St. Columb's Church

Jackson, Miss.

The "Unhappy Hour"

Returning from vacation I find my favorite magazine, TLC, piled high awaiting my reading. In one issue I read the Rev. Grover Fulkerson's excellent article *What About the Unhappy Hour?* There's no denying it: for bishops, priests, and laity alike the "drinking hour" is much more important than the "prayer hour." That's the reason we are laughingly called "Whiskeypalians," and can always get a guffaw out of "Where there are four Episcopalians there's always a fifth!"

In the diocese I served for many years the so-called "happy hour," with the bishop taking the "drinking lead" took precedence over everything else. If a "task force" met to consider the condition of our prisons, eager Episcopalians first sought out alcohol. Poverty in the slums, opposition to war, boycotting grapes—you name it—opposition to anything—all could *not* be considered without first the "happy hour." Bring the clergy together for a conference of any kind and liquor came first, with the younger clergy often trying to please their bishop

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares—who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction—a 22 weeks' subscription for only \$2.50, which is far below our regular price of \$12.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church
Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$2.50. This is a new subscription. I enclose my payment of \$2.50.

Name _____

Address _____

City _____ State _____ Zip _____

The Living Church

Volume 167 Established 1878 Number 12

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,*† assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. G. Paul Reeves,† Bishop of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard,† Miss Augusta Roddis,† Messrs. Jackson Bruce, Jr.,*† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber,†

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	13
Booknotes	15	Letters to the Editor	3
Books	15	News of the Church	7
Church Directory	16	People and Places	15
College Services	14	The Cover	3

FEATURES

Lay Ministry	6
How the Bible Means	10
The Dark Night of the Soul (verse)	12

THE KALENDAR

September

16. Pentecost XIV
19. Ember Day / Theodore of Tarsus, B.
20. John Coleridge Patteson, B.M.
21. St. Matthew, Apostle and Evangelist
22. Ember Day
23. Pentecost XV

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

by drinking far too much before they got into the purposes of the conference.

When the House of Bishops met in the "dry city" of Wheeling, W.Va., the bishops insisted a bar be "moved in" so as not to be deprived of their liquor. When at any convention the bishop invites his people to be his guests in his hotel quarters drink flows freely with the non-drinker often ridiculed for not drinking.

A bartender of a "top" hotel when the General Convention was held in Detroit some years ago, before the Episcopalians arrived, bemoaned the fact there would not be much drinking among delegates to a church convention. With the arrival of the delegates he rejoicingly said, "These Episcopalians can really drink. Business has never been better!"

Last fall I attended a diocesan convention held in a hotel, with the bar just outside, where Holy Communion was celebrated and church business transacted. There was always a line-up at the bar seeking relief from the boredom of worship and the dull business of the convention. Too many delegates gave the impression that a drink was much more exciting than a prayer. Said a delegate, "I want my rector to be a priest with whom I can enjoy a belt of whiskey." And he's not alone in that requirement. What a shame on our name—Episcopalians.

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

Response to Fr. Okie

I take up Fr. Okie's challenge [TLC, Aug. 5] to tell him what one conservative churchwoman finds "offensive" in the First Service in the Green Book.

1. The short form of the confession of sin on page 45 is vague. If a short form is desired, that on page 69 is preferable. (Does the rubric on p. 69 mean that a confession may be omitted entirely? If not, shouldn't the word be "shall"?)

2. I deplore the omission of the monthly reading of the Ten Commandments. It is years since I have heard them read in church. Instead we hear a lot about "situational ethics" taken to mean to every man his own ethics.

3. In the Nicene Creed the change from "visible and invisible" to "seen and unseen" changes the meaning. Who thought those words meant the same thing? There are "visible" creatures which had not yet been seen in 1928 and no doubt there are more to be seen as exploration of the universe proceeds. It appears that the commission in its concern that the least-informed person should understand has changed precision to fuzziness. It would be better to use exact terms and then explain them to the laity.

There are changes in Rite I from the BCP which I think are *improvements*: (a) From "very God" to "true God." (b) from "Ghost" to "Spirit." (c) from "substance" to "One in Being." (d) "He suffered, died and was buried" is less ambiguous than before "died" was added. (e) "In fulfillment of the Scriptures" prevents behavior like that of a layman I heard argue that while he did not believe Christ rose from the dead he could affirm that the scriptures so stated. (f) The insertion of "holy" before catholic. (g) I like the new intercessions and the people's responses. (h) I like the change from "trespass" to "sin" and (i) from "eat flesh" and "drink blood" to "partake." (j) I

like the dismissals when also the blessing is given. (k) I don't know what I should think of the omission of "and the Son" from the creed. No man alive, theologian or other, can define the Trinity. Certainly the ikon of a big man seated with two smaller men, one on his right and one on his left, is not a true representation; neither is the traditional shamrock. All we have is formula and symbol to express a mystery.

If there is so little in Service I that bothers me, then why am I troubled? Because Service II is there as a threat. (1) One never knows, when one goes to church, whether it will be I or II that morning. (2) Already II seeps into I. In the parish where I now worship I is regularly used, but most of the people respond "And also with You." What objection has the commission to "spirit"? Do they go along with those scientists who say there is only the brain? Then what survives the death of the body? (3) Services in the Green Book, except Eucharist I, are all in the style of II: this suggests strongly that II is to become standard as soon as conservative churchmen die off. (4) In general there is too much of giving God information; e.g., "to you all hearts are open," "you take away the sins."

The language has been weakened. "Joining our voices with angels . . ." is inferior to simply "with angels and archangels." The old form uplifted our spirits into eternity. It also weakens the statement if we insert "who forever sing this hymn": let that be put into Sunday-school teaching. The original form is all praise, the second is an explanation.

Of course we don't worship language. I am tired of that accusation. But we ought to offer God our best when we worship him. Yesterday an acquaintance said to me, "I feel drawn to the Anglican Church—all those great thoughts in noble language. But now they are changing all that." Yes: to the banal. Why throw away our inheritance for a mess of potage?

And then there is III. I have seen that used at the principal service on Sunday morning—not only once—apparently with permission. I know two parishes hereabouts which regularly use the COCU service, for Episcopalians, with episcopal permission Fr. Okie did not ask about these things, but they are all a part of what is happening. We are being betrayed.

We are told that the commission for Prayer Book revision is actually compiling lay opinions on the Green Book. But what exactly are they compiling? Questionnaires were distributed in parishes. I used to teach statistics, and I have designed enough questionnaires to know that yes-or-no choices, with no opportunity to qualify, while more convenient for the computer, can give very misleading results, even when not intentionally concocted to get the result the "researcher" desires. Whatever is the good of: "In general, do you approve or disapprove?"

JEAN S. DAVIS

Aurora, N.Y.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$25,696.69
Receipts Nos. 14,071-14,082, Aug. 23-30 525.00
\$26,221.69

Lay Ministry

Helen D. Hobbs

I AM green with envy. Having said that, I can state my case with some hope that readers will be able to see it in proper perspective, whether I do or not. My case involves not just the question of priesting women, but the larger and more pertinent question of the function of priesthood.

