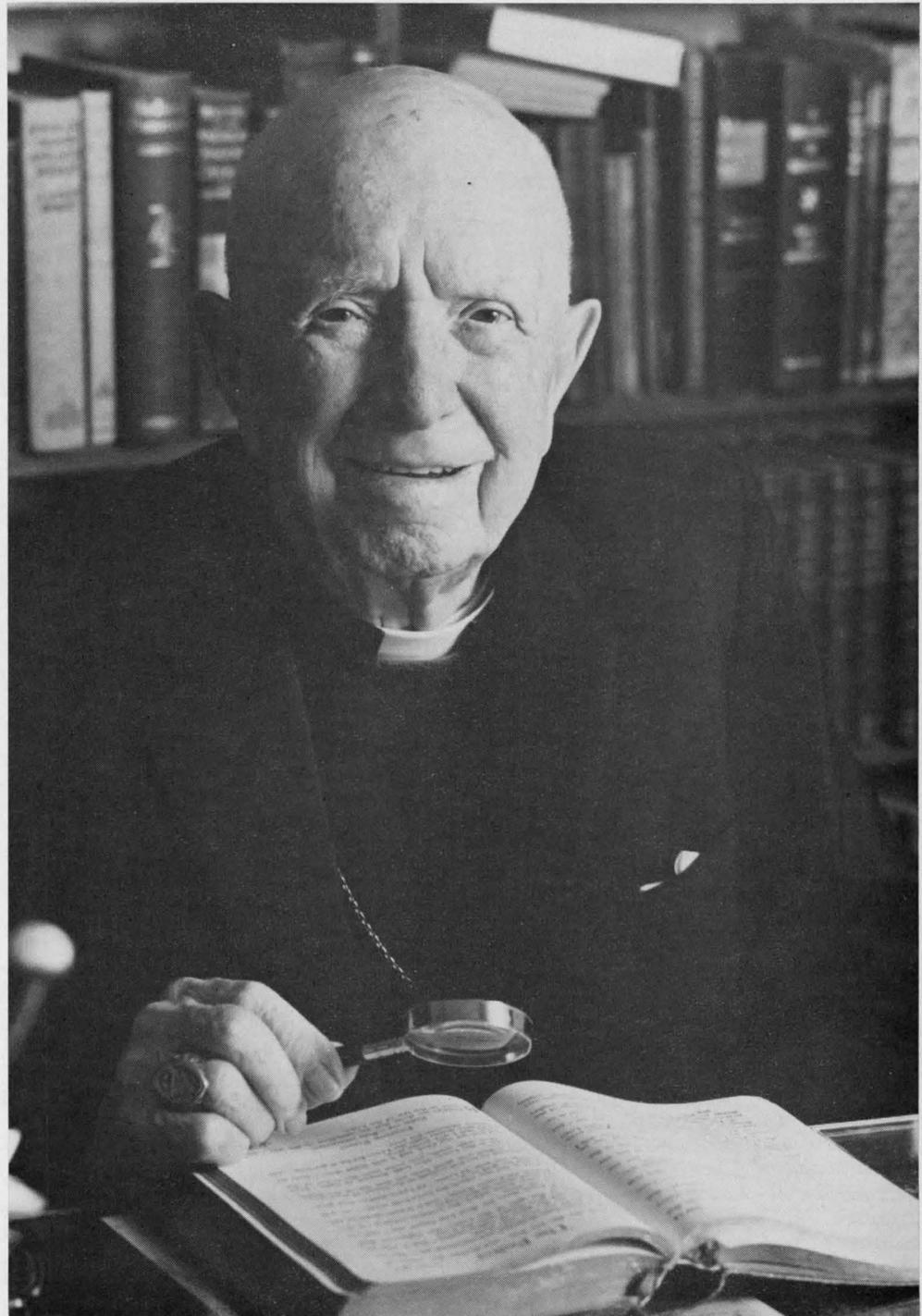


The Living CHURCH

**FALL
BOOK
NUMBER**



Bishop Gooden, centenarian,
celebrates. [Story, page 8]



Ruth Stark Photography

AROUND & ABOUT

— With the Editor —

Have you ever wondered why Dante called Christ *nostro pelicano*—"our pelican"? That is only one of many such questions, dealt with both authoritatively and delightfully, by Anthony S. Mercatante in a book just out: *Zoo of the Gods* (Harper & Row). Both Augustine and Jerome among the influential church fathers appropriated the old pagan folklore about the pelican and baptized it into Christian symbolism. The core of the folk belief was that the pelican would restore its offspring to life when they had been killed by a snake, by reviving them with blood drawn from its own veins. (Whether it was the male or the female parent that did this was a variable point in the legend, so you can't very well add it to your arsenal on either side of the modern debate about sexism. Sorry.) As it comes out in Christian interpretation, the serpent is the devil, the offspring are the human race dead in its sin, and the pelican, of course, represents Christ offering his redeeming blood.

