

# *The Living Church*

**MONK'S DUTY – 1974**

***Edythe Capreol***



**EDITORIALS**

***and Comment***

**PARISH ARCHIVES**

***John M. Kinney***

# The Living Church

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and the views of Episcopalians.

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## DEPARTMENTS

Around and About	2	Conventions	11
Booknotes	23	Editorials	17
Books	19	Letters to the Editor	5
Church Directory	24	News in Brief	9
News of the Church	8		

## FEATURES

A Letter About Music	4
Monk's Duty — 1974	13
Parish Archives	15
Return (verse)	16
Epiphany (verse)	17
The ACC Secretary Reports	18

## THE KALENDAR

January

13. Epiphany I
17. Antony, Abt.
18. The Confession of St. Peter
19. Wulfstan, B.
20. Epiphany II

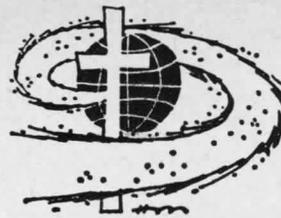
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# Around



# & About

— With the Editor —

MAYBE one of the things that ail the modern church is a kind of namby-pamby nice-nellyism in dealing with nuisances, both personal and impersonal. Maybe we could use another Pope Calixtus, who in 1456 was thoroughly annoyed by a comet which had the bad manners and doubtful morals to appear right after the Turkish conquest of Constantinople, scaring some good Christians out of their wits. The Holy Father excommunicated the comet. All right, blast him for it—he should have taken a more pastoral approach, he should have considered all possible systemic handicaps suffered by the poor comet. But it worked. The damned thing went away.

Yes, modern Christians can be just awfully nice. Item: Four pastors in Nashville have attacked *The Living Bible*, which is thus far the best selling book in the 1970s, for containing what they call "vulgaritys." One of the passages they object to is II Samuel 11:2-5, which *The Living Bible* translates: "One night he (King David) couldn't sleep and went for a stroll on the roof of the palace. As he looked out over the city, he noticed a woman of unusual beauty taking her evening bath. . . . Then David sent for her and when she came he slept with her. (She had just completed the purification rites after menstruation.) Then she returned home. When she found that he had gotten her pregnant she sent a message to inform him." The pastors prefer the King James's "lay with" to "slept with" and "I am with child" to "pregnant." One of them said that children should not be taught such language as here and elsewhere appears in *The Living Bible*.

It's the old, old problem of the euphemism, which a Harvard freshman once splendidly defined thus: "A euphemism is in literature what a fig leaf is in sculpture." The problem with euphemisms is that after you've used one for a while (e.g., "expecting" for "pregnant") the fig-leaf withers and disappears and you have to invent another one: that is, as long as you feel that you must cover the reality with some kind of verbal fig-leaf.

What strange reasoning, this—that Christian children will be somehow better immunized against sin by reading "lay with" rather than "slept with" and "I am with child" rather than "pregnant"!

If the right strategy is to protect the child from any contact with sex and sin he needs to be totally protected from the Bible—in any translation.

To F.L.: There's simply no way of knowing, or finding out, whether Jesus meant that we *ought* not or we *can* not put asunder what God has joined together. That is because we cannot know exactly what he said in his own tongue. Since this is true of all his recorded words I suggest that our best course, our only recourse, is to pray for his Spirit and in that Spirit to consider each Dominical word in the context of the whole Christ as we know him. Ponder also what Shaw has one of his characters say in *Getting Married*: "What God hath joined together no man shall ever put asunder: God will take care of that."

Something that Theodor Haecker said about "Lead us not into temptation" seems worth recalling now, when so many of us have been challenged to say what we mean when we use this traditional wording of the petition in preference to the proposed reading "Bring us not to the test." Haecker was a German, a Roman Catholic layman, who kept a spiritual and intellectual diary during the days of Hitlerism. It is a wonderful testament of Christian faith and wisdom. Writing in April 1940 he said:

"Lead us not into temptation! What can this prayer mean, since God certainly cannot tempt any creature to evil? And yet a request simply cannot be so utterly unintelligible to us as to have virtually no meaning at all. We may and must try to give it some meaning. Personally, I interpret it in the following sense: that God should not conceal himself entirely, or for too long, in the ordering of things public and private, in order that the be-

## Correction

Due to a printer's error a horrible boo-boo appeared on this page in the issue of Dec. 30. It was in a quotation from Thoreau in which he said of John Brown: "Ethan Allen and Stark . . . were rangers in a lower and less important field. They could bravely face their country's foes, but he had the courage to face his country herself when she was in the wrong." The gremlin got to the word "foes" and changed it to "woes," thus inflicting upon you a sentence of utter nonsense for which we apologize. Repeat correction: "foes," not "woes."

liever may perceive the outward covering of the thread that is hidden to the 'world.' If God were to withdraw himself entirely, who could keep the faith? According to his promise, he will not do so; but in order to avert this temptation, into which, unlike all others, God himself can lead us, it is taken up into the great world of prayer: 'Lead us not into temptation!' Show thyself! That thy mills do *not* grind too slowly! Show us thy love and thy justice. Let no one doubt that thou art the Lord, let no one despair! Psalm 42."

Haecker was thinking and praying as a German Christian who loathed what his country had become and was doing under Hitler. Throughout his diary, aptly entitled *Journal in the Night*, throbs prayer and longing for God's intervention in the affairs of men. But all prayer is from man in his precarious situation to God, imploring God to absent himself no longer but to come, to act. So Haecker's existential situation differed from ours, at any time or place, only in details.

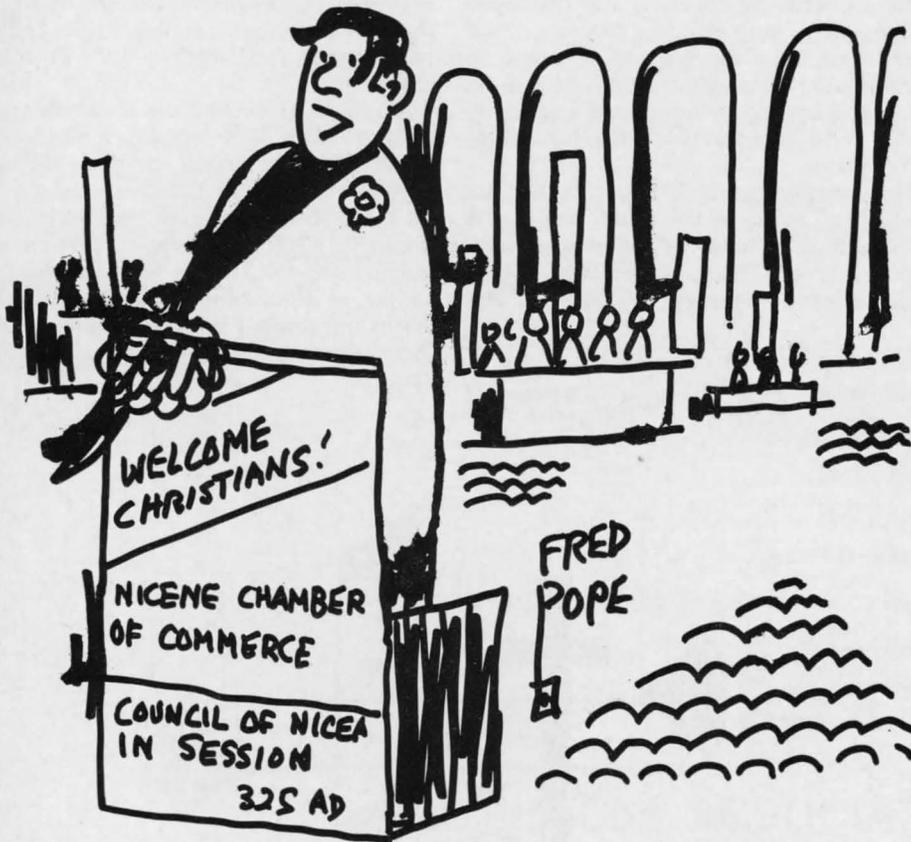
All that he claims for his interpretation is that it is his own, it makes sense to him, and it's what he means when he prays "Lead us not into temptation." It refers to only one side of the rather complex problem of understanding our Lord's words as they have been transmitted to us through several translations (Aramaic to Greek to English) in the prayer he taught

us to pray. But the more I think about it the more I realize that when I have offered this petition consciously thinking about what I was saying to God (which hasn't been always) it has really been my supplication that God would intervene, openly and decisively, in the present or impending trial. I was saying to him "Don't leave me to try to handle it alone, because I can't!" Thus understood, "Lead us not into temptation" means, among other things, "Leave us not alone with our Adversary and with the particular adversities of this moment, but come thou in thy great might to help and deliver us."

To recognize this implication of the petition is not to settle, once for all, the question of whether "temptation" or "test" is the better word; but for me, at least, "temptation" seems better because it suggests more depth and intensity of the anguish of our need.

Also from Haecker's journal this very useful precept on how to prevent a year or a day or a moment from being a crashing bore: "Indiscriminate work is a very uncertain remedy against *ennui*. The one sure means of dealing with it is to care for someone else, to do something kind and good."

May 1974 be for you and for me and for us all anything but a bore.



Since our convention in the fair city of Nicea has spent four days debating about whether we need a new creed or not, I therefore make the motion that we table it until the 328 AD convention in Philippi.

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Dennis Lane

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**D**EAR PAT: This is to follow up our brief conversation of last Sunday regarding the music for your ordination. You have decided to have the "barnyard" variety of music, complete with guitars, etc. So be it. The doors of our parish have been opened in this matter so that anyone who wishes can come in and "do his thing."

Now there is a rationale for the use of music in church and it is not based only on feelings, sentiments, and nostalgia. Nor has it anything to do with what instruments are used. There is much fine music for guitars and other instruments which is available and has often been associated with the Mass. We have had quite a variety of this here at St. Paul's. Nor does it have anything to do with slow or fast, or loud or soft music. It has to do primarily with the *content* of the music.

The musical content of "Tea for Two" cannot be changed by substituting the Lord's Prayer, or the Twenty-third Psalm for the original text. It is still entertainment music and as such has no other function than to be pleasantly titillating. As a professional musician I play much of this music with pleasure. When I do I know what my function is. I also know that when I stop being entertaining I will get fired. It is the purpose of music in church to represent the great truths of the Gospel, not the trivia of little sentiments that were heard at Joe's bar last Saturday night.

It is often asserted, to justify the use of "pop" music in the Mass, that this is the music of today. This music is supposed to be "relevant" because it uses the musical language of today(?). But

this is a phoney procedure because it does not apply to the other items of the Mass. Why pick on music? If I were to ask Fr. Taylor, next Sunday, to substitute a poem by Dylan Thomas for the Old Testament lesson, an article on the different forms of sexual perversion from *Playboy* magazine for the Gospel lesson, a dialogue from "Who's Afraid of Virginia Woolf" for the Creed, and to sprinkle his sermon liberally with four-letter words—this is the language of today (you can hear it constantly on radio, television and at the cinema)—I am sure he would refuse because, although they may be worthwhile readings in other settings, they are completely irrelevant at a Mass. "Puff the Magic Dragon" is a song about the benefits(?) of drugs, often heard at some of our "contemporary" Masses. Please tell me what possible connection this has with the Gospel.

I believe that it is a part of my job as organist-choirmaster to examine the music for liturgical use and to make some judgment as to its value and authenticity, which I am trained to do, just as it will be your job in the future to ride herd on the theology spoken from the pulpit and expressed in the liturgy, which, if left up to the feelings and sentimentalisms of the congregation at large, would generate chaos.

To those of us who are trying desperately to keep alive some semblance of authentic ecclesiastical music, whether written yesterday or 200 years ago, it is all too evident that music in church has become a small part of the department of public relations and its only function is to act as a come-on, like the Muzak, sprinkling down from the ceiling in the department stores. This is musical prostitution.