During a conference on ministry not too long ago, one priest said rather flipantly that "any ass can celebrate Mass," and was laughingly answered by a bishop, "Correction: any *male* ass." The conference seemed to me to be primarily concerned with means for providing worship officiants to small or isolated congregations unable to support a priest. When the question of providing pastoral care for such a congregation was raised, the clerical conferees seemed not to understand the problem. One, in fact, stated that he saw no reason why a priest needed to be available 24 hours a day; people who wanted counsel could arrange their hours to coincide with office hours set aside for such help. When the possibility of emergency need was suggested, he said that in eight years as a parish priest he could recall only two genuine emergencies.

The solution proposed for providing these marginal congregations with low-cost clerical services, of course, was an increase of non-stipendiary priests and deacons. And now in our parish, although there are no congregations nearby in need of part-time priests or deacons, we have a whole epidemic of vocations to the non-stipendiary diaconate and priesthood.

Helen D. Hobbs is a churchwoman who makes her home in South Bend, Ind.

Almost every man in our parish who has ever attended weekday services with any regularity, along with some who have not, has suddenly found a part-time vocation, and is studying for ordination.

And that brings me back to the beginning! my envy. When I became a convert to the Episcopal Church, about 15 years ago, I thought that if I were a man, I would have to become a priest; there would be no other way adequate to a full expression of what conversion meant to me. It demanded a complete commitment of my whole life. As a married woman with children, my life was already committed fully to a vocation incompatible with priesthood, but besides this, of course, the option was not open to me at that time. Nor was I (nor *am* I necessarily) in favor of the ordination of women.

But now when I see the only obviously converted men in our congregation attending their theology classes every Saturday, I wonder why I can't do the same. (It has been pointed out to me that the diaconate is open to women, but if I had a vocation to holy orders it would be to sacramental and pastoral aspects not open to deacons; and for many reasons having to do with my vocation, it is still not open to me, anyway.)

Our rector feels that he is helping to restore the historic role of the deacon in our branch of the church, and I am sure he is sincere. But what is that role in today's society? The government and related social agencies have taken over the job of looking after widows and orphans. When I'm in the hospital, or facing the death of a loved one, or struggling with family discord, or fighting de-

pression, or wanting spiritual direction, or any of the other problems that would normally lead me to seek counsel, it's a priest I want, not a deacon—especially not a privately trained deacon whom I have known as a lay person. Lay men and women can be lay readers, call on the sick and shut-ins, teach, and even assist at the altar in limited ways. And a deacon can't celebrate Mass or pronounce absolution.

AT FIRST, seeing this parade of potential deacons made me for the first time want to support the drive for ordination of women. Then it made me angry. Because, although some of them may have a genuine vocation to the priesthood, and the Episcopal Church has been greatly enriched by such late vocations, still the message that comes through such a wholesale rush to the diaconate seems to be that there is no such thing as a lay vocation. If you're *really* converted, then the only thing you can do about it is to be ordained, at least to the diaconate if not the priesthood.

Of course, if you're a woman, you'll just have to accept the crumbs that are permitted to women. You can be on the altar guild, or maybe read the Old Testament lesson in church, or teach church school, or even serve on the vestry. And of course you can organize parish pot-lucks and take care of the kitchen, and engineer money-raising rummage sales and card parties. Or even, if you promise not to be divisive, belong to a prayer group. (For a married woman, being a nun is not an option.) But if you're a man, come join the club: be ordained. None of this little stuff for you!

(The importance of the "club" is illustrated in this little true story. A friend of mine made an appointment with the priest, during office hours, to discuss a serious problem. He allotted her half an hour, but by the time he could see her, the time was down to 15 minutes. Then during that 15 minutes, his secretary put through three phone calls to him, two from fellow clergymen about a special service coming up the next week, and one from an associate in one of his community volunteer jobs. The next day, not yet wholly discouraged, the same woman phoned him about a really urgent aspect of the problem, but could not get through to him; his secretary explained that he was in a clergy staff meeting and couldn't be disturbed.)

As I said at the outset, I am green with envy, and in no mood to view the ordination of women, or any other kind of vocation, objectively. But will someone please tell me how the Episcopal Church ever got to the point in its view of hierarchies that the only vocation really considered a true vocation is holy orders? Why can't our converted men and women be encouraged and taught to do the work of the church in the world, and our priests be priests?

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only \$5.20 a month for a four-week month, and \$6.50 a month for a five-week month, but the purchaser pays 30 cents a copy. Additional copies cost only 26 cents each. Send orders to:

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wisconsin 53202

The Living Church

September 16, 1973
Pentecost XIV / Trinity XIII

For 94 Years,
Its Worship, Witness, and Welfare

WATERGATE

Churchmen Challenge President's Address

President Nixon's statements relating Watergate to the civil rights and peace demonstrations of the 1960s have been sharply criticized by leading churchmen who supported those protest actions.

"It is distressing," said a statement issued following the President's address to the nation last month, "that the President in his speech . . . saw fit to equate with lawlessness the public expression of sorrow and indignation about war and injustice."

The statement was signed by Dr. W. Sterling Cary, president of the National Council of Churches, and the heads of three of the council's member churches—the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church; Dr. William P. Thompson, stated clerk of the United Presbyterian Church; and President Robert V. Moss of the United Church of Christ.

"It is an affront to those religious principles to which we give our primary loyalty," they said, "to have the non-violent civil rights struggle of the 1960s and the anti-Vietnam war demonstrations viewed by the President as being as heinous as the alleged criminal actions of members of his staff in the Watergate breakin and coverup. Men and women of conscience who challenged the war and racial injustice did so openly," the statement continued. "They acted in behalf of world peace and social justice, which are moral concerns. It is a cause for celebration that press and pulpit applauded such acts and condemned the dark lawlessness of Watergate. We pray that it will be ever so in America."

The President had said that those who "asserted the right to take the law into their own hands, insisting that their purposes represented a higher morality" were praised "in the press and even from some of our pulpits."

"Those of us," the President continued, "who insisted on the old restraints, who warned of the overriding importance of operating within the law and by the rules, were accused of being reactionaries."

Mr. Nixon said the attitudes that "became fashionable in the 1960s" brought "a rising spiral of violence and fear," and that "the notion that the end justifies the means proved contagious. We must recognize that one excess begets another," he

said, "and the extremes of violence and discord in the 1960s contributed to the extremes of Watergate."

A *New York Times* editorial also dealt with the same question and said that the President's linkage of the two types of activity "cannot survive serious analysis. Responsible dissenters have usually been willing to take public responsibility for their actions and go to prison if necessary to demonstrate their resistance to what they consider unjust laws. The violent actions of a few irresponsible radicals such as the Weathermen can hardly justify illegal activity by high officials of the White House."

NEWS FEATURE

Hospital Centennial Observed in Japan

It was in 1873, that Dr. Henry Laning arrived in Osaka, Japan, and opened a clinic that was to become the foundation for St. Barnabas Hospital, now ready for its second century.

That same year, the Japanese government removed the edict against Christianity—an edict that had forbidden, upon pain of death, the Japanese from becoming Christians. It had been the cause of many martyrdoms and although its enforcement in the mid-19th century was not always rigorous, it hindered any open religious work by Christian missionaries. The actual law was not repealed until 1889, but the government's tacit toleration even before 1873, encouraged the would-be Christians.