And surely you've wondered why King Francis I of France chose the salamander as the symbol of his absolute monarchical powers. Pliny himself told us, so it must be true, that the salamander "seeks the hottest fire to breed in, but quenches it with the extreme frigidity of its body." Pious Christians saw the salamander as the symbol of the faithful Christian fighting off the desires of the hot, sinful flesh. Mr. Mercatante wryly comments that they seem to have forgotten that the salamander "seeks" the fires. But back to good King Francis: Christian though he was, in his own fashion, he scorned the pious interpretation of the salamander, for under the picture of the creature he wrote his blustering motto: "I nourish and extinguish." He must have meant that he either nourished fires or put them out, as he chose.

That thoroughly lovable creature the dolphin gets a deservedly good press in Christian symbolism. It has always been seen as a friend to man, possessing uncanny powers and faculties, which, as we know, are not figments of fancy but well established facts. In early folklore the dolphin carried the souls of the virtuous to the Isles of the Blessed at their death. In Christian iconography the dolphin, when shown with an anchor, represents the resurrection of Christ. The anchor is the cross, the dolphin is the power that carries the Crucified up from the grave. In many early Christian paintings and carvings it is a dolphin that swallows

Jonah, thus providing a safe and friendly temporary home for that wretched man.

Another resurrection symbol is the panther, because medieval symbolists believed that the animal slept for three days and then emerged from its den with a mighty roar. What is more, the sweet breath of the panther (you wonder if anybody ever verified this empirically) was the Holy Spirit which came forth from Christ and which pleased the whole world except the dragon (the devil), who fled before it to hell where he belonged.

Notoriously, the Bible doesn't have many kind things to say about dogs. In the biblical world the dog was more familiar as a scavenger than as a companion. Mr. Mercatante does not mention the apocryphal story about Jesus and his disciples coming upon the putrescent corpse of a dog. The disciples exclaimed their disgust at the foul smell, but the Master gazed tenderly at the carcass and said: "How beautiful are his teeth—like pearls!" The Christian symbolists did appropriate the popular idea of the dog as conscience (a "bad" conscience still "dogs" us). Stories in both pagan and Christian sources tell how the dog of a murdered man identified the murderers, thus doing what conscience ought to do to expose sin. But by and large the dog has not fared well in Christian symbolism and has been seen more commonly on the devil's side than on God's and man's. The only out-and-out glorification of the dog as Christian symbol is Francis Thompson's *The Hound of Heaven*.

The ass has had an odd and often inscrutable symbolic career. Why, we wonder, did some Roman writers accuse both Jews and Christians of worshipping an ass-headed deity? During the Middle Ages the ass on which Jesus rode into Jerusalem was honored on the Feast of Fools. The congregation at that service responded to the prayer, not with the usual "amen" but with a bray. ("Let us bray?") Mr. Mercatante fails to mention Chesterton's great poem in which the donkey of the Palm Sunday event speaks to his mockers:

Fools! For I also had my hour—
One far, fierce hour and sweet.
There was a shout about my ears,
And palms beneath my feet.

The chapter on goats and lambs is splendid, but contains nothing that can explain the apocalyptic symbol of the fierceness and wrath of the Lamb of God (Revelation 6:16, *et passim*). The nearest

approach to it that I can think of, and it isn't very near, is the hymn that begins "Crown him with many crowns, the Lamb upon his throne."

In the New Testament and in later Christian literature and lore the lion represents both God and Satan. I must say that I think St. Peter might have chosen a better metaphor than Satan as a roaring lion walking about seeking whom he may devour (*1 Peter 5:8*). When the lion roars I know what to do. When Old Blighty comes at me with his lovely talk about what a nice guy I am I don't know what to do, but he obviously does. The man who said that Satan is a gentleman who never goes where he isn't invited came a lot closer to the nasty truth of the matter. A truly leonine Satan would be much safer to have around.