*Mr. Dennis Lane is organist-choirmaster at St. Paul's Church on the Hill, Saint Paul, Minn.*

*Very sincerely,  
Dennis Lane*



# Letters to the Editor

## Our National Dilemma

I wish to commend TLC for your editorial stance in *re* the tragic situation we now have in our nation's leadership. The editorials of Nov. 11 and Dec. 9 are both responsible and courageous. Evidently they were unpopular with some of your readers and that is understandable inasmuch as we simply do not wish to believe the truth with which we are confronted. The President's dilemma is ours as well and no amount of scapegoating the news media or other wishing will make it go away.

The one thing I would add to your editorials is the opinion that we not only will survive resignation or impeachment (should either occur) but also we will grow from this and the body politic will be the healthier for it. There are, after all, theological parallels to this: We used to think in terms of confession, absolution, and penance. Perhaps this could apply to the White House . . . and to the rest of us as well!

(The Rev.) HARLAND B. BIRDWELL  
Rector of St. Mary's Church

Big Spring, Texas

## Standard for Trial Services

The editorial "Can Bishops Banish the BCP?" [TLC, Dec. 2] was most timely. The same day I received a letter from a brother priest stating: ". . . the decision to continue

the Prayer Book revision was the most unanimous of all votes. Therefore, it seems to me that whether we like it or not, the church intends to proceed with the revision of the Prayer Book, and it would be wise to prepare our people for it."

In this priest's parish, he uses the trial liturgy every Sunday at his 10 a.m. service despite the fact that the preface to the *Services for Trial Use* clearly states: "They (trial forms of worship) are not, at this time, proposed as amendments to, or as substitutes for the services in the Prayer Book." When the trial liturgy is used every Sunday at the same service, is this not a substitution for the Prayer Book?

As far as I can determine, one of two things is happening in our church in regard to the trial services. Some parishes are using the trial services as a substitute for the Prayer Book with little or no study going on. I think this is contrary to the directive established by the Standing Liturgical Commission and is, as you stated in the editorial, "morally wrong." Other parishes are, for the most part, ignoring the trial services. This, too, is contrary to the directive of the Standing Liturgical Commission, and, as I am sure you would agree, is also "morally wrong."

I suggest that the Preface to *Services for Trial Use*, and especially paragraph two on page five, be "read, marked, learned, and

inwardly digested" by all bishops and other clergy and that they act accordingly. Knowing that there will be a variety of interpretations, I suggest further that the Standing Liturgical Commission provide a standard for use of the trial services with the hope that extremes in the use or lack of use of these services will be avoided.

(The Rev.) CLARENCE W. SICKLES  
Executive Director of

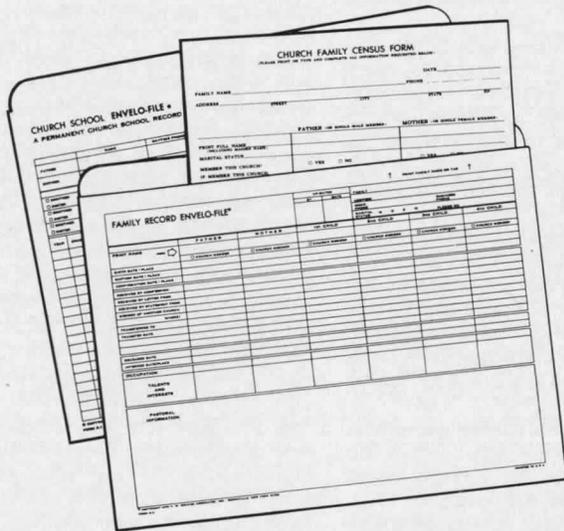
Heath Village Retirement Community  
Hackettstown, N.J.

## To SLC: Equal Time, Please!

As an evangelical churchman I would express very mild satisfaction that the Liturgical Commission has seen fit to restore quite a bit of Prayer Book language (and, more important, theology) in its new 10-page release of changes. One can be especially glad that the phrase "Christ gives himself for you" has been changed to the past tense; how "gives" ever crept in I can't imagine.

It is unfortunate that the work on three very weak sections of the Green Book has been almost entirely cosmetic. I refer (1) to the collects, where only a few words have been changed, and we are still often stuck with near-Pelagian thought, and that drearily repetitive ending every week; (2) to the lectionary, where the OT passages are somewhat less choppy, perhaps, but still reflect an almost Marcionite fixation upon the gospels; and (3) the—well, I don't know what to call it—perhaps "enrichment," in the Proper section: all that endless stuff for Ash Wednesday, Palm Sunday, Good Friday, and Easter, with some being for the "principal" service and some not. (Who, may I

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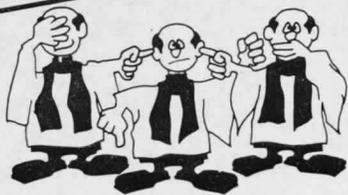
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ask, is to tell which service of worship is "principal?") I suggest the SLC have at least the modesty to find another place for all this material, so alien to our traditions. The Penitential Office for Ash Wednesday was not jammed in among the collects in the 1928 book. Has any other branch of Anglicanism been so afflicted?

Finally, couldn't we please get rid of that phrase: "The Holy Eucharist is the principal (see above) act of Christian Worship on the Lord's Day"? What is that sentence? Not a "direction," of which we have a plethora, and not a rubric (ditto). It is a polemical statement, reflecting — apparently — the majority opinion of this one section of the Liturgical Commission. It is gratuitously insulting to many Christian bodies, in which a firm Reformation tradition prohibits a weekly celebration. As a matter of fact, it is insulting to me, and to all who have been fed and nurtured on thrice-monthly Morning Prayer and Sermon. (Who is to say that the Word of God, just restored in the trial ordination services as "containing all things necessary for salvation," is a mere preliminary to the Eucharist, or insufficient in itself in any particular situation or time?) At the very least those who work on the Morning Prayer service should put at the beginning of it: "Morning Prayer and Sermon is the present service most like the one our Lord himself knew when he was growing up, containing as it does the reading of one of the psalms, a full Old Testament as well as a New Testament lesson, prayers, and sermon. It is also similar to the service used by most Christians of the reformed tradition." Equal time, I call it.

(The Rev.) TIMOTHY PICKERING

Rector of the Church of the Redeemer  
Bryn Mawr, Pa.

#### Episcopalians and the Bible

I have debated with myself whether or not I should write this letter. I am prone to having my say, whether it is right or wrong, so I have decided to cast my thoughts out for your perusal.

I am new in the Episcopal faith, just short of 18 months now, and the reason I joined was because the people I met seemed so bent on searching the scriptures for the right way to live, and to me it seems as though many have found a beauty in life that would suggest that they are in God's divine hand.

However, upon reading the letters to the editor in the Dec. 2 issue, I became very apprehensive about certain elements in the church. I entreat the response of all readers who differ with my belief, but I happen to believe that the Bible is divinely inspired and that every word is God's, no matter whose hand wrote it down.

The writers of the Bible can be questioned and debated until Judgment, but no man can question the authorship. We have a Book, which we profess to be the Word of God. If we say that this verse or that is a forgery and a fake, cannot someone else say that any other verse is the same, up to and including the verses concerning the Resurrection, upon which we rest all our hope?

There are verses that I wish were not in the Bible. I would love to think that I did not have to forgive my enemies, that I did not have to pay my bills or respect my government, but the word is clear. I have to live up to these things not as acts, but as a

Christian I should want to do these things. I cannot go through the Book picking and choosing the verses I like and saying that these are good, and the verses I don't agree with are forgeries and as such I don't have to follow them.

Am I right? Is this a divine Book? Is it to be read, or edited, by men? I would sincerely like to know, because I can hardly wait to get back at those people who have done me wrong, and I can't wait to throw rocks at the White House.

J. GREGORY SHARP

Dallas, Texas

Mr. Sharp raises a good question and we hope somebody will undertake an answer. But I remember some rock-throwing in the Bible (I Sam. 17:49) which is there reported with obvious approval. Nowhere do the scriptures enjoin non-violence à la Gandhi.  
Ed.

#### Anglicanism Elsewhere

Thank you for publishing your news item from the Church of England headed *No to Church Remarriage of the Divorced* [TLC, Dec. 2]. It bears out something else I have read in the *USPG Press Service* which came in the same mail: "We are uncomplacently grateful to the Bahamian Bishop Drexel Gomez of Barbados for saying in his letter to his Diocese of his visit to Britain: 'It has become very fashionable in some quarters to make fun of the empty churches in England without reference to the fact that the average level of commitment on the part of those who do go to church is very high indeed. In fact we, without relatively well-filled churches, still have a lot to learn from our English brothers and sisters.'"

I have during the past year subscribed to a number of diocesan papers in England, the West Indies, Sri Lanka (Ceylon) and Africa. It is my feeling that we in the Episcopal Church need to keep abreast of what is going on in those churches. After all, we are of one family! Yet very little is published in our papers about their struggles and their tremendous faith and courage, particularly in the multitude of newly formed dioceses. Nor do we read much, if anything, about the work of the Anglican Consultative Council or of what is printed in the wonderfully informative and inspiring things that are published in the monthly papers of the Church Missionary Society and the United Society for the Propagation of the Faith.

(The Rev.) RALPH T. MILLIGAN  
Essex County Hospital Center

Cedar Grove, N.J.

#### Whose Sin?

It is a pity that the season of Advent is not more widely observed in the United States today. At this time in our history when there is an intense preoccupation with wrongdoing, Advent compels the ordinary person to ask the question, "What is the state of my righteousness?"

This is in marked contrast to the present public mood. Contemporary Americans are concerned about sin. All too often, however, it is about the sin of other people. Reporting of sin, editorials on sin, congressional enquiries into the political aspects of sin, prosecution, indictment, trials and punishment of sin are the order of the day. All this is not

to be scorned. It represents a deep longing for salvation. There appears to be a frantic search for some place—or even some person—where guilt can be laid so that peace of heart can be found.

As Christmas approaches the place where guilt must be laid and redeemed is made clear. Even in the cradle there exists that same conflict and contradiction that G. K. Chesterton saw in the heart of the cross. "O Holy Child of Bethlehem! / Descend to us we pray; / Cast out *our* sin and enter in, / Be born in us today."

The voice of the Baptist which sounded in the wilderness was heard in the time of Tiberius, Herod, Philip, Lysanias, Annas and Caiaphas. The gospel narrative, however, says nothing about their sin even though, humanly speaking, the range of their influence was the most capable of ensuring that "all mankind should see the salvation of God."

It was upon the ordinary man that the light of John's preaching shone with embarrassing clarity. It was he who sought the baptism of repentance. His only alternative was to live with the knowledge that he was, indeed, one of a brood of vipers.

Let Advent and Christmas teach us what they may. They prescribe a peace which is good for us.

(The Rev.) R. N. USHER-WILSON  
Bronxville, N.Y.

This letter arrived in Advent but too late to be published in Advent. However, what its writer has to say is a truth for all seasons. Ed.

### Is Orthodoxy the Answer?

The article *Orthodoxy, Anglicanism, and the Faith* [TLC, Dec. 2] was of considerable interest to me, as I am sure it was to a goodly number. As the Episcopal Church gets more and more into liturgical change, or revision as some euphemistically term it, and as bishops and clergy so often seem undecided as to just what the church is supposed to be and do, one can hardly be condemned for casting an occasional yearning or speculative glance at a church which still seems to have foundation and established purpose. I have the very human failing of inconsistency to the extent that while I want the right to be beset by doubts and questions myself, I want to feel that those in positions of leadership suffer no such lack of conviction.

The question keeps arising in my mind: Is there now any absolute in the Episcopal Church? Certainly an examination of the proposed liturgical changes can lead only to the conclusion that, if it is not already the case, in a very short time church membership will involve absolutely nothing except a decision to affiliate with a particular organized group in some personal option way. Right now I am sure there are ever so many still on parish lists who have not attended a service, made a pledge, or communicated, in years. Of course, even when confirmation was required, one could always make a personal interpretation, or maintain the crossed finger technique on most of the "I believes," but at least one had to go through the motions connected with confirmation, thereby having to acquire a smattering of knowledge of faith and the church.