Because of the increasing toleration of Christians, the Rt. Rev. Channing Moore Williams moved from Nagasaki to the more central city of Osaka in 1869. It was there or at the nearby port of Kobe that the bishop welcomed the 30-year-old Dr. Laning to Japan.

Of the missionary doctor, the Rt. Rev. Henry St. George Tucker wrote in *The History of the Episcopal Church in Japan*:

"Dr. Laning, soon after his arrival in Osaka, opened a dispensary in which, during the first six months, more than a thousand patients were treated. The value of this early medical work can be understood from one of Bishop Williams's later annual reports, in which he says that one-half of those baptized during the year were led into the church through their connection with Dr. Laning."

The first St. Barnabas Hospital, following the clinic, was built in what used to be

the foreign concession of Osaka. Dr. Laning, who had gone to Japan to stay for one year at a salary of \$1,000 and bringing \$2,000 worth of medical equipment, stayed until 1915. He was married in 1882 and his wife died eight years later. Their son, George, a doctor, directed the hospital for a time.

A new, more modern hospital specializing in maternity cases and child care was completed in 1928. The present institution in Saikudani, Osaka, continues to be a leader in these fields. The hospital also provides a training school for midwives—an important service to the area. There are daily services in the hospital chapel and the chaplain ministers to both patients and staff.

Dr. Henry Laning's grandson, Capt. Robert C. Laning, commanding officer of the U.S. Naval Hospital in Yokohama, was guest of honor at the recent centennial celebration at St. Barnabas.

A hundred years ago, one man with a comfortable, secure, and probably brilliant career within his grasp, left it all behind and responded to a call to go to an unknown land whose government was persecuting the faith he professed and wished to serve. Thousands of lives were saved, people were given hope, faith, and purpose because that one man responded in love and faith to the call of Christ. That is what mission is all about.

BEVERLEY D. TUCKER

The Rev. Beverley D. Tucker is on the faculty of Bishop William Seminary in Kyoto, Japan.

SOVIET UNION

Visitors Impressed by Russian Christians

While many churches remain closed in the Soviet Union, few seminaries operate, and Bibles are scarce, the faithfulness of a surprisingly large number of Christians is "heartwarming," according to the head of the Netherlands Reformed Church.

Dr. Albert van den Heuvel, the church's general secretary, issued a report at the Hague after taking part in an ecumenical visit to Russia in mid-summer. The five visitors, including a Russian-speaking woman pastor, represented Reformed, Roman Catholic, Mennonite, and Old Catholic Churches in the Netherlands.

For 10 days the group visited Russian Orthodox and Baptist groups in Moscow, Leningrad, Kiev, and Odessa. They talked with professors and rabbis. Dr. van den

Heuvel said they were not allowed to go to Riga, where the Roman Catholic community is reportedly experiencing trouble.

The report concentrated on Orthodox and Baptists in Russia, estimated at 30 million and 450,000 respectively.

The number of sanctuaries that can be used for worship is limited—40 in Moscow; 10 in Kiev, for example—but those visited by the Dutch team were “bursting with life,” Dr. van den Heuvel said.

In the Orthodox parishes, the visitors saw grandmothers, “but also a much larger group of men and young people than we have seen on earlier occasions,” he said.

The delegation was “amazed” to find an unexpectedly high number of baptisms. Some Orthodox parishes perform 1,000 baptisms a year, the report said. That number is reached annually by Baptists in Odessa. The Baptists have opened 50 new churches in the Ukraine in the past 10 years, Dr. van den Heuvel reported.

In the Dutch clergyman’s opinion, the Russian Baptists are better off today “than they were under the boot of the Czars . . . before 1917. The Orthodox are no longer ruled by Czar-appointed religious commissars and can, within the law, mind their own business.”

Dr. van den Heuvel advised taking Christians in the Soviet Union seriously, encouraging academic exchange, considering the pairing of Russian and Western congregations, and making visits whenever possible.

NEW ZEALAND

Primate Distressed Over Union Debates

Anglicans in New Zealand are becoming more divided over the proposal to join with the Methodist and Congregational Churches, and the Associated Churches of Christ.

Diocesan synods have been voting on the union plan during the summer in the wake of a rank-and-file referendum in which only 10% of some 200,000 communicants have bothered to vote. Of those voting, 58% favor union.

The Archbishop of New Zealand, the Most Rev. Alan H. Johnston, who is also Bishop of Waikato, told his own diocesan synod that “every care” must be taken to minister to those people who find it difficult to accept whatever final decision is taken next year by the province.

The people of Waikato, who voted, favored union with the Protestants. However, those voting in the Diocese of Nelson at the same time, opposed the move.

The Rt. Rev. Peter E. Sutton of Nelson complained that “those of us who have been unable to accept the union plan have been subjected to a war of nerves, a relentless pressure to conform, that is unworthy of the church as a community of love.”

Dr. Johnston believes the future of Anglican life and work will be found in the context of ecumenical cooperation. But he fears confusion if there are many local union structures that do not come under an overall plan.

ECUMENISM

Episcopal and RC Ministries Studied

The first prerequisite for association of local Episcopal (Anglican) and Roman Catholic ministries in the U.S. will be “reawakened” study of the Bible, common faith, and the classical traditions of the church, according to one seminary dean.

The Very Rev. Roland Foster, Ph.D., General Seminary’s new dean, assessed the question: “Can we associate Anglican-Roman Catholic ministries in this century?”

He was one of two Episcopalians presenting papers at a meeting on “The American Church Dialogues” at Graymoor Ecumenical Institute, Garrison, N.Y., operated by the Catholic Friars, an order with an Anglican background. Dr. Peter Day, ecumenical officer of the Episcopal Church, was the other speaker.

Fr. Foster said that when he used the term, “ministries,” he did not mean only ordained clergy. “By ‘ministries’ I have in mind the very ancient, indeed New Testament meaning of ‘servants’ . . . of all those who acknowledge Jesus as the Christ and who seek to carry out his mission as his servants or ministers.”

When persons in separate Christian communions begin to study the scriptures and their common heritage, he said, understanding of unity and mission are deepened and can lead to covenants.

The second prerequisite to local association of ministries, he continued, “must be a renewed vision of the church and her sacred mission.” While not minimizing the importance of theological conversations among scholars of the two communions, Fr. Foster located the central area of interaction in local communities.

Dean Foster and Dr. Day both called attention to new developments in parishes in several areas of the country. With the support of their respective bishops, Roman Catholic and Episcopal parishes in sections of Wisconsin and Massachusetts have begun to form “covenant relationships.” Dr. Day said the movement appears to be spreading, notably into Chicago and New York.

Dr. Day’s topic was “Pastoral Implications of the Anglican-Roman Catholic Dialogue,” and he spoke more of structural and doctrinal issues which, he admitted, are probably of more interest to clergymen than to the laity. He discussed the theological diversity within Anglicanism which has both Anglo-Catholic and Evangelical wings.

“It seems to be a fact of life in the Episcopal Church that there is much less enthusiasm among the clergy for seeking unity with non-episcopal Protestantism, with the exception, in some areas, at least, of the Lutherans,” he said.