A reader has asked me to comment on the ethics of publishing houses that make deals with Spiro Agnew and Richard Nixon for books from which both publisher and author could reap a bumper crop in royalties. What I think of their ethics is not much. In Mr. Agnew's case what is proposed is a novel to be actually written largely or entirely by somebody else but to bear the magic name of Agnew as author. Such "authorship" is simply fraudulent. Mr. Nixon's book would be a "history" of the life and times of Richard M. Nixon, written by himself, he being now in a position to create "history" as he writes it.

It would be ethically positive to boycott not only these books but all the productions of the guilty publishers as a protest against such brazen unscrupulousity. If it be protested that Mr. Nixon should be allowed to tell his side of the story, it is reasonable to reply that the right place for that story to be told is in a courtroom where he could be cross examined. When he accepted President Ford's pardon Mr. Nixon said in effect that he was relieved and delighted to be excused from that privilege.

Words Fitly Spoken

I have always considered a clergyman as the father of a larger family than he is able to maintain.

Samuel Johnson

We must learn to regard people less in the light of what they do or omit to do, and more in the light of what they suffer.

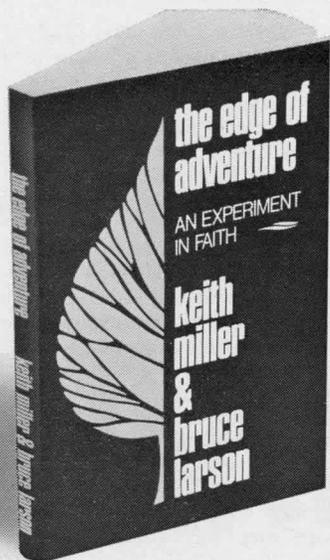
Dietrich Bonhoeffer

When praying, do not give God instructions—report for duty!

Anonymous

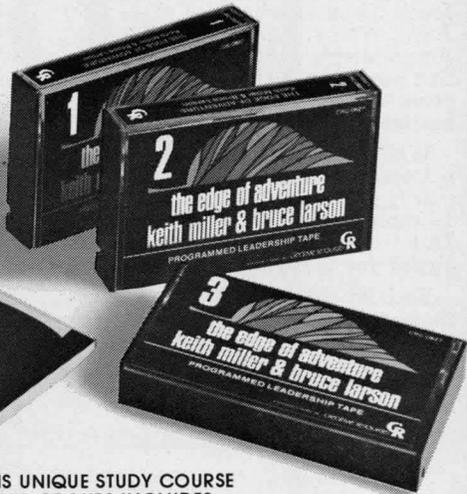
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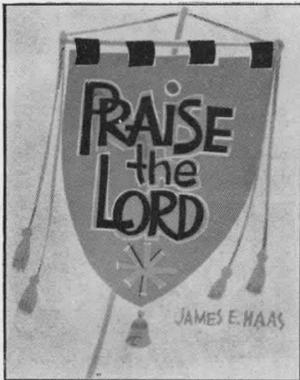
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Letters

Alcoholism

I am moved to respond to the letter [TLC, Sept. 1] written by the woman alcoholic who for several years was a novice in one of the church's religious orders. Being a recovered alcoholic myself, I reacted with mixed emotions. Hers is a sad and tragic story, of a kind not wholly unfamiliar to me. Yet there are points which call for clarification and further comment.

I'm sure the lady has misunderstood the words of the Rev. David A. Works in a statement following a conference in New Hampshire last June. Fr. Works expressed "a desire for a positive involvement of the religious communities in the work of combatting alcoholism." Inasmuch as he was reporting on an interdenominational conference, composed of representatives of Christian and non-Christian bodies, it is clear that by the words "religious communities" Fr. Works meant much more than "religious orders," although they too would be included, of course.

The church at large—not just our religious orders—needs more knowledge and better understanding of alcoholism, and how to deal with it effectively. This is one of the nation's greatest health problems affecting millions of men, women and children. It is the number one problem faced by clergy on the parish level. As the Director of RACA (Recovered Alcoholic Clergy Association) I know there are hundreds of clergy, including some bishops, and members of their families who are also caught in the web of alcohol addiction. For more than twenty years I have been pleading with the church to come to grips with this gigantic pastoral problem realistically and effectively; but my efforts have brought little success. The church today, unlike industrial and business organizations, has no alcoholism program, no stated policy, no recommended procedures in dealing with individual problem drinkers. Action in this area of human concern is long overdue.