A few years ago, seated next to a seminarian at a church dinner, I asked him why he had decided to go into the ministry. His

answer: "Oh, I thought maybe I could help people!" Is that it? Is that a sufficient qualification for priesthood? If we are just becoming another do-good organization, then perhaps it is.

Orthodoxy? Perhaps it is the answer for some.

DORIS STIVERSON  
Hyattsville, Md.

### Response to 59 Bishops

This letter is in response to the original statement of the 59 bishops [TLC, Oct. 28].

How can a sound discussion of women in the priesthood take place in a passage such as this, in which Christ and the sacraments are not even mentioned? As for the church as a human society, that, unfortunately, in this technological age, is turning out to be true, after the "human like me, Jesus" bit. Human, yes, but like *me* . . . ?

Unless I have read my theology wrong, I am under the impression that priesthood has something to do with sacraments and something to say about an authority that is more human than we are. In the vision that the 59 bishops present, their silence on the authority matter leaves me no other conclusion than that, in their vision, *they* are the ultimate authority.

We all need to be nourished somehow, but the bishops seem to make no room in their statement for the grace and nourishment of the body and blood of Christ. What is the alternative—alphabet soup politics with home brewed Christologies as a chaser? If such are the priorities of the highest order of our church, it is no wonder that PECUSA has been looking a little sick lately. If my theology has erred, please set me straight. I was originally headed for holy orders, not to become a post-Bastille revolutionary monarch.

ELIZABETH SHACKELFORD  
New York City

### Information About Damaraland

I noted with pleasure the inclusion in TLC [Dec. 2] of a news item about the Diocese of Damaraland, South West Africa. Obviously, the news reported—public flogging—was cause for concern. Those of us who heard the news in October when it happened were horrified.

Both Bp. Winter, exiled from the diocese and working from a London office, and Bp. Wood, suffragan who is still in Windhoek, are engaged in a struggle to preserve the dignity of Africans. For some reason the horrors going on daily in Namibia (South West Africa) do not capture attention despite the bishops' efforts to make known the events; it is every bit as shocking as an earthquake or a huge fire. Actually, more so because the conditions are maintained under South African law.

If any of your readers wish more information—and it is hard to keep up to date since no news is allowed out through normal channels—or wish to show their concern for fellow beings by supporting the church's work in the Diocese of Damaraland, would they please write to me.

ANN S. LOWELL  
USA Secretary to  
The Bishop of Damaraland-in-Exile  
120 Charles St. #9  
Boston, Mass. 02114

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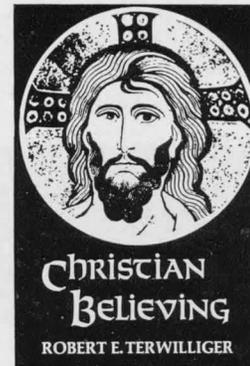


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# The Living Church

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## NEW YORK

### Bishop Refuses to Ordain Female Deacons to the Priesthood

The Rt. Rev. Paul Moore, Jr., Bishop of New York, refused to ordain five women deacons to the priesthood. The women were presented to him at the Cathedral of St. John the Divine during the ordination of five men to the priesthood. He permitted the women to go through the service except for the laying on of hands.

The bishop, who supports the ordination of women, said he could not perform the rite until the Episcopal Church changes its stand.

Each of the five women was accompanied by clerical and lay presenters.

The president of Union Seminary and retired Bishop of Delaware, the Rt. Rev. J. Brooke Mosley, and Mrs. Mosley were sponsors for the Rev. Carter Heyward who spoke for the women. Ms. Heyward studied at Union.

After each of the men was ordained, the women knelt as a group before the bishop. He blessed them but would not speak the words of ordination.

The women and a large group of supporters then left the cathedral, refusing to share in the passing of the peace or to receive during the Eucharist.

Since Bp. Moore is an advocate for women priests and has supported civil disobedience in civil rights matters, some had hoped that he would carry out "irregular ordination" for the women.

Earlier, he had made it clear in a meeting with the women that he would not do so. He had ordered these same five to the diaconate, two of them last June along with the five men scheduled for ordination last month.

The women took the oath of conformity. Following the presentation of the men, the women were presented.

Bp. Moore said: "If any of you know any impediment of crime because of which we should not proceed, let him come forward and make it known."

"If the service proceeds without us," said Ms. Heyward, "the sacrament of ordination will be used to perpetuate injustice." She also declared that exclusion of women from ordination is the same as closing the sacrament to blacks. And she asked if "peace in the House of Bishops" is more important than "justice."

Ms. Heyward said the women realized

they were causing discomfort to their brother Paul, but they could not spare him that discomfort.

Bp. Moore responded that he realized the "sin" of the institutional church but would continue with the service as planned.

After the women received the bishop's blessing, Ms. Heyward said, "We now consider ourselves to be priests."

The bishop refused to discuss with reporters what might happen if any of the five women decided to act as priests, including administering the sacraments. There were unconfirmed reports that at least one of the women has a job in a non-church-related unit serving the public in which her employer is willing for her to assume full priestly responsibilities.

Other reports suggested that "irregular ordinations" will be performed in the Episcopal Church prior to reconsideration of the ordination question at the next General Convention.

In addition to Ms. Heyward, the others in the group were the Rev. Mss. Barbara Schlachter, Emily Hewitt, Carol Anderson, and Julia Sibley.

## ABORTION

### Corporation Asked to Reconsider Hospital Policy

Because of the large and growing number of abortions, 786 in 1972, at St. Luke's Hospital, San Francisco—an institution of the Diocese of California—the organization, Episcopalians United for Life, through its officers, has offered several policy suggestions for consideration by the institution's corporation members. The hospital ranked fifth in the number of abortions performed in San Francisco hospitals in 1972.

Among the suggestions are the following:

(✓) Emphasize and expand the present existing program of aiding young women bringing their babies to term;

(✓) Refer abortions to the ample number of secular hospitals (15 at the present time) for whom termination of pregnancy presents no moral or ethical problem;

(✓) Limit abortions at St. Luke's to emergency situations in defense of the life of the mother;

(✓) Set a policy that oxygen and all subsistive care be given to newborn infants if hysterotomy (Caesarian Section) abortion or saline (salt poisoning) abortion procedure is used;



AT THE CATHEDRAL OF ST. JOHN THE DIVINE

The five female deacons kneel before Bp. Moore, hoping to be ordained priests.

(✓) Permit and/or provide for emergency baptism when death is likely as under the above suggestion;

(✓) Provide for Christian committal and burial of the remains of aborted children separate and apart from other tissue.

The organization's officers hope that these ideas will prove "useful in dealing with this emotionally charged question and will assist in removing the church from the position of itself being an abortionist," they wrote.

Signing the letter were Rose Evans, president of Episcopalians United for Life; the Rev. Edwin Walker IV, vice president; William M. Moffat, secretary; and Sandra Mack, treasurer.

## CHURCH AND THEATER

### 200 Seek to Save Church

Two hundred theatrical people joined forces with the staff of St. Clement's Church, New York City, in staging a happening to raise money to prevent the closing of the church.

St. Clement's, located in Hell's Kitchen near the Manhattan theatrical district, is one of the city's oldest avant-garde parishes. It conducts a "ministry to the theater."

It is also \$20,000 in debt and may be closed by the Diocese of New York if it is unable to meet its debts.

Some 500 people paid \$5 each for the benefit which included a walk across a "watergate."

The Rev. Eugene Monick said about \$1,000 was raised bringing to \$10,000 the amount St. Clement's has towards its debts.

In addition to its specialized ministry to theater people, the parish is the base for an off-Broadway theatrical group. It once was home to the now independent American Place Theatre.

With a congregation of about 250, St. Clement's has a difficult time maintaining its three-story building and conducting a program. Some feel its problems stem from having alienated neighborhood residents by restricting its outreach to theatrical people.

## ALCOHOL AND DRUGS

### Is There a Difference in Sellers?

Is there a glaring inconsistency in society's approach to the selling of drugs to addicts and the selling of alcohol to alcoholics? The Bishop of Wakefield (England) thinks so.

In a recent issue of his *Diocesan News*, the Rt. Rev. Eric Treacy declared that "one of the most extraordinary and inconsistent features of modern life is the difference in the community's attitude to, and treatment of, those who provide and

# NEWS in BRIEF

■ The Diocese of Kyoto in the Nippon Seikokai (Holy Catholic Church in Japan) voted to ask its 1974 triennial to give women evangelists the right to vote in diocesan conventions. The diocese also said that these women should be ex-officio members of parish vestries. The resolution added that canons should be revised to reduce other forms of discrimination against women.

■ The Church of the Good Shepherd, Hartford, Conn., built in 1869 with a bequest from Mrs. Samuel Colt, widow of the munitions manufacturer, has been closed for six months for assessment of the structural damage to its foundation. The church was built on wooden piles which have become rotten and its foundation, sinking into the spongy subsoil, has been cracked. Estimates for repair run as high as \$1 million, money the church does not have. The building has never been officially declared a landmark, though it has been considered a Hartford landmark for years.

■ The Parish of the Air of the Episcopal Radio-TV Foundation is sponsoring 15 radio programs that began Jan. 6 and will run through Easter Day, featuring the Rev. Michael Marshall, vicar of All Saints, London. Music for the series is by Trinity Church choir, Princeton, N.J., James Litton, organist and choirmaster. Dr. Lee Bristol, Jr., also of Princeton, plays the organ and conducts some special instrumental sections. As in previous years the sermons will be published in *The Good News*. This annual program is the church's offering to the nation and the world—a gift "with no strings attached from those who support it to those who receive it."

■ Erle Justice, 50, a former Anglican priest in the Diocese of Calgary, is studying for the Roman Catholic priesthood and hopes to be ordained next year. His decision was not a sudden one, he said. It started in 1966, when Vatican II, with its new liturgy, exciting texts, and new music, "started me thinking," he said.

sell such drugs as heroin and marijuana to addicts—and those who provide and sell alcohol (also a drug) to its addicts."

"The drug pusher," he noted, "is treated (and rightly so) as a criminal: the brewer and the distiller, on the other hand, are respectable and often honored members of society, receiving recognitions for their philanthropic services to the community."

Bp. Treacy confessed he cannot see the point or the justice in the variance of approach and attitude. "Is there any greater misery and suffering than that of the alcoholic?" he asked. "Who can measure the misery caused by drunkenness? To what extent does it differ from the results of (other) drug addiction?"

The bishop's remarks were occasioned by a local alcohol-related incident. Two men climbed the scaffolding of the cathedral tower in Wakefield. One fell and was injured; the other had to be rescued by police. The men explained that they had been drinking.

Alluding to the incident, and in general to incidents of violence triggered by alcohol, the bishop said, "Again and again, after some outbreak of violence resulting in physical injury—sometimes to innocent third parties—the same excuse is made.

"Cars are stolen and driven at considerable risk to other road users. The culprits plead that they have been drinking. Children are grievously injured by drunk parents; and a great deal of vandalism can be put down to drunkenness."

In the light of evidence adduced, Bp. Treacy said he believes committed Chris-

tians have to face two choices: total abstinence or moderation. "The Christian has to ask himself what his attitude should be," he said. "What sort of example should he be giving to young people?"

He added that adult Christians have a "serious responsibility" to set an example: "We have always to be careful lest we do anything that might cause our weaker brother to stumble."

## MASSACHUSETTS

### Report on Boston Churches Criticized

A report which claims that Boston's urban churches face "disaster" unless they find alternative uses for their properties was strongly criticized at a meeting of the Back Bay Ministers Association.

The document which is a survey of numerous churches in Back Bay, was described as "superficial" by the Rt. Rev. John M. Burgess, Bishop of Massachusetts.

The study was financed by the Permanent Charity Fund, Massachusetts's largest private foundation. Research was carried out by the Boston-based Cheswick Foundation and the Boston Municipal Research Bureau.

"The institutional church, regardless of denomination, faces a situation in the urban community that can be described only as disastrous," said the study headed by the Rev. Seavy Joyce, former president of Boston College.