He also spoke of the existence of a “conservative evangelicalism, not of the fundamentalist but rather of a neo-orthodox type, which tends to maintain with full vigor the criticisms of Roman Catholic doctrine characteristic of the 16th and 17th centuries.”

Dr. Day discussed the differences that exist between Roman Catholics and most Anglicans, citing papal infallibility, and issues such as birth control, abortion, and remarriage after divorce.

“Yet there are many movements of convergence which are clearing the way for a common life for the people of our two churches,” he said. “Contemporary liturgies are much more like each other than like the older models which they are intended to replace. Biblical scholarship is now an ecumenical enterprise, and the use of the Bible study resources for the laity is already ecumenical to a considerable extent. . . .

“Perhaps the basic pastoral question is whether we can accept the idea that different ‘typoi’ (general forms) can embody the one church though each has its characteristic tradition, its characteristic theological method and approach, its characteristic liturgical expression and spiritual and devotional tradition, its characteristic canonical discipline.

“If such a concept is accepted,” Dr. Day said, “the laity need not fear that they are in danger of being cramped into an alien mode of Christian life.”

SEMINARIES

Explosives Cache Found at Nashotah

In a setting far removed from the hustle of a nearby city, a case containing sophisticated explosives and handgrenades was discovered in a storage shed on the Nashotah House campus in rural southern Wisconsin.

The case also contained trip wires used in boobytraps, and metal cylinders containing quarter or half-pound loads of TNT and other types of military explosives. It was a former infantry officer who noticed the black box with the type of hasp he had seen before.

Local police removed the box to a stone quarry and notified a U.S. Army explosives disposal team from Ft. Sheridan, Ill. The demolition experts took the case to the Summit (Wis.) police station to await investigators from the Internal Revenue Service’s division of Alcohol, Tobacco, and Firearms.

There was no sign of forcible entry to the shed where the case was found. Four people had keys to the locked building which is used to store vehicles.

Acting dean, Dr. O. C. Edwards, did not discuss what he knew about the situation. Neither did he reveal the suspect's name nor whether the suspect was a he or a she. The suspect turned out to be a 36 year-old Gurnee, Ill., man who had been accepted for the seminary's fall term. He was arraigned and charged with possession of unregistered firearms.

Richard Seatvet, 42, Korean war veteran, seminarian, and part-time maintenance man on campus, was one of those who found the cache.

With other maintenance men, he was looking around the shed when he saw the black box "right out in the open, un concealed," he said. He stated that the box had not been there several days earlier when the shed had been locked up.

Mr. Seatvet said that they did not know whose box it was. Oddly enough, he continued, it was the hasp or fastener that was the tipoff. It was the type used on military explosives.

He lifted the lid of the box and "got a pretty good idea of what was there," he told a reporter. He said he recognized that it was not set to go off. It was then that the sheriff was called.

PERSONALITIES

Son Writes on Father's Life and Death

The author-son of Dr. Robert Spike, a well-known protestant clergyman murdered in 1966, has taken the "Protestant Establishment" to task for praising the life of his father but lacking the "endurance" to deal with the circumstances of his death.

Paul Spike, 26, discusses both in his new book, *Photographs of My Father*, a volume that has received considerable acclaim for its candor.

Dr. Spike's bludgeoned body was found in a guest room of the United Christian Center at Ohio State University, Columbus, where he had given an address. The killer has never been apprehended.

A former director for religion and race program for the National Council of Churches, Dr. Spike was, at the time of his death, affiliated with the University of Chicago Divinity School. He was deeply involved in the civil rights movement and was a major contributor to President Lyndon Johnson's 1965 Voting Rights speech.

In reporting on the murder, Columbus police said homosexual literature was found in Dr. Spike's room. "The implications which the police and the newspapers in certain cities wanted to make were clear enough," Paul Spike writes in his book. "My father was 'homosexual' and he had been murdered as a consequence of this." The son does not accept this theory, but he does state that he knew his father was "bisexual."

Homosexual overtones in the murder, the son says, so frightened various church

leaders that all they did was "praise" the life of the United Church of Christ minister without ever calling for a thorough investigation.

Paul Spike, who has previously published fiction, feels that a probe of the death would weave a bizarre tale that might lead into government. He presents information indicating his father had been under surveillance by police. He is unsure what "police" were implied in statements made to his mother by investigators.

The son writes that shortly before the murder his father told him of an unpleasant confrontation with Sargent Shriver, the original head of the Peace Corps, over a civil-rights program in Mississippi. In the course of the disagreement, Dr. Spike told his son that Mr. Shriver said, "The FBI knows about you, Dr. Spike."

Paul Spike said it became "glaringly obvious" to him that the church was not willing to confront his father's death but would instead settle for praising his life. All the praising, he writes, "began to eat away at my credulity" in the church's establishment.

After a long struggle with his own reactions to Dr. Spike's life and death, the son says he reached a realization, stated by Albert Camus, that "the point is to live." Perhaps, he says, that realization "is the same feeling which my father called 'God'."

Many people professionally associated with Dr. Spike have privately reported breaking into tears at many points in *Photographs of My Father*, and especially on reading the last sentence: "Father, I do not understand your death," the book ends.

In response to Paul Spike, an article in *The Christian Century* said: "The wonder is not only that you made art out of such agony—for that is what all art is—but that you forced us to look again at our own pain and betrayal."

THE PHILIPPINES

Muslims Asked to Choose Peace

President Ferdinand E. Marcos has once again appealed to Philippine Muslims to choose peace and cooperation.

In a conference in Manila with a group of Muslims from western Mindanao, the president promised to aid in the development of Muslim communities on the southern Philippine island. He has already ordered two Philippine banks to facilitate loans to Muslim farmers and fishermen.

The trouble in Mindanao goes back to the end of WW II, when Christians swarmed down from the crowded north in search of land on the Philippines last frontier.

Unaccustomed to the concept of title deeds for land, Muslim peasants found themselves gradually pushed off the best rice fields. In 1969, when the Muslims

began to realize that they were outnumbered by Christians in territory they had for centuries regarded as their own, they began to fight back with terrorist gangs called Barracudas and Blackshirts. The Christians retaliated with their own gangs known as Ilagas (rats).

When government forces were sent in to quell disturbances and put a halt to mutual assassinations, the Muslims, maintaining that the all-Christian soldiers were making common cause with the Ilagas, fought back fiercely.

RHODESIA

Bishop Protests Free Entry Permit

The Bishop of Matebeleland, the Rt. Rev. S. M. Wood, joined Roman Catholic and Methodist clergy in protesting a Rhodesian law requiring whites, Asians, and coloureds (mixed) to obtain permits to enter areas set aside for Africans, and vice-versa.

"If the government forces me to choose between obeying my conscience and our *apartheid* laws, I shall have to obey my conscience," said Bp. Wood.

The white minority government of Rhodesia has been moving toward *apartheid* for some time. The country has 250,000 whites and 5.5 million blacks.

ROMAN CATHOLICS

Anglican Monk Becomes an RC

An Anglican monk recognized as a foremost scholar in the area of Eastern Orthodox theology and history has joined the Roman Catholic Church, according to a statement in *The Church Times*, the leading independent paper of the Church of England.

Brother George Every, a lay brother for more than 30 years in the Society of the Sacred Mission (SSM) at Kelham, in Nottinghamshire County, England, has taught at the society's theological college for the last ten years.