As a member of the Executive Council's Advisory Commission on Alcoholism (which went out of existence in 1967) I suggested that the church make an effort to hold alcoholism seminars for members of our religious orders so that they might minister more effectively to those whose drinking problems come to light at their retreat centers. My suggestion was enthusiastically adopted and subsequently I held conferences in Santa Barbara for the Holy Cross Fathers at Mount Calvary Retreat House, and at St. Mary's Retreat House for the Sisters of the Holy Nativity. I assumed that arrangements would be made for similar seminars for the religious orders in other parts of the country. To the best of my knowledge, my meagre efforts in California were the extent of the church's thrust in this direction.

I believe that RACA is a most valuable resource for the church in the whole area of alcohol addiction and the problems related to it. Its membership represents a sizable reservoir of knowledge, experience and expertise which is mostly unused. Many members of RACA are working professionally in the field of treatment and rehabilita-

Continued on page 6

The Living Church

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and the views of Episcopalians.

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October

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17. Ignatius of Antioch, B. & M.
18. St. Luke the Evangelist
19. Henry Martyn, P.

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As Oscar Carr, vice president for development of the national church, says in his foreword to the book, "This is one plan that worked and it is heartily commended to any who seek deeper commitment from their own congregations."

This book is not, like so many, a reflection of a writer's predetermined theories, but is a face-to-face confrontation with an actual congregation, encouraged (not without some clergy misgivings) to speak out. There were a number of surprises and some previously held assumptions had to be scrapped.

A recurring refrain was parents' anxiety about youth. And then it was found that one of the chief concerns of young people is . . . their parents!

Adults talk about their reaction to sermons, the problem of Sunday School, church music—traditional vs. experimental, how to get capital improvements, strengths and weaknesses of the church. Teenagers discuss their sometimes surprising attitudes about the church, their parents, the modernized liturgies, today's relaxed moral climate, and the difficulties of communication with adults. The picture that emerges is decidedly different from the view the parents held about their own children.

Ordering specialized books on church-related subjects through local bookstores is a slow and inconvenient process. For this reason St. Gregory's, the church about which the book was written, has arranged with the publishers to carry stocks, and can ship to you the same day the order is received. **Write St. Gregory's Episcopal Church, Deerfield and Wilmot Roads, Deerfield, Illinois 60015.** Enclose check for \$3.50 plus 25¢ for postage.

LETTERS

Continued from page 4

tion, others in educational endeavors. Bishops have been advised that RACA stands ready to serve as consultants and advisors, and to assist in providing leadership for alcoholism conferences and seminars for clergy and/or laity on a parish, diocesan or provincial level. We have offered our services to the theological seminaries. We have suggested to the Presiding Bishop that a "Committee of Concern" be appointed from the House of Bishops to deal helpfully with bishops who are in trouble with alcohol.

One thing more: the author of the letter referred to above seems still to feel guilty about her alcohol addiction. It is understandable that she is sober, but unhappily so. Historically society has stigmatized the alcoholic, and especially the woman alcoholic, regarding him or her as a moral leper. But this familiar attitude is giving way to an enlightened understanding of the disease which though incurable can be arrested. My Christian sister has no more reason to feel guilty about her alcoholism than if she were a victim of diabetes or cancer. To her I say, "Come out into the sunshine of life . . . it's beautiful!"

(The Rev.) JAMES T. GOLDER
Director, RACA

San Francisco, Calif.

The letter on alcoholism interested me. The situation did not seem to be only alcoholism but loneliness and feeling of isolationism.

After serving for years in a chosen profession I was trained to do full time church work. The first diocese I served in was small in numbers and money, but rich in love, caring, concern and trust. So many of us seemed to know and care about one another.

This year it was my privilege to observe the Anglican church in another country. Attendance might be poor, but so many make their life the church, and vice versa. I told them I wished I could bottle up some of their motivation and commitment and bring it home with me.

Now I serve in a "large" diocese where educational and spiritual opportunities seem to be few.

The writer of that letter may feel like an outcast and forgotten by God, but she isn't. He loves her just as much as he ever did, and maybe more. How to maintain her self-respect and morale are difficult, but it can be done. I am in the business full-time and sometimes I cannot do it.

The whole train of the letter speaks of being alone and abandoned. The book on loneliness by Paul Tournier may be of some help. I feel she has something to offer and I hope she can find out what it is, and how to do it. Her life is over only if she thinks it is.

NAME WITHHELD

Ecclesiastical Graffiti

I am grateful for many responses that have been made to my article, "Ecclesiastical Graffiti" [TLC, July 28]. Unfortunately, it was not until my most recent stay in England that one of the most amusing and haunting of all inscriptions was pointed out to me by a parishioner whose son was married in the Parish Church of St. Bartholomew,

Rogate, Hampshire. On the memorial plaque to a lady long dead are the lines, "She was what? She was all the things you speak of in a good wife."