It said the future for churches in Roxbury, Jamaica Plain, and Dorchester,

which have moved from white to non-white in recent years, is "even worse" than in Back Bay and the North End.

Several clergymen felt the report had not gone far enough in presenting a true picture of the situation. "The church is alive and well," was one comment.

In a letter to *The Sunday Herald Advertiser*, Bp. Burgess said that Fr. Joyce as spokesman for the report, "has very apparently come to some broad conclusions after a most superficial investigation, and as a matter of fact, seems to have concluded most of his study before he started."

The Bishop also said the Cheswick Center, directed by the Rev. Henry W. Sherrill, former executive officer of the Diocese of Ohio, spent no time "cooperating with church officials in gathering its data or arriving at conclusions."

Bp. Burgess also criticized the study for suggesting that churches in Roxbury, Jamaica Plain, and Dorchester face "disaster" because racial compositons of the areas are changing. Churches in Roxbury, he said, may have "changed ownership and their congregations may have changed color but they are probably more vigorous than they have been in years."

#### THE PRESIDING BISHOP

### **His Papers: What Value Taxwise?**

In a light moment, the Presiding Bishop wondered how much the papers of a Presiding Bishop really are worth if the documents of a U.S. Vice President constitute a \$567,000 income-tax deduction.

Presiding Bishops are "rarer," claims the Rt. Rev. John E. Hines, who plans to retire this year after nine years in office.

Bp. Hines noted the income tax deduction President Nixon claimed in donating his vice presidential papers to the nation and also that Gov. George Wallace has valued his papers at ten cents a page.

"Governors are a dime a dozen," the P.B. said. "Of Presidents—since 1789—this country has had 40. But of Presiding Bishops of the Episcopal Church—in the same period—this country has had a bare 21. . . ."

Continuing, Bp. Hines said, "If vice presidential papers of relatively numerous Vice Presidents are worth a half-million, what of the papers of much rarer Presiding Bishops?"

#### TOP NEWS STORIES

### **Watergate Heads the List**

Concern over American morality in the wake of the Watergate scandals was the top 1973 news development in religion. The top ten stories for the past year chosen by the news and photo staffs of Religious News Service were:

1. Religious evaluations of Watergate

and determination to shore up national morality in the future.

2. War between Israel and Egypt and Syria and the impact of the conflict on interreligious relations in the Middle East and the West.

3. U.S. Supreme Court decisions permitting abortions, banning aid to parochial education, and tightening pornography standards.

4. Evangelistic campaigns—Key 73, charismatic movement, Billy Graham's South Korea crusade attracting the largest crowd ever to hear a sermon.

5. Advancement of women in the church—Women fight for ordination in the Episcopal Church but lose; Pope Paul establishes commission on women; NCC elects woman as general secretary.

6. Conservative-modernist conflicts in U.S. Protestantism.

7. Anglican-Roman Catholic theological consensus on the nature and meaning of the ministry.

8. Church support for minority groups, especially for Indians at Wounded Knee, Hispanic farm workers in California, and strikers at Farah plant in Texas.

9. Religious opposition to governments in Brazil, Chile (after Allende overthrow), South Africa, Rhodesia, South Korea, the Philippines, and Soviet restrictions on Jewish emigration.

10. Energy crisis; implications for changing values and life styles, and impact in church attendance patterns.

Other developments placing high in the poll were:

(✓) Church appeals for amnesty for Indo-Chinese draft resisters;

(✓) Supreme Court refusal to restore tax exemptions of Evangelist Billy James Hargis;

(✓) Religious liberty as dramatized in trial of Ted Patrick, "deprogrammer" of fundamentalist sects;

(✓) Possibilities for peace in Northern Ireland; formation of Council of Ireland;

(✓) Celebration of World Council of Churches' 25th anniversary;

(✓) Vatican document reaffirming dogma of papal infallibility;

(✓) Refusal of U.S. Roman Catholic bishops to permit receiving the Host by hand.

#### NEWARK

### **Bp. Stark Retires**

After 20 years in the episcopate, 15 of them as diocesan, the Rt. Rev. Leland Stark has retired.

To honor the bishop and his wife, Phyllis, before his actual retirement, the Diocese of Newark held a celebration that began with a service of Holy Eucharist in Trinity Cathedral, Newark.

Of the offering received at the service, one-half went to the Bishop Stark Pavilion, Christ Hospital, Jersey City, and one-half to the Phyllis Stark Scholarship Fund for Liberia.

Following the service, a dinner was held with the Rt. Rev. George F. Rath, master of ceremonies. Bp. Rath has since succeeded Bp. Stark as head of the diocese.

Beginning in 1972 through late 1973, more than \$107,000 has been given or pledged to the construction of the Bishop Stark Pavilion emergency and social service at Christ Hospital. This is a permanent and ongoing gift of thanksgiving for Bp. Stark's service to the church and the many communities he has served.

The bishop and his wife also received a purse of \$12,000 for their own use, but they returned a titling to the Endowment Fund of the Diocese of Newark.

The bishop has retired. But he is already scheduled for 35 confirmation and parish visitations during the coming months.

#### CHRISTIANITY

### **Dr. Blake Sees "No Future" in Sectarianism**

Dr. Eugene Carson Blake said in Toronto that "there is no future whatever in sectarianism, whether it be Anglican, Catholic, Orthodox, or what have you."

The retired general secretary of the World Council of Churches addressed the committee on union and joint mission made up of representatives of the Anglican and United Churches of Canada and the Canadian section of the United Churches of Christ.

"I envisage a global community of Christians . . . that will make the oneness of Christian fellowship a full reality," the U.S. Presbyterian clergyman said.

Dr. Blake said that ecumenism is being bolstered in many ways, including situations in which a Roman Catholic and a Pentecostal in a Brazilian jail "may find themselves having communion together . . . and can't wait for the bishop."

Within the three Canadian religious bodies studying a possible merger, there are a number of members who charge "apathy" toward union.

Dr. Blake said apathy is a frequent difficulty in bringing about church unification. And he advised that organic movement toward unity is only one form of ecumenism.

He urged the Canadian church leaders not to neglect regional, national, and world ecumenism, including dialogue, special-interest activities, and often, contact with non-Christians.

#### ROMAN CATHOLICS

### **Group Suggests Change to Adult Initiation**

A group of Roman Catholic liturgical scholars proposed in Phoenix that their church abandon infant baptism as a normal practice and change to a procedure for adult initiation.

# CONVENTIONS

They said that under the new procedure, which would not necessarily exclude infant baptism, the older church members could be baptized, confirmed, and receive Holy Communion all at the same time.

The proposal was aired by 14 of the 90 American liturgical specialists attending the conference on the liturgy for the Roman Catholic Church. It marked the 10th anniversary of Vatican II.

The proposal for adult initiation said in part:

"Within the economy of the sacraments, adult initiation should be the practical norm. . . . The rite of Christian initiation should normally consist of the unified sacramental event in which the three now separated moments are integrated. The full rite is to be used at any age when a person is initiated.

". . . For children of responsible Christian parents, two different patterns of initiation might well coexist: the celebration of the full rite of initiation shortly after birth, to be followed by catechesis appropriate to succeeding stages of development; or enrollment of the infant as catechumen, with initiation to be celebrated at a later age after catechesis."

The Rev. John Gallen, S.J., a conference co-director, told the group that this view represents a "similar course" in the Episcopal Church.

The Rev. Daniel Stevick, who is on the faculty of the Philadelphia Divinity School, told the conference that the recent General Convention made the three initial sacraments into one ritual. The ritual, he explained, can be observed either at the child's infancy or at a later date in the church.

However, he said, those children who received the three sacraments at infancy are encouraged when they are at a responsible age to "renew the personal pledge" given at the time of initiation.

## HUMAN RIGHTS

### Torture of Political Prisoners Opposed

Former U.S. Attorney General Ramsey Clark has proposed a 22-point program to end torture of political prisoners around the world.

Speaking at a conference in Paris on the abolition of torture, Mr. Clark called for the establishment of a world criminal court with real power to stop use of torture on political prisoners by any individual government.

The meeting was sponsored by the Amnesty International, a London-based human rights agency and consultant to the United Nations and other international agencies.

Controversy surrounded the conference when the United Nations Educational, Scientific, and Cultural Organization (UNESCO) withdrew its permission for

## Hawaii

The only real debate at the fifth annual convention of the Diocese of Hawaii came over the budget, particularly the program portion of it.

A number of delegates expressed concern over reduction in the program support from \$30,000 to \$18,000. One delegate proposed that an additional assessment of one dollar per communicant be made against parishes and missions alike, and that this assessment be used to supplement the program budget. The amendment was referred to as a "band-aid approach," but it did pass.

Convention approved a self-supporting budget of \$315,000.

The Rt. Rev. E. Lani Hanchett presented the Bishop's Cross to the Rev. Jordan B. Peck, St. John the Divine, Guam; Charlotte Melrose, Seabury Hall, Maui; James Tabor, chancellor of the diocese; and Marge McKinney, described by all those who know her as the person who is "there" when help is needed.

During the concluding service of the convention, the Rev. John T. Moore, Jr., of St. John the Divine, Guam, was ordained to the priesthood.

## Milwaukee

The 126th annual council of the Diocese of Milwaukee opened in All Saints

Cathedral, Milwaukee, and was the last council for the Rt. Rev. Donald H. V. Hallock, who retired at the end of 1973. Addressing the council for the first time as the Bishop Coadjutor was the Rt. Rev. Charles T. Gaskell.

Three missions were admitted as parishes—St. Dunstan's, Madison; St. Francis', Menomonee Falls; and St. Michael's, Racine. Two missions, St. Hugh's, Greendale, and St. Thomas, Hales Corners, have merged into one new mission to be known as St. Thomas of Canterbury.

The council opened with a concelebration of the Eucharist in the cathedral, and a short business session. On the following day sessions were held in Brookfield at the Marriott Inn.

A minimum stipend of \$7,800 for mission priests and non-parochial priests in full-time employment of the diocese was adopted.

A resolution asking for such canonical change as necessary to require parishes to meet at least the minimum stipend was also adopted. The results of this action could not be effective until 1975.

Then council adopted a resolution whereby vestries of parishes not meeting the minimum be encouraged to find ways and means to do so.

During the council, a check for \$22,500 was presented to Bp. Hallock in thanksgiving for his service to the diocese.

the use of its headquarters in Paris for the meeting site of the parley.

Cancellation of the permission followed release of a report by Amnesty International claiming there is a "current world epidemic of government-sanctioned torture," and implicating 63 UNESCO member countries.

Amnesty International authorities then arranged the Paris meeting with the opening coinciding with the 25th anniversary of the U.N.'s Universal Declaration of Human Rights.

Participants in the conference included representatives from the Organization of American States, the Council of Europe, and the Organization of African Unity.

## ORGANIZATIONS

### Religious Heritage to Be Stressed in Bicentennial

A major project to stress the nation's religious heritage in the U.S. Bicentennial and to lay foundations for broad based work on religion's role in society beyond 1976 is underway.

Dr. R. H. Edwin Espy is chairman of the project, which is expected to put special emphasis on religious freedom and other First Amendment guarantees. He

has just retired as general secretary of the National Council of Churches.

Launched by the trustees of New York's Interchurch Center, an ecumenical facility, the project will function independently of the NCC. Trustees of the center have contributed \$100,000 to get the work started but they hope to raise a total of \$500,000 for the two-year project.

In addition to the specific focus on the bicentennial, the project will undoubtedly stimulate ongoing interreligious study and programs on religion's role in American society.