It is known, according to *The Times*, that Bro. George has been dissatisfied in general with the church reunion movement in England. "His own view," the paper said, "is that, in striving to establish a national church, the Church of England should integrate nonconformists who want organic union with Rome and the Orthodox Church." The paper added that Bro. George "is also said to be critical of Anglican fears concerning the charismatic movement."

The Society of the Sacred Mission, founded in 1892, has branch houses in South Africa, Australia, and Japan. Its internationally known theological college at Kelham has accepted no new students for many months as it plans to continue only until 1975, when the present students will have completed their studies.

HOW THE BIBLE MEANS

By O. C. EDWARDS, JR.

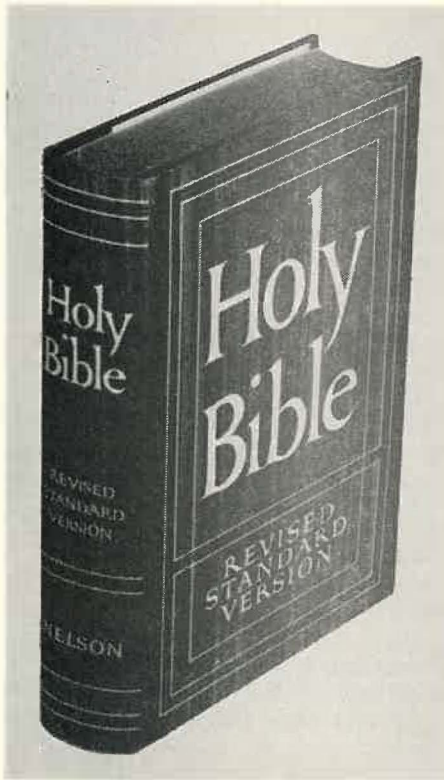
AMONG the many letters that have flowed over the desk of TLC's editor in recent months was one that read in part as follows:

I think TLC could be of service to many of us by dealing with the question: How do we distinguish what is cultural from what is revelation in holy scripture? I think this issue underlies several subjects currently under debate. Marriage canons: were the views of Christ and St. Paul on marriage and family merely cultural expressions, or were they revelation of the God-ordained order for marriage and family? Women priests: were there no such persons in the scripture because of the cultural prohibitions, or because this was the way God ordained things to be? Priorities in the mission of the church: should the proclamation of the Word be primary or was that merely a cultural priority based on the presupposition of a pagan culture which had never heard of this new Christianity? What about the role of ordained leaders in the church—deacons to serve and meet needs of poor and widows while elders give themselves to prayer and teaching: is this merely first century, or is it the plan of God for all times?

Fr. Simcox passed the letter along to me as a professional biblical scholar and a frequent contributor to TLC as well as someone who, as he put it, is "willing to stick his theological neck out for 'hatchetation' by others." The question does intrigue me and it is germane to most of the issues that are confronting the church today—especially the issues that will be coming up at the General Convention in Louisville. Because of the timeliness of the topic these reflections may be of interest to other readers of this magazine as well.

THE main issue here is the content of revelation. What is revealed in revelation? To indicate the variety of possible answers to this question, we can look at two that would be unacceptable to most Anglicans. The first of these is the opinion of many Jews in our Lord's time and for a

The Rev. O. C. Edwards, Jr., Ph.D., associate professor of New Testament at Nashotah House, is also currently serving as the seminary's acting dean.



"How do we distinguish . . .?"

number of centuries afterwards. They thought that what was revealed in the scripture was God's religious regulations. The Old Testament was treated as a legal code that was to be combed in search of all the rules in it. These were extracted and codified first in oral tradition, then in the Mishnah, and later in the Talmud. The content of revelation was legal in their understanding.

Another way of identifying the content of revelation is that of the fundamentalist. His essential attitude toward the Bible has been excellently described by Robert S. Ellwood, Jr.:

Bible time is special; it stands in equal relation to all other points in time. The evangelical is always contemporaneous with it, particularly with the time of Christ. He always wants to collapse into nothing all time between himself and the New Testament. He strives to negate all customs and attitudes which have evolved in the life of the church between then and now. He wants to walk into the time capsule which is the New Testament world, with its miracles, its expectation of an immediate end, and above all the

mighty tangible presence of Jesus Christ. He wants to be the 13th disciple and to write in his life the 29th chapter of the Book of Acts (One Way: The Jesus Movement and Its Meaning, p. 31).

This attitude toward the Bible makes it possible for the fundamentalist to regard the content of revelation to be directions to him for the conduct of his life in each concrete situation in which he finds himself. The biblical words need no interpretation, application, or translation into other categories to be immediately relevant and usable.

These two unacceptable designations of what it is that revelation is supposed to reveal have been offered to show that a number of different opinions on the subject have been held by various people at various times and that, therefore, the content of revelation cannot be understood as something that has always been recognized and agreed upon by everyone. That paves the way for saying that one common designation of the content of revelation misunderstands the nature of the biblical revelation. I refer to the designation of the content of revelation as propositions about God. This is to say that just as the Bible cannot be combed to collect religious laws, so it also cannot be combed to gather all of its theological statements so that they can be organized systematically and set forth as the body of religious truths that the Bible reveals.

One of the reasons that this is so is that discursive reasoning is not as characteristic of the Hebrew mind that lies behind most of the Bible as it is of the Greek mind of the early Church Fathers. The radically important difference between these two approaches is well stated by Richard Norris:

Whereas the Greeks transformed a primitive nature religion into a rational theology of nature, the Hebrews transmuted a similar nature religion into a theology of historical experience. In the tradition which the Christian church inherited from Israel, "God" is not used to denote a kind of thing, but to name that specific will whose purposes were detected in the critical events of Israel's history and world history (God and World in Early Christian Theology, p. 38).

This is to say that in the Bible, revelation is not statements about God so much as it is experiences of God. Israel and the early church came to know what God was

Issues Before General Convention and Biblical Authority

like through events in which they saw his hand at work; for the early church, these events were preeminently those of the life of Jesus. It was assumed, of course, that God was behind everything that happened, but his purposes and also his will for his people were more visible in some events than in others.

To say that God's hand was visible in certain events is not to say that everybody saw it there. God's work in Jesus, for example, was clear to those who accepted Jesus as God's Messiah, but not to those who crucified him. This means that the revelation was not in the event by itself, but in the understanding that the people came to have of the event. It was after Jacob dreamed of the golden ladder that he said, "Surely the Lord is in this place; and I did not know it" (Gen. 28:16).

REVELATION, though, is not just about what God did in the past; God reveals to us the meaning of the events of our own lives and one of the ways that he does so is through the Bible. This is to say that revelation is not exclusively in the events of the past and the interpretation of them that came to their human participants; revelation also includes the record of those events. Through the Bible the past revelation is made contemporary and is applied to our lives. The word about God and Israel becomes also a word about us.

Since the past revelation was not a propositional statement about God but was an historical experience of him, so also the contemporary revelation is not in the form of a theological or philosophical axiom, but is an insight into an event. It is here that we get to the principle for distinguishing between the eternal revelation of the Bible and the historical conditioning of its statement. It is also here that we get into the truths that are most difficult to express and the only way I know to say what I want to try to say is to resort to an analogy.