In regard to inscriptions in narthexes, I would like to add one that is beautifully illuminated at The Annunciation of Our Lady, Bryanston Street, Marble Arch, London. It is attributed to Rahere's Vision of St. Bartholomew:

"This Spiritual House, Almighty God shall inhabit, hallow and preserve unspotted for ever and ever, and His eyes shall be open and His ears intending on this House night and day that he who asks may have, he who seeks may find, and he who knocks may enter. For one who being converted and penitent of his sins, in this place praying shall be heard in Heaven, or seeking with a perfect heart, help from whatever tribulation, without doubt shall find it. To those who knock with pious longing at the door of the spouse, attending angels shall open the gates of Heaven, taking up and offering to God the prayers and vows of a faithful people."

(The Rev.) JAMES B. SIMPSON
Christ Church

Middletown, N.J.

"Cantuar"

A Roman Catholic friend told me of reading a good editorial in *America* praising Michael Ramsey for his service as Archbishop of Canterbury and ending by saying how well served the church has been in this time to have leadership, in its various denominations, of the caliber of Michael Cantuar. My friend was puzzled by the name. Why "Michael Cantuar"?

That was, I thought, an easy question. English bishops sign themselves by the name of their diocese rather than their surname, and "Cantuar" therefore was the name of "Canterbury," and was probably from a Roman form. Unfortunately, that was not answer enough. My friend had done such research as he could in the *Britannica* before putting his question to me, and was able to report that the Roman name for Canterbury was "Durovernum" and that the encyclopedia offered nothing that would work out as "Cantuar."

By this time my curiosity was aroused. With the help of one of my clergy, I consulted Edward Carpenter's *Cantuar—The Archbishops in Their Office*—a fascinating book, and one that I am very glad to have read, but its 562 pages shed no light on the origin of the title Dr. Carpenter used. The *Oxford Dictionary of English Place Names* was a little better. It offered the usual information that the Old English name for Canterbury was "Cantwarabyrig."

That was close, but still not a full answer. By this time I had raised the question casually with Presiding Bishop Hines. He could not answer it, and was as intrigued as I. Indeed, he told me that if I failed to solve the puzzle he would try his sources and see what he could find.

At that point I wrote Dr. Carpenter to see if he had information on the subject that did not appear in his book. He referred my letter to N. H. MacMichael, who is Keeper of the Monuments at Westminster Abbey.

Mr. MacMichael very graciously provided the solution.

"The Old English place-name *Cantwara-byrig*, meaning 'byrig' (fort) of the *Cantwara* (men of Kent), by the time of the Domesday Monachorum of Christ Church, a MS. of approximately the same date as the Exchequer Domesday Book, had given way to 'Canturberia' or 'Cantuarberia.' In the Kent section of the Exchequer Domesday Book the city is usually rendered 'Cantuaria,' and this Latin form is declined as a First Declension noun. The adjective derived from this is *Cantuariensis*. In Latin charters the Archbishop normally is in the style '[Thomas] Cantuariensis Archiepiscopus' which was very frequently abbreviated to '[T] Cantuar Archiepiscopus.' 'Cantuar' seems to have been the favorite shortening of the word, but some Archbishops, e.g. Cranmer, signed 'Cantuarien.'" The letter signed by Cranmer amongst the Muni-ments ends

'Your lovyngre frende
T. Cantuarien.'

The word 'Cantuar' is thus an abbreviated Latin adjective derived from the Old English name for Canterbury. The root 'Cant' in the English *Cantwara-byrig* is itself derived from *Cantium*, the Roman name for the county of Kent, and this, I suppose, is in its turn from a British word."

If there be a moral, it is how fortunate we are that there are people in the world like Mr. MacMichael who were willing to take their time to satisfy the curiosity of American law professors and clerics on an obscure point of English history.

CHARLES ALAN WRIGHT

University of Texas School of Law
Austin, Texas

TLC, Sept. 8

I would like to use the cover of your Sept. 8 issue as a take-off point to say one or two things about the pressing question of ordination of women to the priesthood. The cover shows a newly ordained priest, a son receiving communion from his father, a priest, and you point out his aspirations as a small boy to be "archbishop of Wyoming" in addition to "wanting horses, too, as well as churchwork."