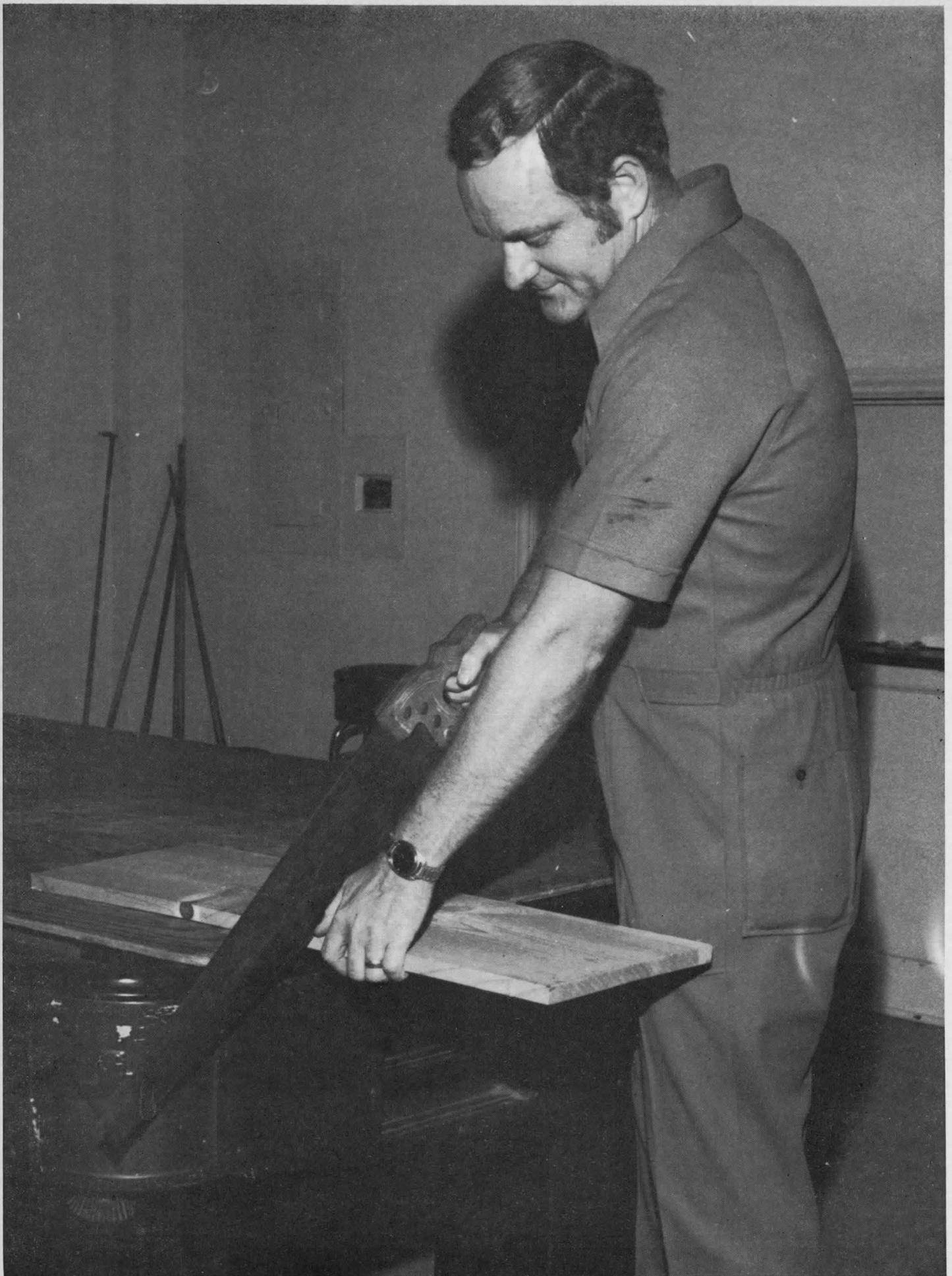
With the initial funds at hand, the project has retained a firm to assist with further solicitations, a consultant to help with organizational considerations, and a part-time field scout to identify areas of interest.

### 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.

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Bill Kelsey builds shelves for the church office while on duty .

# MONK'S DUTY: 1974

By EDYTHE CAPREOL

**W**ALK into St. Mark's Episcopal Church in downtown Beaumont any weekday after other church doors are locked and you will find a living church. A light outside the church gives a welcome to anyone who wishes to visit, meditate, or pray. A light on the parish house door also shows that a couple or couples doing "Monk's Duty" are there to offer spiritual help: food if needed or a bus ticket, directions where to go for a night's sleep or for counseling, friendly conversation with these dedicated people, or just a cup of coffee.

It all began on St. Barnabas' Day, June 11, 1972, first as an all-night vigil by single men in the church who slept in an upstairs dormitory, then, as college students went back to school and there were less single men to call upon, the present experiment took over. For some months now couples, some with their children, volunteer to serve on Monk's Duty one night a week from 5 p.m. to 10:30 p.m. when they go with those who are visiting with them, to pray in the chapel before leaving.

The idea and the name came after the Rev. Claude Payne, rector, had toured a number of monasteries in England. He reflected on the monastic life which dates back through the Middle Ages into early Christian history. He saw how it could be interpreted into a modern program of ministry of the people of St. Mark's to each other and to those in the community seeking spiritual or material help.

"In the study of the Gospels it is apparent that our Lord established around him a 'community'—primarily the 12 disciples," the rector noted. After the Ascension and the birth of the church at Pentecost Christians bound themselves together closely for inner strength and proclamation. Our endeavor is to recapture in our own modern society the essence of the Biblical Community. Theologically the church, the real Church, is people," Mr. Payne said.

Those who have been on Monk's Duty are enthusiastic about it—not only for what they are able to do in helping transients, or people who are lonely—but for what it does for them.

Sometimes a man or woman wanders in just to talk. These may be strangers or even other members of the church who are lonely, or just looking for someone to talk to.

Couples on duty often listen to tapes of sermons by their own rectors or those who have come to talk on special occasions. Some listen, and invite their visitors to listen, to other inspirational tapes, or lectures for the inquirers' classes. Some play pool, as do the visitors. Some look at television, others read or study.

Mr. Payne made it clear that serious problems of people wanting help are referred to the proper local agencies whose trained workers are equipped to handle them. He sees the letters of the word MONKS to have these meanings for the experiment:

**M:** for *ministry* to the community or other parishioners by giving help to anyone seeking it—food from the church pantry furnished by communicants, bus tickets when valid need is shown, a coupon for gasoline to drive where work can be obtained, or a chance to talk with a

fellow human being "in our Lord's name."

**O:** for *Open* building—Keeping the church facilities available for all human needs, as well as for activities of the church such as guild meetings, seminars and training groups, choir practice, youth activities.

**N:** for *new* communicants, members—a chance for evangelism through merely inviting an interested person to the church any evening while on Monk's Duty, offer him or her coffee, provide a tour of the church and facilities and answer any questions.

**K:** for *Keepers* of the sanctuary—The Monks keep the church safer through its alarm systems and its means of observing the church unexposed.

**S:** *Self-reflection*—gained through reading, listening to tapes, meditation, prayer, and the self-satisfaction gained through helping those who need it in Christ's name.

**D**URING its inception of all-night duty, Joe Berger, a retired construction supervisor, directed the all-night program as "lay abbot." He was assisted by Bob



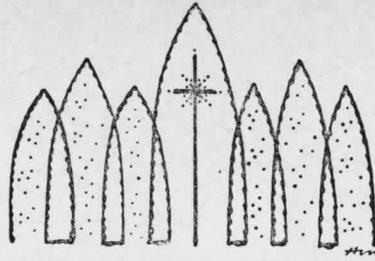
Bill Kreuger

## PRAYER TOGETHER

Before leaving after a night of Monk's Duty the Radford family kneel together for prayer.

Edythe Capreol is a parishioner of St. Mark's Church, Beaumont, Texas.

January-13, 1974



Moore, a recent graduate of the University of the South. More than 30 St. Mark's parishioners participated in this earlier phase of the experiment. To date more than 60 persons have been involved in the program.

During the all-night phase the Monks reported they were awakened at 2 a.m. one day by music from the church. Through their "peep-hole" upstairs they saw a group of young people conducting their own Jesus People service to the accompaniment of guitars. These young people had found what they needed—an open church in which to express their worship in their own way.

Occasionally youths were found sleeping in the pews. They were hitch-hikers and had found a place of refuge. Now the Monks send transients to the YMCA where an arrangement is made if the transient cannot pay, or to the Salvation Army for a night's rest.

According to the Rev. Norman Griffith, associate rector, a number of people familiar with historical monasticism have raised objections to the name. He urges that we question all historical models of

Christian community using the New Testament as our ultimate authority.

"It was necessary to start with some model out of the tradition of the church and reshape it in the light of present

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Anytime you offer a church open after regular hours it serves a community need. You can't say you need God only on Sundays, or between 8 am and 5 pm. The open church also provides a place . . . to talk or pray.

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knowledge. Most of the great spiritual awakenings or reformations grew out of the monastic life," he said. He sees Monk's Duty as "a new Christian community shaped to avoid the pitfalls revealed in history and offering a place for

the energy and idealistic fervor of youth as well as the serenity and wisdom of the aged."

Fr. Griffith sees it as an opportunity to come to grips with loneliness by furnishing trust which is lacking in lonely people.

The daily log book in which the Monks record their experiences and their own reactions show many expressions of joy in serving and inspiration in sharing with other church members, and visitors, this giving of self to others.

Ralph O'Sullivan, an instructor in sociology at Lamar University, and his wife, Beth, find the program gives them real satisfaction. "I find I'm practicing what I preach in sociology. Also, Beth and I use Monk's Duty somewhat selfishly. I study and relax and Beth reads," said Mr. O'Sullivan. Mrs. O'Sullivan said: "It works both ways—we feel we are doing something for others—but it also is a ministry to us. We are getting to know others in the church whom we might never have known."

Bill Kelsey, an employe of National Cash Register Co., serves Fridays with his wife, Peggy. He thinks the program is "tremendous." While on duty he builds shelving in the church offices and kitchen. The O'Sullivans and Kelseys have become friends through the program of sharing this experience.

John Terry, retired, but active on the board of the Burns Institute in Galveston, spends Wednesday night with his wife at the church. He types up the church bulletin and she knits. Both have been inspired by the experience of helping others.

Some bring their children, such as Doug Burchfield who spends the evening straightening pews or painting tin cans in which flowers from the Sunday altar are taken to the sick.

Wendell Radford, attorney, who serves with his wife and children, had this to say of the experiment: "Anytime you offer a church open after regular hours it serves a community need. You can't say you need God only on Sunday, or between 8 a.m. and 5 p.m. The open church also provides a gathering place for teenagers or adults to get to know each other better—to talk, or pray together. I see Monk's Duty as an opportunity for people in this church to serve others and themselves as active Christians. It makes the church live," he concluded.



#### PANTRY SHELF HELP

Mr. and Mrs. John Terry (r) fill a bag with groceries to help a visitor over a rough spot.

Bill Kreuger

# PARISH ARCHIVES

By JOHN M. KINNEY

**W**HEN the Jews began rebuilding the Jerusalem temple an official Persian investigation was launched and, in their defense, the Jews replied to the Persian king: "Let search be made in the royal archives in Babylon, to discover whether a decree was issued by King Cyrus for the rebuilding of this house of God. . . . Then King Darius issued an order, and search was made in the archives where the treasures were deposited in Babylon" [Ezra 5:17—6:1]. This is an ancient example of the importance of the preservation of records.

Of all religious groups in America, none is more historically rooted than the Episcopal Church. As early as 1804, only 15 years after the organization of the American church, the General Convention approved a canon prescribing the preservation of certain vital records, and in 1820 the House of Deputies passed a resolution to provide for the collection and permanent deposit of the church's historical records. In 1835 the General Convention appointed the first historiographer, and in 1841 the House of Bishops appointed the first registrar, who was to act as the official archivist of the house. In 1853 the House of Bishops created the Standing Committee on Records, and in 1868 the convention created the Joint Commission on Church Archives. The Church Historical Society, now the custodian of the church's archives, was organized in 1910. This summary briefly traces the church's interest in the preservation of its historical records.