When I was a boy my friends and I spent all of our available time in constructing model airplanes. We not only made flying models that were constructed much like real aircraft, but we also made solid models out of blocks of balsa wood. These blocks had to be carved and sanded until they were the shape of the outline on the plan. Since the models were three-dimensional, the shaping had to be cor-

rect for the end as well as the side view. In fact, it had to be right for every cross-section along the length of the fuselage. To make it possible for us to measure these cross-sections and make sure they were the correct size, the plans always included some templates. These were usually printed rectangles on the plans from which the correct shape of the particular cross-section was deleted. These templates could be cut out (I don't recall that I ever did, though) and held against the model to see if the shaping was right at that particular spot.

After growing up I learned that there are templates for all kinds of things and it seems to me that templates offer one of the best analogies I have heard of to the way that the Bible reveals to us the meaning of our existence and experience. The situations that arise in the biblical narratives or that are commented on by the prophets, apostles, and our Lord can function as templates for us. By holding the various ones up to our situation, we find the one that matches and we apply to it the understanding given to the corresponding situation in the Bible.

The analogy of the template has the disadvantage that it is a static image for a dynamic relation and thus it appears to take the life out of the reality to which it alludes. Perhaps, though, it is not so inadequate as it first appears. The template provided in my airplane model kit for the cross-section of a wing was just the delineation of a shape on paper, but for the physicist specializing in aerodynamics who designed this airfoil it represented the highly complex balance of mathematical formulae by which the forces of lift and drag could be so related as to permit the plane to fly. In the templates of the biblical revelation, the shape also is the product of a dynamic interplay of forces.

The problem, though, is finding which biblical template describes the shape of our contemporary situation. Modern occidental people do not always understand an ancient oriental book. We cannot simply step from our modern world into the biblical world as Fr. Ellwood said the fundamentalists want to do. A process of translation must occur which is more than from the Greek, Aramaic, and Hebrew of the biblical writers into our English, but is also from their culture into ours. All of that is involved in exegesis, which

has been defined by Willi Marxsen as "the repetition in my language of what an author wanted to say to his readers." This means that the methods of historical-critical biblical interpretation are required for fitting the scriptural templates to our contemporary situations.

A cautionary word needs to be said about that, too, however. When we are using such a material metaphor as that of a template and when we speak of the necessity for using the highly technical methods of contemporary exegesis, it may sound as though we are speaking of an exact science—as though there were an obvious and exact conformation of the template to the shape of modern life and that the correct application of the biblical interpretation to the modern situation requires nothing more than the activity of a sufficiently skilled technician. It would also appear to be implied that all trained interpreters would agree in their interpretation. Such is not at all the case. Part of the reason why it is not is that biblical interpretation is at least as much an art as it is a science, so that in some ways there is no more one single "correct" interpretation of a biblical passage than there is such a correct interpretation of *Hamlet* or a Beethoven symphony. We also must remember that what we are talking about is the way that God continues to use the Bible to reveal himself to his church. What he wishes to say through a particular passage in a given moment will differ from what he wishes to say through that same passage at another time. That is perhaps a partial explanation for widely varying theories through church history about the method of proper biblical interpretation.

WITH this understanding of the way that the Bible *means*, the way that God reveals himself to us through it, we can go back to the original question of how we can separate that which is culturally conditioned from that which is revelation in the Bible. The answer I would give is implied in what has already been said. If on our templates we designated points A, B, C, and D, the relative position of these points would be what we wished to measure, not the character of the points themselves. This relative position, this ratio, this balance of forces is what is revealed. The location of the individual points varies from culture to culture. It



is the shape rather than the spot that is of abiding significance.

But how do we apply this rule in practice? The questions that were asked in the letter can give us an opportunity to illustrate the application of the principle. Reference was made to deacons serving and meeting needs of poor and widows and elders giving themselves to preaching and teaching, and it was asked whether that provision was for the first century alone or for all times. I believe the allusion is

to Acts 6, but if that is correct, three observations have to be made: (1) it was not elders but the Twelve apostles who thought they should preach rather than wait tables, (2) the seven men elected to look after the poor and the widows are nowhere designated as deacons, and (3) the two of the seven about whom we hear again — Stephen and Philip — are seen preaching and teaching rather than supervising the alms of the community. What seems to me to be permanent here is not

so much the designation of certain functions to people with one title and the reservation of other functions to people with different titles, but rather the insistence that the church must always make provision to see that both the needs of the souls and bodies of people are looked after.

This leads to the question our correspondent asked about the priorities of the church and how high proclamation of the Word stands in those priorities. It is impossible to read the New Testament and doubt that the church has a missionary and evangelistic commission from her risen Lord. On the other hand, a social mission of the church is not so obvious because of the expectation of the early church that the second coming of Jesus would occur momentarily. Yet, as we saw above, it was recognized from the beginning that the church had an obligation to care for the physical welfare of men as well. When it was recognized that history was going on for a while, concrete provision had to be made for this work, too. It was probably only in this century that the full impact of Jesus's teaching about the nature of man was finally made on the church's understanding of her social role, but it is obvious that the mission of the church includes both evangelism and corporal works of mercy.

My own feeling is that the New Testament has nothing to tell us one way or the other about the ordination of women (although this point is not enough to decide the question of the legitimacy of women priests). Mark's extension of what Jesus said about men divorcing their wives to women divorcing their husbands, Matthew's introduction of the exception for adultery, and Paul's belief that those divorced by pagans could remarry shows me, at any rate, that the early church thought that Jesus's teaching about marriage was something that it had to apply to its own situation and this scriptural opinion seems to imply that the modern church should do the same.

THESSE are but a few points hastily dealt with, but they do indicate what I believe to be the way to try to separate that which is culturally conditioned in the Bible from that which is abiding revelation in our efforts to draw upon the authority of the Bible in settling the practical problems of the contemporary church.

The Dark Night of the Soul

Narrow, vacant, cold, the ridge we walk
Between wild, thrusting peaks, where one misstep
In his satanic majesty's direction
Meets his favor only. Sparse rewards
He gives for scaling barren mountain walls:

*We are hanged in thin air without rope.
One slip will pitch us down this lethal slope.*

Thin air grows thinner as we still progress.
We gasp and grasp, yet find no firmer hold.
Security avoids us, and our eyes
Reel at the empty impact with sheer space,
Small comfort for ambition so deceived.

*Small comfort for our early hope, small cheer—
"There is no God," we say, "no God—not here."*

We walk a tightrope over gaping canyons.
Faith sures our feet: look neither left nor right.
We tread the seamy arc to rainbow's end.
Fix your eyes on space's firmament!

*The dark path trails the bright path down the west.
We shall not fall with Adam and the rest.
Night shade, night prayers cloud the starry coast.
At dawn I hunger for the Spotless Host.*

George Edward Hoffman

EDITORIALS

Rome and the Rest of Us

WHETHER we wish to admit it publicly or not, what the Roman Catholic Church does eventually influences our Episcopal Church. In the 16th century, the mentality was that of reaction. If Rome did it, then the opposition thought it must be wrong. Today, with the thaw of mutual hostility, there is a feeling among non-Romans, that possibly "they" may have some good ideas worth consideration, if not trial. The influence of the liturgical changes since Vatican II in the Roman Church are boldly reflected in the proposed rites found in the Green Book. What is the Roman Catholic Mass like today? What are the changes, the innovations?