I've never wanted "churchwork" myself, but as a daughter who often yearned to go to work like Daddy, and as a sister-in-law of one who yearned to go to seminary like her father and brothers, I feel compelled to let you know that for me the picture and description invokes feelings of sadness and anger. It also comes across as insensitive to the situation of those 11 women who have recently been ordained to the priesthood, and those other daughters around the church, former little girls who "wanted horses," and who now want "churchwork" also, as priests.

Our society has in theory accepted that women have the innate capacities and abilities to be doctors, lawyers, and literally every other profession. Similarly, in the church, women as deacons or lay people are providing the same services (except the sacramental) which priests also provide as preachers, teachers, pastors and prophets. Is there not then a basic sense in which male ordination as we know it becomes purely a magic rite because the exclusive

male priesthood does not truly reflect the real and functioning ministries which actually exist in the church?

The Philadelphia 11 (and those supporting them) would not normally, I believe, want to claim validity for sacramental acts outside the normal legal structures of the community of the church. It is well known that they wanted and sought ordination through the regular channels the church provides—and will continue to do so. The Philadelphia action has in part demonstrated how the male ordinations going on around us must now be seen to be also irregular and invalid—even if not illegal—because they are not an expression of the whole church. Undoubtedly, each of these women fervently hopes that her priesthood will as soon as possible be proclaimed valid and regular by the church, which will have then fully recognized its daughters and their callings to do "churchwork" as well as "want horses."

SUSAN SCHEER LLOYD

Madison, Wis.

Validity

In an attempt to be logical, I would submit that in regard to the validity of orders, the so-called Augustinian theory and the Cyprian theory are not in conflict but complementary. In my opinion, they must both be taken into account if orders are to be considered valid by the church body in which the priests choose to function. It is of course true as Father Olsen states [TLC, Sept. 15] that the "Anglican church has always maintained its orders are valid because after the break with Rome, bishops who had been validly consecrated before the break, transmitted apostolic succession even though they acted without the consent of the Roman pontiff." It should be noted, however, that these priests neither wished nor attempted to serve as priests within the Roman church. Those who choose to consider the orders conferred on the 11 women in Philadelphia as valid, might remember that Anglican priests could not (and cannot) function in the Roman church without the consent of the pontiff (who represents his community of faith—and here is the Cyprian theory in action). Although I cannot personally concede the validity of the recent female "ordinations," I would suggest that those who consider these "ordinations" valid remember that as Anglican priests, however valid their orders, cannot function in the Roman church, so these 11 females, however valid their "ordinations" may be considered by some, cannot function in the Anglican church (according to the Cyprian theory). The rather obvious answer: Let them break with the Anglican church.

EMILY GARDINER NEAL

Pittsburgh, Pa.

What Happened at Philadelphia

Re: the letter of Jane L. Keddy [TLC, Sept. 15]. Mrs. Keddy charges your reporting of the Philadelphia "ordination" was largely biased and untrue. I am sure Fr. Osborn and Fr. Mallary will be surprised to hear that, according to her version, they were treated courteously at the service. She says the congregation did not hiss until Fr. Rutler made his "unbelievable attack on Mrs. Piccard." Fr. Rutler never once mentioned Mrs. Piccard; his remarks were broad-

Continued on page 21

SISTERCELEBRATIONS



edited by ARLENE SWIDLER

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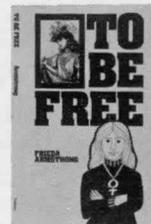
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The Living Church

October 13, 1974
Trinity XVIII / Pentecost XIX

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THE COVER

Los Angeles Honors Bishop Gooden

The Rt. Rev. Robert Burton Gooden, D.D., S.T.D., D.C.L., was honored at his home parish, St. Mark's, Glendale, Calif., just three days before his 100th birthday.

Bishop Gooden, who had expressed concern that he might disappoint "all the good people making a fuss over my centennial," not only was present for the morning eucharist, but was one of the last to leave a three-hour reception held later in the day.

Presiding at the crowded communion service was the Rt. Rev. Francis Eric Bloy, retired Bishop of Los Angeles.

The preacher was the Rt. Rev. Reginald Heber Gooden, Assistant Bishop of Louisiana and one of Bishop Gooden's sons.

"We offer thanks to Almighty God this morning for the dedicated Christian witness and ministry of St. Robert of Bolton (his birthplace in England)," said the younger Bishop Gooden. "All who accept Jesus Christ as their Lord and Savior are called to be saints . . . (but) when a man's own children think he's a saint, he's got to be one."