Unfortunately, there has not been a corresponding grass-roots interest in such preservation. The dioceses and parishes have fallen far behind the national church in records preservation. Each diocese has an official historiographer, and many parish historians, but few dioceses or parishes have made any serious effort to preserve its historical records. In many cases it is already too late to preserve essential papers—they have already been consigned to the bonfire. But it is not too late to repent and begin anew. The historiographers of the dioceses should immediately initiate archival programs within their dioceses. And the

## A Suggested Outline

### Rector's Office:

1. Correspondence
2. Reports to bishop, parish, vestry
3. Parish registers:
  - a. Baptismal
  - b. Confirmations
  - c. Communicants
  - d. Marriage
  - e. Burial
4. Communicant lists
5. Parish directories
6. Newsletters
7. Service bulletins
8. List of memorials
9. Letters of Transfer
10. Office memos

### Vestry:

1. Correspondence
2. Reports
3. Minutes
4. Constitutions & by-laws
5. Real estate transactions; deeds; contracts

### Treasurer:

1. Reports to vestry & parish
2. Budgets
3. Pledge records
4. Every Member Canvass records
5. General financial records

### Parish Organizations (for each organization):

1. Correspondence
2. Reports
3. Minutes
4. Constitution & by-laws
5. Financial records
6. Programs

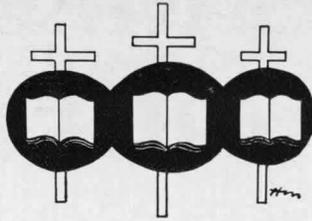
### General:

1. Annual Parochial Reports
2. Reports submitted to Annual Parish Meeting
3. Reports submitted to special parish meetings
4. Architectural drawings; blueprints

### Non-archival:

1. Rector's sermons; addresses
2. Members' scrapbooks; photographs
3. Members' memoirs
4. Newspaper clippings

*Mr. John Kinney is the state archivist of Texas, with offices at the Texas State Library in Austin.*



rector of every parish and mission should appoint a parish archivist for the preservation of the parish's historical treasures, for out of today's records will come tomorrow's diocesan and parish histories.

Of course not all written records should be preserved permanently. There is already enough pollution in the world without contributing to it by saving every cancelled check, used pledge envelope, and parish supper grocery list. What records, then, should be preserved?

**F**IRST, a distinction between archival and non-archival records should be made. Parish archives are those materials, made or received by the parish in pursuance of its legal obligations or in connection with the transaction of its proper business and preserved or appropriate for preservation by the parish as evidence of its functions, policies, decisions, or other activities or because of the informational value of the data contained therein. Non-archival records are all other materials preserved to document the parish's history, such as parishioners' scrapbooks, rectors' sermons, and memoirs. The outline on page 15 is suggested for guiding the parish archivist in selecting material for permanent preservation.

The parish archivist will not be directly involved with these records until they

become non-current, that is, until they no longer have any use in the day-by-day business of the parish. At certain times, perhaps annually, the parish archivist should collect these records and place them in the parish archives; the annual parish meeting would be an ideal time to collect many of them, especially papers of parish organizations before they are lost. Of course, many of these records will be current parish records for several years after their creation (*e.g.*, parish registers).

The proper preservation of archives is as important as collecting them. A special storage area—either a filing cabinet or, better, a vault or special room with shelving for boxes—should be provided. And it should be locked! Probably no one using parish archives would deliberately violate the eighth commandment but carelessness produces the same consequences as theft. It helps if an archivist is a little paranoid! The archives should never be removed from the parish building where they are deposited; if they are removed they will seldom find their way back. Parish archives should not be loaned out as are books from a parish library.

Records should not be stored in areas subject to extreme heat, marked fluctuations in temperature, or high humidity. A temperature range of 70 to 75 degrees

Fahrenheit and a relative humidity of 50 to 65 percent is ideal. Papers should be periodically inspected for atmospheric and vermin damage and adequate protective measures taken. Really vital parish records, such as baptismal registers, should be photocopied.

Transparent mending tape should never be used on archival records; tape already found on records should be removed, as should steel paper clips, staples, and rubber bands. All papers should be unfolded, and none should be pasted into scrapbooks. Acid-free filing folders are worth their cost. All folders and boxes should be labelled; all newspaper clippings and photographs should be identified and dated. Series of Sunday bulletins and newsletters may be bound for convenience and security. Blueprints and other oversized documents should not be folded.

No attempt should be made to arrange parish archives by subject—archives are not books. Records should be arranged according to their origins in an organic body or activity. This system of arrangement, known as the provenance principle, or *respect des fonds*, is one whereby every document is traced to the body or office (rector's, vestry, treasurer, guild, etc.) by which it was created or received and to the files of which it last belonged when these files were still in process of natural accretion. In other words, the principle demands that documents be arranged, not like books according to their subject matter, but with reference to the organic relations of the papers, the files of each body or office being kept by themselves.

Consideration should be given to depositing parish archives in a diocesan archives where such exists. This would (theoretically) provide better preservation than a local parish could give and would also make the records more readily available to researchers. But such a transfer would not relieve the parish archivist of his responsibility for collecting and initially preserving the records of the parish.

Incidentally, King Darius's search of the royal archives did not turn up Cyrus's decree—it was later found in his house in Ecbatana! [Ezra 6:1.]

#### For further study

**A GUIDE TO THE CARE AND ADMINISTRATION OF MANUSCRIPTS.** By Lucile M. Kane. American Association for State and Local History. \$2.50. (Available from the Association: 132 Ninth Ave., N., Nashville, Tenn. 47203.)

### Return

**T**he place where I am destined soon to go,  
Unfolds where listening firs beneath a hill  
Filter the leisured sun that tilts at will  
Lattices of light on fallen snow.

Memory, outreaching, beckons me  
Back, to trace the wind's awakened fire;  
Kindling new vision, enticing free  
Inspiration that can never tire.

Early on the eve of my return,  
Eagerly expectant, I will find  
Hope enveloping me; no more to yearn;  
And stillness, lent from You, sweeping my mind.

Lawrence Mills

# EDITORIALS

## What and Why Is This Magazine?

IT'S a good thing for anybody to be challenged occasionally to state in plain and simple language just what his business is; and what is good for people is good for magazines like this one. We have been so challenged, in a thoughtful letter from some vestrymen of a Florida parish, and we are now responding.

The following suggestions made by our challengers will indicate their problem with THE LIVING CHURCH:

1. "Plainly state on your editorial page that you are not a voice of the Episcopal Church but that the publication is privately supported and is not answerable to either the national church or any diocese, or both."

2. "Prominently change or amplify the stated purpose of the publication ('a weekly record of the worship, witness, and welfare of the Church of God') so as to include as a purpose the espousal of particular points of view on political and other subjects."

3. "Modify your sales approaches (such as, your letter of November 1973: 'The Living Church . . . exists to serve the Episcopal Church . . . this has been a good year for the Church and for the magazine') so as not to lead or allow readers to conclude that your publication is a voice of the Church."

4. "In short, do not masquerade as the voice of the Church, or permit readers to arrive at that conclusion. . . ."

We welcome these suggestions and respond to them in the way that seems best to us, as follows:

(1) The suggestions made in points 1 and 2 as quoted above we are acting upon by changing the stated purpose of the magazine as it appears in the masthead. It formerly read "A Weekly Record of the Worship, Witness, and Welfare of the Church of God." It now reads "An independent weekly record of the news of the Church and the views of Episcopalians."

The word "independent" as used in our new statement means that this magazine is free from any ecclesiastical control, receives no subsidy from the Episcopal Church on any level, and considers itself to be *in* rather than *of* the church. Consequently, it speaks editorially *to* rather than *for* the church which it exists to serve. Of course, when the Episcopal Church speaks through any of its authoritative organs such as the General Convention or a diocesan convention, we may report it in our news columns, and what we think of such official pronouncements we may well declare in our editorial columns. But what you read on the editorial page of THE LIVING CHURCH is strictly one person's opinion—either that of the editor or of a guest editorialist. In the latter case, he will always be identified.

When we speak of "the news of the Church" we mean information primarily but by no means exclusively about the life and doings of the Anglican Communion to which we belong. In recent years our news beat has become more ecumenical, and we report major news about other religious bodies. So the reference to "the Church" in our statement of purpose should be understood ecumenically and inclusively.

The distinction between "the news of the Church" and "the views of Episcopalians" is deliberate. One of the qualities of THE LIVING CHURCH that has made it stimulating and sometimes exasperating is its letters-to-the-editor section and its willingness to present very controversial and unofficial views of Episcopalians (and occasionally others who want to speak to our readers). The editor is just one more Episcopalian. His views do tend to get expressed in one way or another now and then somewhere in these pages (we speak as a fool). But others are equally welcome to speak. That's what we mean by "the views of Episcopalians."

We have always distinguished very sharply between news and views in our columns and we shall continue to do so. Our editorial golden rule which we try to keep ever before the eyes of our mind is: "The views expressed by this magazine are not necessarily the views of our Creator."

(2) As for modifying our sales approach, as our readers have suggested in their point 3, or "masquerading as the voice of the Church" as suggested in their point 4, we answer thus: If we have used sales approaches which have confused people as to our relationship to the official church structures we regret it, and it was unintentional. We should much prefer to have everybody see the truth of our position, that it is really and truly an independent one—within the church rather than officially of the church. At the same time, we protest that if we say something like "TLC exists to serve the Episcopal Church" we are stating the simple truth simply, with no intent to deceive.

We are grateful to those vestrymen for caring enough about their church, and about TLC's proper function within the church, to make these suggestions, and we hope that the change in our statement of purpose and the explanations we have just presented will be helpful all around.

## Epiphany

As wise men came  
following the light of the star  
and discovered  
that which made their wisdom foolishness  
their foolishness into wisdom  
so may we be led  
by the light of your Word  
Father  
to the simple wisdom  
of the child in the manger  
and the profound foolishness  
of the dying on the cross.

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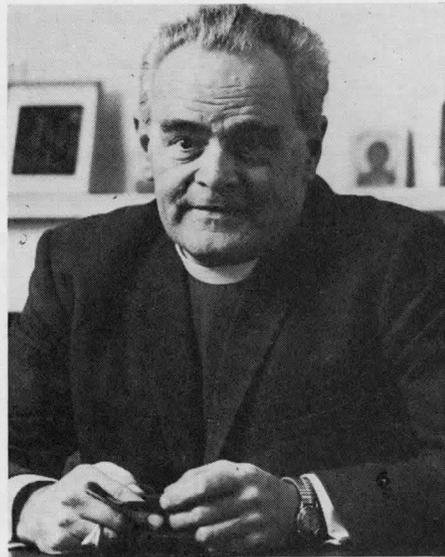
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# The ACC Secretary Reports

\*John Howe



BISHOP HOWE

I THINK it was fully 50 years ago that someone applied to church unity the saying that a cup is broken in a moment but it takes a long time to put it together again. I feel we need to take note of just how long we are taking.

I am convinced that Jesus intends the unity of his church. Two of my reasons are that I cannot understand the New Testament in any other way and also that the limited ecumenical involvement represented by the earlier membership of the World Council of Churches has become virtually universal with the Orthodox joining the WCC and with the ecumenical commitment of Vatican II. Universal phenomena in the church do not arise except by the authority of the Holy Spirit.

Most attention has been given to big national or regional schemes for orderly union between separated churches, such as the South India scheme, the Consultation on Church Union in the USA, or the Anglican-Methodist scheme in England. There is much to be said for this kind of procedure towards unity. It is responsible and leads to reappraisals in depth; it minimizes crumbling and muddling and, despite assertions to the contrary, does not maximize structures. The accusation about structures tends to arise because in reports of negotiations the chapter on structures is widely read, but those — often impressive — on the faith and theology are not.

In the world picture Anglicans are probably involved in more discussions aimed at such negotiated unions than any other church. Some discussions are at a very early stage, others nearing the moment of decision. A few have reached their goal—in India and Pakistan.

However, there seems to be a tide in those affairs. The Indian churches, to their everlasting credit, caught the tide. Now we are allowing it to ebb. To achieve any union needs not only an ecumenical frame of mind, but great determination to succeed. There are many schemes, and also new negotiations being begun. Too often now I feel they are proceeded with from a sense of duty, and not in determination that something shall be achieved. There is no passion.