An overall judgment would be that the Roman Church is presently in the throes of a radical rejection of the medieval tradition. Anglicans suffered this convulsion in the 16th and 17th centuries, but thanks to several anchors to the leeward (the Roman Church on the continent, and medieval pageantry in political life, such as the coronation of the king, etc.) the emotion cooled, and in the late 19th century there was even a revival of gothic tradition in the church and public architecture. One popular RC commentary, *How to Prepare Mass*, by Michael Gilligan, states: "Avoid archaic, foreign, and Victorian hymns. Most hymnals, especially those published before 1970, are chock full of this sort of thing. Names need not be mentioned to prove that the bulk of hymns now in use are from another age. Their concerns are other-worldly, bucolic, and romantic."

This modern-day Philistinism is unthinking emotionalism. Things are damned because they are "old, foreign, or Victorian." One is mindful of a tree without roots and trunk. How long can it live without drawing water and nutrients from the soil? This is the same sort of spirit which vandalized the great cathedrals of Britain and Europe. It should be recognized as always dangerous, and sometimes quite destructive.

Ten years ago the boast of the Roman Communion was that its worship was the same in all its churches the world over. Today, it is not simply a matter of the Mass being said in the vernacular, but the new, official rites provide so many options for variety and change that each priest may almost make up his Mass as he chooses. The Eucharist may now begin in at least a dozen different ways. The celebrant is now allowed to comment at any time during the liturgy except during the prayer of consecration. The prayer for the faithful may be improvised by the priest. One ritual manual for the priest states, "At special occasion Masses, you can do anything you want." Not one, not two, but four canons of consecration are provided for the celebrant's selection. Three forms of dismissal are provided, and there are several other options in the rite.

Apart from the official varietal rite, other things have changed or disappeared. Gregorian chant is neglected or unknown. The choir is accused of taking the participation away from the congregation. The organ (even the electronic instrument) is considered old fashioned.

Lo and behold, each priest now has his presidential seat of authority, as in the "Holy See." This ceremonial throne contradicts the spirit of the age which seems contrary to prelacy. Even such a minor matter as the sanctus bell has been completely changed. While bells are not required, *The General Instruction, Second Edition*, provides that they may be used as the priest orders; thus, one may hear sanctus bells at the beginning of the Gospel, before the eucharistic prayer, and after the Great Doxology. Isn't this change-for-change's-sake? If changes would fill a church, the Roman Catholic churches would be overflowing. Alas, they are not. Attendance is down just about everywhere. Worse, it is fashionable now for young people not to attend Sunday Mass.

In summary, the Roman Catholic Church in full reaction to medievalism is suffering all the anxiety and confusion of forging a new pattern. It may not be successful in this effort: we may be actually witnessing the great decline of the papal church. On the other hand, it may be a true renewal, a rebirth of vitality; but the signs are not yet evident.

Anglicans would do well at this time to hold a steady course into the storm at slow speed. Any other course offers the possibility of broaching or pooping (yes, that is the correct word for the disaster which overtakes a ship when it is running with the storm).

JAMES BRICE CLARK

Vocations for Laywomen Even?

WHEREVER you stand on the question of the ordination of women, be you male or female, Greek or Barbarian, if you are a responsible Christian you need to hear what Helen D. Hobbs, of South Bend, Ind., has to say to the Episcopal Church in her article in this issue. About this we will say no more here. Just read it, and reflect.

(The article appears on page 6).

Do We Wanna Bet? No!

A READER sends us a clipping of a news story out of Vatican City which begins: "The Vatican issued a searing attack against the Danish government yesterday for subsidizing a film on the imagined sex life of Jesus Christ."

The film, captioned *The Loves of Jesus Christ*, has reportedly been subsidized in the amount of \$110,000 by the Danish Ministry of Cultural Affairs. It will be directed by Jens Jeorgen Thorsen. Mr. Thorsen has made his artistic and "cultural" intent clear enough: the film will be, he promises, "extremely obscene."

Our reader comments: "If this film were to be shown in the United States you can bet your bottom dollar there would be clergy, and laity too, who would find some 'redeeming merit' in it as well as some 'profound message' to extol. Perhaps they would claim that it made Jesus seem more human."

If the picture gets over here, as it probably will, we won't bet our bottom dollar that it will *not* get such an accolade from liberation-minded churchmen.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

CALIF. POLYTECHNIC STATE UNIVERSITY
ST. STEPHEN'S 1344 Nipomo St., San Luis Obispo
The Rev. Wayne W. Welch

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES'
H. Kilworth Maybury, r
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11; Wed 12 noon; Thurs 6:30, 9:15;
C Fri 5

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 9:30

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Tues 4:30 EP; Thurs 12 noon HC
Brent House, 5540 S. Woodlawn: Sun 5 HC
St. Paul & Redeemer, 50th & Dorchester: Sun 8, 9, 10 HC

UNIVERSITY OF ILLINOIS

EPISCOPAL CHURCH FOUNDATION
1011 S. Wright, Champaign
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
Sun 8, 10, 5 Folk Mass; Daily HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY College & Gilbert Center East
COMMUNITY OF ST. FRANCIS Center East
Clergy: Robert Holzhammer, r; Raymond Blakley, Ph.D., v, St. Francis; Ronald Osborne, Univ. chap.; W. Charles Hawtrey, hosp. chap.; Thomas Hulme; Paul Taylor
Sun 8, 10, 5; Wkdays & HD as anno; Sun 10 Center East

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
The Rev. Wm. D. White, r
Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11

NEW JERSEY

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10, 7; other services as anno

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30. Full-time active program

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

NORTH CAROLINA (Cont'd)

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
The Rev. William J. Hadden Jr., chap.
Wed 5:30 HC, 6 Canterbury meet.

OKLAHOMA

CENTRAL STATE UNIV. Edmond
ST. MARY'S & CANTERBURY HOUSE P.O. Box 304
The Rev. Sudduth R. Cummings, chap.
Sun 8, 10, 6; Wed 7; Thurs 10; Fri 12

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun Eu 10:15, 6:15; Wed Eu 9; HD as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8:30 & 10:30. Canterbury (College Calendar)

YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK
ST. JOHN'S 140 No. Beaver St., York
The Rev. George A. Kemp, r; the Rev. Frederic G. Stevenson, c
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't
Sun 8, 10:30 HC; H Eu daily

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. W. T. Lawson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as anno

The Directory is published in all

January and September issues.

If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

Book Reviews

FOR WANT OF A NAIL . . . If Burgoyne Had Won at Saratoga. By Robert Sobel. Macmillan. Pp. 441. \$12.95.

Prof. Robert Sobel seems to have exhausted his historical imagination on the elaborate fictitious scholarly apparatus of footnotes, bibliography, reference works, etc., which Macmillan felt worth publishing. The "historical" consequences of the big IF are drearily familiar to what happened except that the Bomb was invented by a super conglomerate called Kramer Associates which looks suspiciously like ITT. Don't waste your time and money on *For Want of a Nail*.