During the sermon, Bishop Gooden remarked that his father had first asked him to preach at the celebration of his 79th birthday, which he vowed would be his last. "And I've been preaching at every birthday since then. It's getting so a man can't believe his own father."

He also said of his father: "This saint is not a 'yes' man. He does not always conform to public opinion. He is not like the politician who said, 'There go my people. I must follow them for I am their leader.'"

Recently, the senior Bishop Gooden said, "I never expected to reach 100. I never thought about it, as a matter of fact. I just went on and on."

At the service honoring him, Bishop Gooden was invested as a Grand Prelate in the Military and Hospitaller Order of St. Lazarus of Jerusalem, an ancient order dating back to the third century. Archbishop Fulton J. Sheen is the only other American who has been so honored.

Though Bishop Gooden retired in 1947, he has been active since then preaching, confirming, lecturing, and officiating at services. Ordained to the priesthood in 1905, he served churches in Ventura, Escondido, Fallbrook, and Long Beach, Calif., until 1912, when he became head-

master of the Harvard School, North Hollywood. He was consecrated Suffragan Bishop of Los Angeles in 1930.

Presiding over the afternoon reception was the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, who lauded Bishop Gooden for his continuing service to the diocese.

Awards and honors from Trinity College, Berkeley Divinity School, the Church Pension Fund, and the Girls' Friendly Society were presented to the centenarian. In addition, the Daughters of the King are sponsoring a Bishop Gooden Scholarship Fund for Seminarians and to date have over \$7,000 at hand.

The Rev. Wayne B. Williamson, rector of St. Mark's, also presented Bishop Gooden with over ten pounds of cards, letters, and telegrams from well wishers throughout the country.

ANGLICAN COMMUNION

Men May Join Mothers' Union

Men are now eligible for membership in the Mothers' Union, largest women's organization in the Anglican Communion. With the granting of the Royal Assent, the organization has been enabled to adopt a supplemental charter which makes possible this change in membership.

Admission of divorced women stirred a major controversy when it was voted, 254-7, by the Mothers' Union Central Council last year. A 10-member commission composed of five men and five women, headed by the Rt. Rev. Graham Leonard, recommended in 1972 that divorced women who have not remarried should be eligible for membership.

Unmarried women and those who are not Anglicans, who have never been specifically excluded, will also find it easier to join the Mothers' Union.

The new supplemental charter provides that anyone who "has been baptized in the name of the Holy Spirit" and declared support for the aims and objects of the society will now be eligible for membership.

Membership in the union has declined sharply in recent years, falling by more than 50,000 since 1972. It now stands at 414,000 throughout the world, of whom 308,000 are in Great Britain.

There are 50,000 members aged 17-30 in the Young Wives Groups, which are

affiliated with the Mothers' Union but have no restrictions on their membership other than the declaration of general support for the aims.

Mary Sumner, wife of an Anglican priest, founded the union in 1876. Its purpose, which has not changed since then, is to strengthen, safeguard, and promote Christian family life. Its three aims are the promotion of the sanctity of marriage, the responsibility of parenthood, and fellowship in prayer and personal example.

CHURCH PRESS

TLC Begins to Plan Centennial Year

The management of THE LIVING CHURCH is beginning to think about how it will observe the magazine's centennial year in 1978. This was one of the matters discussed at the annual meeting of The Living Church Foundation, Inc., at Milwaukee.

The 100th birthday of the magazine will be Nov. 2, 1978.

The present membership of the foundation, which is printed on the masthead, was kept largely intact with several whose terms had expired being re-elected. The only new member elected is the Rev. Robert L. Howell, rector of St. Chrysostom's Church in Chicago. He will serve on the foundation for three years, and was also elected to the board of directors to replace the Rev. George C. L. Ross of Milwaukee, who is to become rector of St. Paul's Church, San Diego. Fr. Ross was re-elected to a three-year term on the foundation.

Robert L. Hall, a Milwaukee layman, continues as president of the foundation and the board of directors.

CHURCH OF ENGLAND

York's Successor Named

The Rt. Rev. Stuart Yarworth Blanch, Bishop of Liverpool since 1966, a prelate with a strong interest in evangelism, has been named Archbishop of York.

On or after Nov. 15, Bishop Blanch will succeed the Most Rev. Donald Coggan who, on that date, will succeed Dr. Michael Ramsey, present Archbishop of Canterbury.

Bishop Blanch, 56, is known largely for his interest in evangelism. As such, his appointment would indicate a trend within

the Church of England. Archbishop Cogan, head of a major international Bible society, is known throughout the world for his work as an evangelical.