We are reminded, though, that much is happening at the local level, and so it is. As at the world level the denominations, once often antagonistic, now co-exist peacefully, so at the local level it is wonderfully true that collaboration and affection increase and multiply. But it is not yet anything like enough. Where collaboration exists it is still often confined to joint social action, and at the end of the day everyone returns to his denominational nook: there is nowhere else to go anyway. Where sharing is carried into the field of sacrament and ministry and a single gathered community (and in my experience this is still much more the exception than the rule) then sooner or later old problems of faith and order have to be faced—or waived.

My worry here is not that a certain amount is happening locally, but the existence of a comfortable assumption that what is happening is far more extensive and stable than I, at least, have seen, and that its path of further development lies clear. What is the way forward when the signs are that a general pattern of denominational Christianity is with us for a long time to come? The places with a greater measure of local union may become a sort of denomination of their own. Or the paths forward may lead into a welter of muddle, disorder, and chaos. We must face the possibility. A little to my surprise (I flatter myself I am an orderly person) I view that prospect as much with interest as dismay. If there is chaos then the basic characteristics of the church, and the raw gospel, are likely to emerge above the muddle, and that would do no harm. Also it could be that only when our well-meant structures of division have come all to bits that the way will be open for the Holy Spirit to reconstruct the church in unity.

A subject for sincere thanks to God is the improvement over the past few years in our relations with the Roman Catholic Church. Not so very long ago, it would have appeared foolish even to dream of such things, and I believe we can hope for much more to come. But the road is a very long one. We still tend

# Book Reviews

to think of the Roman Church as essentially uniform and observing the same pattern everywhere. Even if this ever was so, it is not so now, at least in ecumenical involvement. Local ecumenical involvement varies enormously from diocese to diocese across the world, from next to nothing and no nonsense to occasional, but publicized, situations where ecumenism sets the style. Diversity within a church, and the strains it imposes, we who are Anglicans have been familiar with for a long time, and (decreasingly, I think and hope) still are. For Rome the experience on its present scale is new and often deeply disturbing: we should be both sympathetic to their tensions, and realistic about its effects. There is a long road ahead of us.

In many places, at local level, much is now being done together: at family level the mixed-marriage problem seems as deadlocked as ever. In the search for theological understanding there exists the marvellous and encouraging achievement of the joint commissions' agreed statements on the Eucharist (1971) and the Ministry (1973). At the same time the Vatican Secretariat for Unity's pastoral instruction on admission to communion (1972) seems distant and cold. There is no indication of Anglicans having a "special place" (Vatican II). Without hopeful qualification, the Anglican Church is in the classification "communities whose eucharistic faith differs from that of the church and which do not have the sacrament of orders." This may seem sad but it must be seen against the background of the tensions that exist within the Roman Catholic Church today.

Our relations with Rome have an additional importance: they are between world churches. There are, of course, other world churches, too (or World Confessional Families as they are sometimes called). Relations between churches on a world basis have played a minor part in the quest for unity so far: but there are signs that this is changing fast. If there is to be a united church one of its marks must be that it is catholic—universal.

When the Anglican Consultative Council met in Dublin last July, I was fairly widely quoted as saying that the ecumenical movement was sick. I did say that. Writing this article has given me a chance to explain a little better what I meant. The quest for the unity of the church is of first importance. Simply being involved from a sense of duty in ecumenical schemes or programs is inadequate. There has to be determination that, under God, results shall actually be achieved. Where, on the other hand, some real progress is being made, it tends to breed comforting optimism too rapidly. In the quest for unity what is not full-blooded is ailing.

*The Rt. Rev. John Howe is secretary-general of the Anglican Consultative Council which is headquartered in London.*

January 13, 1974

**THE DEBONAIRE DISCIPLE.** By Dana Prom Smith. Fortress Press. Pp. 120. \$2.95 paper.

The durability of some great errors in perception is one of the strangest aspects of human experience. In *The Debonaire Disciple*, Dana Prom Smith sets out to destroy some of the myths against which Schleiermacher contended in the *Reden*. How peculiar that after more than a hundred years of this powerful theological influence someone still has to clear away the debris of misunderstanding to affirm once again that religion is not dogma, religion is not morality, etc! As a matter of fact, Schleiermacher did a much better job. While it is certainly true that religion is not dogma, the author's antidogmatic bias is much too extreme. He constantly uses a bulldozer where a smaller shovel might serve the purpose better. In fact, the greatest fault of this work is its mis-

understanding of dogma. This misunderstanding results in a general lack of depth in important particular instances such as Smith's sacramental theology which is homespun, resembling no tradition at all, and is quite too thin for a seminary trained man who writes books.

However, when Dana Prom Smith writes of things he really feels and understands, it is another story. Beginning with the well-known insight that in the Beatitudes, the French translate the word for "meek" as "debonaire," he goes on to speak of the place of humor, joy, and celebration in the Christian life. This ceaseless rejoicing is in great contrast to the typical piety of so many Christians which has so often to the author seemed grim, inhibited, and repressive.

Whether or not his picture of the old piety is accurate, one must concede that the author presents an excellent picture of the new piety. In a chapter called "En-

## Two New Books from Father Howell

author of *Fish for My People*

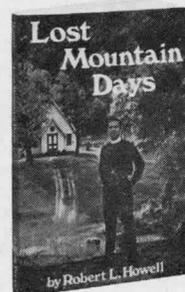
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## Lost Mountain Days

is a charming book about Fr. Howell's earliest days in the ministry, how he went as a city boy through seminary and was assigned to three rural missions in the Blue Ridge Mountains of Virginia. Filled with lots of natural and vivid portrayals of mountain people, as well as the amusing, and sometimes painful, reactions of a new clergyman with an urban background to the ways of the people of Lost Mountain. The book tells joyfully how two such differing worlds met and ministered to one another through faith and love. \$2.50 (paperback)

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tering and Prevailing" he discusses tragedy and paradox in relation to the care-free quality of life of the Debonaire Disciple. He talks about the way out of guilt, the way through sorrow, the meaning of the cross. In a chapter on the "Disciplines of Ecstasy" and the meaning of prayer and play, the author reaches depths of spiritual experience. Again he stands with Schleiermacher in referring to the style of life of the Debonaire Disciple as reflecting a sense of the immediacy and intimacy in man's experience of God's grace.

This book was written to be an affirmative answer to bewildered, disenchanted, and searching lay persons. I only wish that the author's splendid answers to many of life's questions could be more deeply rooted in a sound theology.

(The Rev.) WILLIAM N. BAAR, Ph.D.  
Emmanuel Church, La Grange, Ill.

TO CELEBRATE. By Thomas B. Woodward.  
Seabury Press. Pp. 144. \$3.95.

An approach to Christian nurture, based on the principle that the faith is something to be discovered and enjoyed and that we learn through what we do and experience, should be a welcome asset to any parish. *To Celebrate* is indeed such an addition to resources for Christian education. It correlates activities for family, classroom, and worship. It sees Christian living and learning as an integrated whole and that this activity can involve the whole parish family.

Since so many of us are still locked into the Sunday school syndrome, courses such as this can provide a bridge to what some might consider better methods of Christian nurture. Unfortunately, the material is stuffed into the Sunday school mold and turned into a "course." If there are drawbacks, they are due to this restriction.

But, given our present state of development, Thomas Woodward's is a good introductory "course" in Christian living and faith. We look for more of the same.

(The Rev.) M. FRED HIMMERICH  
St. Paul's, Watertown, Wis.

THE VOICES OF MASADA. By David Kossoff.  
St. Martin's Press. Pp. 237. \$6.95.

In the year 73 A.D. the nearly 1,000 residents of the mountain fortress of Masada, having fought the Romans as long as they could, chose to die by suicide rather than become slaves. That event has captured the interest of historians and novelists and has been debated by moralists and theologians, all of whom have seemed to view the mass self-destruction from outside. David Kossoff, an actor-cum-storyteller, has managed to weave generally accepted facts with highly probable fiction in such a way as to make the Masada defense and ultimate suicide more nearly capable of being understood by contemporary readers. The jacket blurb calls such writing "imaginative history"

which leaves this reviewer feeling somewhat ambivalent. That, however, is hardly Kossoff's fault, and the reader who seeks some bases for understanding the Masada enigma will not waste time if he reads *The Voices of Masada*.

The print is exceptionally attractive, the illustrations and maps were drawn by the author and reflect the versatility of his talents. The book is worth reading.

(The Rev.) ALFRED T. K. ZADIG  
Ecumenical Counseling Service,  
Ashmont, Mass.

HE LEADETH ME. By Walter J. Ciszek, with Daniel L. Flaherty. Doubleday. Pp. 216. \$5.95.

Jacques Barzun believes that an inhuman penal system (he has our own in mind) justifies official authorization of suicide as a legal option for prisoners. There are conditions, presumably different for each individual, which a man ought to feel no obligation to endure. Prof. Barzun is the brightest and best of humanists. The Rev. Walter Ciszek, on the other hand, is a fool for Christ. He holds firmly to the principle that every human circumstance, however wretched, is a providential gift—an occasion for service in the divine plan of redemption. Unbelievers plausibly regard this view as a mandate for unnecessary suffering and at times a license for cruelty.

It must be admitted that a compelling apology for it can come only from suffering servants themselves. Fr. Ciszek's credentials are in order. Between 1941 and 1963 he spent 20 years in Stalinist prisons—5 years of solitary confinement in Lubyanka and the rest in arctic Siberian slave labor camps. *He Leadeth Me*, together with his previous *With God in Russia*, is a remarkable addition to what has become this century's peculiar literary genre—the concentration camp horror story. Fr. Ciszek says that readers of his first book invariably asked: How did you manage to survive? In response to that question he has supplied this testament of faith.

Ciszek volunteered for eastern European duty in response to a Vatican appeal for a mission to the communists. At first he served parishes in Poland. When Russia overran Poland he went into Russia disguised as a laborer. The discovery of his priesthood landed him in Lubyanka on a charge of espionage. In that converted Czarist hotel, prisoners were confined in bare individual rooms, forbidden to sit or lie upon the bed except at night. Total silence was literally shattered by the delivery of food or by sessions of interrogation. Ciszek resolved to tell his interrogators only the truth. They wanted a signed confession of espionage. After months of intimidation and a final threat of execution, Ciszek broke and signed.

This humiliation resulted in a decisive spiritual revelation comparable to Luther's. For the first time in his life Ciszek

realized how proud he was. He had contented himself with offering his own resources in prayer and thanksgiving to God. Lubianka convinced him that his own resources were worthless. It was a moment of grace. "For just as surely as man begins to trust in his own abilities, so surely has he taken the first step on the road to ultimate failure. And the greatest grace God can give such a man is to send him a trial he cannot bear with his own powers—and then sustain him with his grace so he may endure to the end and be saved" (p. 77).

By renouncing finally and completely all control of his life and future destiny, his transfer to Siberia and the hardship of the labor camps became bearable. Assigned always to the hardest labor because he was a priest, he began to see dignity in the work. It was part of God's continuing work of creation. His sufferings gave him an almost Franciscan admiration for his body's brutish powers of endurance. He said Mass regularly in secret for Polish, Latvian, and Ukrainian Catholics imprisoned with him, offering their wretched hardships up to God. Bread and wine was smuggled by friendly Siberian townsfolk into the camps, wrapped in pages torn from the Missal. Underfed prisoners regularly fasted until the noon break to receive communion. He was able to discern an apostolate in his seemingly worthless life and to accept his painful bondage as part of God's redemptive plan. In this sense of service he discovered a perfect freedom.

In 1963 Cizek was released to the U.S. in an exchange for Soviet spies and he is currently affiliated with the John XXIII Center at Fordham. By writing his book in the language of the catechism he has restored to the church's hackneyed vocabulary its ancient power. In sharing his secret of survival, he has both stirred this reviewer's belief and helped me with my unbelief.

At the end of his story I found his conclusion unspeakably poignant: "Nothing can touch us that does not come from God's hand. Nothing can trouble us because all things come from His hand. . . . That is the only secret I have come to know. It is not mine alone; Christ himself spoke of it" (p. 216).