(The Rev.) WOOD B. CARPER, D.D.
St. James, Lewisburg, W.Va. (ret.)

WHICH WAY? A Guide for New Christians. By John and Karen Howe. Morehouse-Barlow. Pp. 136. \$2.95 paper.

In the past Morehouse-Barlow has been regarded as a publisher of Anglican books, traditional and orthodox. Its new book, *Which Way?* is not traditional, orthodox Anglican teaching, but thoroughly evangelical Protestantism. This does not mean that it doesn't contain a lot of good, practical advice. The chapter entitled "How Far Should I Go With Sex?" is reasonable, moral counsel, but in this chapter as well as the others, the pious conclusion of scripture quoting does not seem "with it" today. (The sex chapter ends: "He who walks righteously . . . and shuts his eyes

from looking upon evil, he will dwell on the heights.")

To whom should this book be recommended? I would suppose Southern Baptists, followers of Billy Graham, old-fashioned Methodists, Bible fundamentalists, and non-sacramentarians. The book will not appeal to Anglicans of any stripe.

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

Booknotes

By Karl G. Layer

ARE WOMEN HUMAN? By Dorothy L. Sayers. Eerdmans. Pp. 47. \$1.25 paper. Dorothy Sayers did not devote a great deal of her time to talking or writing about, or otherwise explaining and justifying her own personal liberation. But in the two essays which comprise this brief volume she expresses her conviction that both men and women are first of all human beings and must be regarded and treated as essentially much more alike than different. "As human beings, whatever our sex, color, age, background, or abilities, we are equal; relative to the functions we were created to perform, we differ in many respects—just one of which is sexual, and no one of which is a *priori* determinative." She insists that our primary task is to be true, first of all, to our humanity rather than to our sex.

PEOPLE and places

General Convention

The "Gathering Place," to be located in the Executive Inn, Louisville, will feature Odetta Oct. 6 and 7 during General Convention.

Executive Council

The Rev. Jorge J. Rivera, Hispanic officer and executive officer of the National Commission on Hispanic Affairs of the Executive Council since 1971, plans to resign Oct. 15. He is to be program director of the Missionary Diocese of Puerto Rico.

Miss Maria Teresa Cueto, assistant Hispanic officer of the Executive Council, is to be director of the office, effective Oct. 15.

D. Barry Menuet, former assistant director of General Convention Special Program, is lay ministries coordinator on the staff of Executive Council. Lay ministries is one of seven new or greatly revised church programs.

Organizations

Officers of the Union of Black Episcopalians are: president, the Rev. Austin R. Cooper, Cleveland; 1st vice president, the Rev. Arthur Williams, Detroit; 2nd vice president, Mrs. Vivian Flournoy, Inkster, Mich.; secretary, Mrs. Quinland Gordon, Atlanta; corresponding secretary, the Rev. Joseph N. Green, Jr., Norfolk, Va.; and treasurer, the Rev. Harold L. Wright, New York City.

Laitry

C. Leonard McCarragher has retired after more than 25 years as organist and choirmaster of Emmanuel Church, Quakertown, Pa. The parish honored him and his wife, Helen, who had assisted with the church music.

Dioceses

Northwest Texas—Office and episcopal residence were moved from Amarillo to Lubbock. The Rt. Rev. Willis R. Henton, Box 1067, Lubbock (79408); telephone (806) 763-1370.

CLASSIFIED

advertising in *The Living Church* gets results.

FOR SALE

ALL PRESCRIPTIONS \$1.00 plus our cost. Special discount on long term medication. Bob's Discount Drug Sto, 2800 S. 18th Street, Birmingham, Ala. 35209.

"THE HOLY SLICE" by Robert C. Harvey, a brief and hopeful yarn about a diocese in the agony of renewal. At your bookseller or The Canterbury Guild, P. O. Box 85, Northfield, Mass. 01360. \$1.95 postpaid.

IDEAL 5-ACRE RANCH. Lake Conchas, New Mexico. \$4,975. No down. Only \$30 for 165 months plus final payment of \$75. Vacation paradise. Camp-fish-boating. Ranchos, Box 2006GS, Alameda, Calif. 94501.

JOY IN THE LORD by Granville Williams, SSJE. Christian living for committed Christians. \$2.00 at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

INSTRUCTION

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

WANTED: In the Philadelphia area, a priest as associate, married or single. Reply Box J-983.*

WANTED: Priest who is retired or soon will be for small Kansas mission. Excellent opportunity for someone who wants a part-time ministry in a county seat town located in Kansas. Population of about 4,000. Very good surroundings. Our need is great. Write: Wm. K. Ward, Sr., 411 North 15th St., Marysville, Kan. 66508.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, B. Mus. Church Music, Churchman, married, 20 years' experience, seeks full-time position preferably in South. Part-time acceptable if piano, organ students available. Excellent references. Reply Box A-979, or call 615-886-1207.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position in Midwest-Southwest. Reply Box J-986.

PROFESSIONAL WOMAN Church worker experience as parish assistant, including administration, counseling, pastoral visitation, Christian education for all ages, seeks new post with variety of responsibilities. Reply Box R-985.*

YOUNG ORGANIST-CHOIRMASTER, excellent references, seeks position in USA. Prefer pipe organ. Jon Holland, D-7141 Freiberg, Kugelbergstrasse 7, West Germany.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church
to **BUY or SELL**

NOTICE TO SUBSCRIBERS

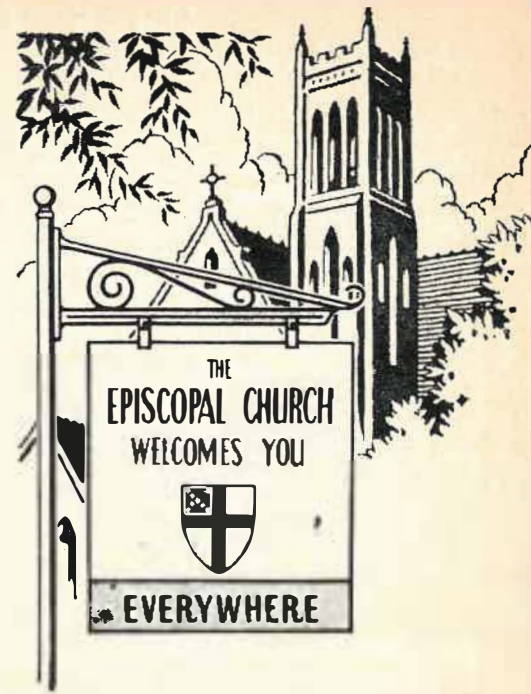
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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 Very 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

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

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. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

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; C Sat 5-6

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 4 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

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

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)

BOULDER CITY, NEV.

ST. CHRISTOPHER'S
The Rev. Clark A. Tea, p-in-c
Mass Sun 9; Daily 6; Sat 10

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

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

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 & 10; Thurs 10

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, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

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

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v

Sun Masses: 8, 9, 10 (Spanish) & 11 (Solemn High). Daily Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed & Fri 12 noon; P by appt. Tel: 283-6200

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, 10, 11 (High), 5; EP & 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

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & by appt

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; 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), 11 HC (1S & 3S) MP (2S & 4S); 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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; 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

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