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

◆  
**TO TURN FROM IDOLS.** By Kenneth Hamilton. Eerdmans. Pp. 232. \$3.95.

This book outrages me: I agree thoroughly with Hamilton's principles. At the same time I take exception to the way he applies them to concrete issues. Kenneth Hamilton, Professor in Religious Studies, University of Winnipeg, has written a number of books from the standpoint of an ultraconservative Calvinist.

The contents are: Images of Idolatry (Idols and Living God; Idolatrous Imagination; Distinguishing the Spirits), Idols

of the Modern Market-Place (Cult of Relevance; Great God Change; Promised Land of Liberation), and Cleansing the Temple: A Church without Idolatry (Worship; Preaching; the Ministry).

Hamilton discusses faddy tendencies in the church and builds from them an important idea of modern idolatry. It seems to me that he does not distinguish between faddishness and the changes that the world is caught in today just as were the

12th, 14th, and 16th centuries. This social and economic change is not faddishness; rather, it is a result (perhaps Amos 9:9; Isa. 30:28). To rant against this change is not only futile. It is probably to miss God's point.

The Modern Market-Place is the part where Hamilton shows his prejudices and alarms most clearly. Examples of the concrete misinterpretations that I object to are: The hippies of the 1960s "perished

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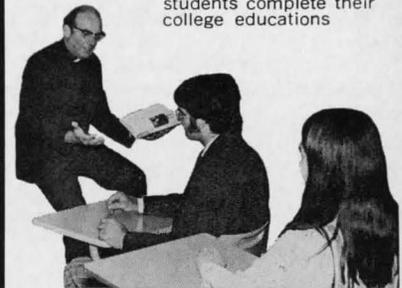
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## COLORADO

**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

## FLORIDA

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

## ILLINOIS

**KNOX COLLEGE** Galesburg  
KNOX COLLEGE EPISCOPAL CHAPEL South St.  
The Rev. Douglas C. Smith, chap.  
Sun HC 1

**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 10

**NORTHERN ILLINOIS UNIV.** DeKalb  
ST. PAUL'S 900 Normal Rd.  
The Rev. C. H. Bricant, v & chap.  
Sun 7:30, 10, 5:15. Wkdy Mon-Fri

## MARYLAND

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

## NEW HAMPSHIRE

**COLBY COLLEGE** New London  
ST. ANDREW'S Gould Rd.  
The Rev. Francis B. Creamer, r & chap.  
Sun 8 & 10; Tues 5 Ev

## NEW JERSEY

**RAMAPO COLLEGE** Mahwah  
ST. JOHN'S Maine at Franklin Tpke, Ramsey  
The Rev. Leon Plante  
Sun 8, 9, 11

**CHRIST CHURCH OF RAMAPO** Suffern, N.Y.  
65 Washington Ave.  
The Rev. Ernest W. Johns; the Rev. John A. Osgood  
Sun 8, 10; Wed HC 10

**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 9:15

**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  
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Anabel Taylor Hall  
The Rev. Gurdon Brewster, chap.  
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65 Washington Ave.  
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Sun 8, 10; Wed HC 10

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

## NORTH CAROLINA

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

## 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

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Sun 7:30, 9, 11; Wed 10; Fri 7 HC

## TEXAS

**TEXAS A & M** College Station  
ST. THOMAS'—Epis. Student Center 906 Jersey  
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.  
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

## 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); Wkdy HC anno

## WISCONSIN

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmayer, r; Phone 754-3210  
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at the ending of the dream in the squalors of Haight-Ashbury." The fact that the "hippies" aren't in Haight-Ashbury doesn't mean that they perished. They're elsewhere, many of them working very hard (Mt. 21:29).

Hamilton objects also to secularism and considers it on a par with revolution, Maoism, astrology, Tarot cards, "Jehovah's Witnesses, Mormons, Roman Catholic Pentecostals, Baptists," and "a man who gave me a pamphlet about the Great Pyramid" (p. 167). In my opinion secularists are likely to be similar to the centurion at the foot of the cross: they look at a social or political event (the crucifixion) and say, "Oh, that's what God's like!"

His point about the ministry of representation (p. 217) is important, I believe. But he stresses that the Calvinist Protestants have avoided the dire straits that the Roman Church is in. Far be it from me to say that the Roman Church has no problems, but it's probably wishful thinking to consider her dead.

*To Turn from Idols* is truly an important book. Try it. You'll not like parts of it, I hope.

JANE KEDDY

*Emmanuel Parish, Wakefield, Mass.*

◆  
**THE FIRST FUNDAMENTAL: GOD.** By Robert P. Lightner. Nelson. Pp. 160. \$5.95.

Dr. Robert P. Lightner, assistant professor of systematic theology at Dallas Theological Seminary, has given us what amounts to a handbook on the existence and nature of God, with copious references to natural theology and philosophy and with numerous scriptural citations. The book is for popular reading and should not be too technical or difficult for the average pastor or layman.

Lightner's aim is to make clear that the trinitarian God of supernatural biblical theocentrism is the one and only God of the universe, and that the "other gods" of speculative philosophy or theology, scientism and secular humanism are false ones. He tells us that natural theology affirms the existence of the Creator because the heavens do indeed declare the glory of God. But to know of the sovereign redemptive action, power and self-disclosure of the true God, we must turn to the Bible which is an authoritative revelation from God through the human authors of scripture, to needy, sinful men.

The author makes clear that God has revealed himself supremely in his incarnate son, Jesus Christ, who is the Living Word. But he stresses that without the written word of scripture, we would be without any objective historical revelatory base on which to rest our epistemological and cognitive understanding of God—Father, Son, and Holy Spirit. It is the personal God of the Bible revealing himself by his word and Holy Spirit who is the true creator, redeemer, and sustainer

of the universe, albeit the redemptive activity involves the grace-faith dynamic and is limited to those who respond in repentance, faith, obedience, and love to God's own love poured out in Jesus Christ. Lightner is no universalist.

But, he is an accomplished biblical theologian who writes from the orthodox reformed, evangelical viewpoint. Nevertheless, he knows his historical theology, and gives a bird's-eye view of the various theological options of the last two centuries, as well as a look at the mediaeval philosopher-theologians. The thrust of the book is biblical and systematic. A chapter on the Hebrew names for God, and their nuances of meaning, is especially enlightening for the Bible student in need of an introduction to *Elohim*, *Adonai*, and *Yahweh*.

For many Episcopalians whose own concepts of God have been nurtured by the Book of Common Prayer, Lightner's book will be particularly informative, and will show very clearly the biblical sources of the liturgical prayers and collects. In a sense, the imaginative reader will see that the Prayer Book is "the Bible set to music," if you will indulge this reviewer a poetic metaphor.

Finally, because Lightner writes in the reformed theological tradition, *The First Fundamental: God* deserves a reading by Episcopalians, since we are, after all, the *via media*, and I fervently believe we need to balance our catholicity with more comprehension of our evangelical and reformed heritage. This book about the God of the Bible will assist in that comprehension.

JOHN E. WAGNER

St. Paul's Cathedral, Oklahoma City, Okla.

## Booknotes

Karl G. Layer

**JESUS.** By Hans Conzelmann. Fortress Press. Pp. xii, 116. \$2.95 paper. This book is a reprint of "Jesus Christus," published in *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*, ed. by Kurt Galling (Tübingen). All aspects of the life and times of Christ are examined.

**THE EPISCOPAL CHURCH CALENDAR: 1974.** Morehouse-Barlow. \$4.75 paper. This calendar—covering the entire 1974 liturgical year—presents, in parallel columns, the Prayer Book calendar and the Trial Use calendar. It also has suggested hymn lists for trial use, and notes the customary liturgical colors for each day. New readings for the daily office and all changes in the eucharistic lessons and psalms as approved by the 1973 General Convention are noted. Here, without doubt, is an invaluable aid to all clergy and parishes, and M-B is to be thanked for producing it.

**HOLY SPIRIT BAPTISM.** By Anthony A. Hoekema. Eerdmans. Pp. 101. \$1.95 paper. Neo-Pentecostalism—"the movement in which pentecostal teachings and practices are adopted by members of non-pentecostal churches"—is the subject of this study. Dr. Hoekema's discussion is characterized by its scriptural basis and by its focus upon baptism of the Spirit. A sympathetic and interesting introduction to Holy Spirit baptism.

Three paperbacks of special interest and importance to philosophically minded readers have recently come from the press of Open Court Publishing Company (Box 599, La Salle, Ill. 61301). These are all by the eminent Christian philosopher Charles Hartshorne and are reprints of editions which appeared several years ago. They are **THE LOGIC OF PERFECTION** (\$3.95), **ANSELM'S DISCOVERY: A Re-examination of the Ontological Argument for God's Existence** (\$3.95), and **A NATURAL THEOLOGY FOR OUR TIME** (\$1.95).

**WE ARE ALL HEALERS.** By Sally Hammond. Harper and Row. Pp. xiii, 272. \$5.95. This book is about faith healing, under the title of psychic healing. It isn't exactly the same thing, but the two are sufficiently close for one to make an accurate comparison. Ms. Hammond is not "grinding an axe"; she has done thorough research all over the world. She discusses the relationship of psychic healing to orthodox medicine and religion, the failings and failures of healers themselves, the variety of illnesses relieved, and so on. The book, in short, is designed to probe a relatively unknown phenomenon, and to elicit a response. For all interested readers.

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## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
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## FORT MYERS, FLA.

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## 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

## BOSTON, MASS.

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

## KANSAS CITY, MO.

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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9, 11; Thurs HC 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; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

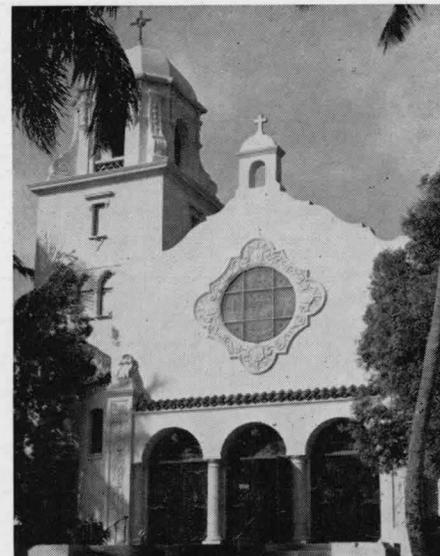
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

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

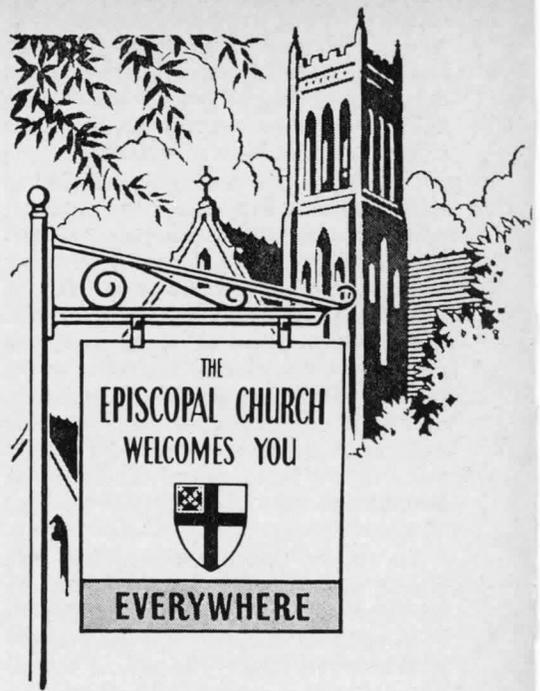
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't  
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

## SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.



CHURCH OF THE HOLY TRINITY  
WEST PALM BEACH, FLORIDA



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

**CHAPEL OF THE INTERCESSION (Trinity Parish)**  
Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

## ST. MARY THE VIRGIN

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

## RESURRECTION

115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

## ST. THOMAS

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

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isachsen, D.D.  
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

## 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

## 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

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6

**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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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