During WW II, Dr. Blanch was a navigator with the RAF. Both before the war and after it, he was in the insurance field.

After his ordination in 1950, he was in the parish ministry before being named tutor and vice principal of Wycliffe Hall at Oxford. He was Oriel canon of Rochester Cathedral and warden of Rochester Theological College from 1960-66. He was consecrated Bishop of Liverpool in York Minster in March, 1966.

On his installation as bishop, Dr. Blanch said, "The church exists to further the Kingdom of God, and the synod (diocesan) exists to serve the church. Therefore, the diocesan synod must be concerned with the issues involved in spreading God's Kingdom."

He also said that a "denominational approach" to evangelism is "misconceived."

As the bishop expressed it then: "It simply is not possible to present the Gospel to this country (England) in denominational terms. Any real forward movement depends upon all working together."

EDUCATION

Jesuit Hits University on Ties to Chile

A Jesuit, who earlier in the year investigated the status of human liberty in Chile, says he is "appalled" that the University of Minnesota has made agreements to help Chile.

"How any self-respecting American university could get involved with institutions in which academic freedom has come to an end is beyond me," said the Rev. Gerard Grant, S.J., professor of political philosophy at Loyola University, Chicago.

He referred to agreements that the University of Minnesota had made with Chile's Ministry of Agriculture to work on land reform, with the University of Valdivia, regarding agricultural extension, and with the University of Chile, Santiago, on bio-medical engineering.

He spoke at a rally held in Newman Center near the University of Minnesota marking the first anniversary of the military coup which ousted the Salvador Allende government.

In an interview, the priest said he saw no difference—"except for the uniforms"—between the present government of Chile's Gen. Augusto Pinochet and Hitler's Nazi Germany.

All the educational institutions in Chile from high school level up are now under military control, he held.

The government has placed a military officer in charge of every educational institution except one—the Jesuit College in Santiago.

Fr. Grant went to Chile last February

as leader of a 10-member Chicago Commission of Inquiry into the status of human rights in Chile. He said he found that Chile's constitution is "completely gone," that all civilian courts are gone, and only military courts are functioning.

Political prisoners are not informed of charges against them until shortly before their trials, and only then are they given legal counsel—"ultra-conservative" lawyers who favored the military coup, he said.

Fr. Grant said that as of February, it was estimated there were at least 15,000 political prisoners in Chile, practically all of them Chileans. He said there are at least 3,000 currently awaiting trial.

HOMOSEXUALS

Writer for R.C. Paper On Protest Fast

Brian McNaught, a declared homosexual who has accused *The Michigan Catholic*, a publication of the Archdiocese of Detroit, of discrimination against him, began a protest fast. The fast, he said, had two goals—to get a commitment from archdiocesan officials to educate themselves and church members regarding homosexuality and to make reparation for the church's "sin" against the gay community.

Mr. McNaught, a graduate of Marquette University, has been a staff writer for the church publication for four years and until this past summer also wrote a youth column.

His column was dropped after it was disclosed in a July story of the *Detroit News* that he was president of the local chapter of Dignity, a national organization of Roman Catholic homosexuals. However, he was not dismissed from the staff of *The Michigan Catholic*.

In a prepared statement, Mr. McNaught said: "As a man who loves his church and as a gay who loves his gay brothers and sisters, I am in daily torment.

"There is no grater perpetrator of unjust oppression against the gay community in the history of man on the face of this earth than my church," he said. "At the feet of my church I lay the guilt of countless suicides . . . the pain of twisted minds which have been trained to hate themselves because they were told they were unnatural . . . the tears of millions of parents who have been told that their child's orientation was their fault for being over-protective or absent."

He was supported in his fast by the national organization of Dignity and by the Gay Ministry Task Force of the Salvatorian Fathers, Milwaukee.

The Detroit archdiocese did not oppose a ban on discrimination against homosexuals that was a part of a new city charter that went into effect last July 1.

In August, John Cardinal Dearden

issued a letter to priests of the archdiocese reaffirming traditional church teaching that homosexual acts are morally wrong but saying that "we should be concerned, too, about the proper civil rights of the homosexual."

GOVERNMENT

School Prayer Development

An entirely new approach to restoring prayer in the public schools has been introduced in the Senate in the form of a bill which would not amend the U.S. Constitution.

The measure, submitted by Sen. Jesse Helms of North Carolina with five cosponsors, would limit the appellate jurisdiction of the U.S. Supreme Court and the original jurisdiction of the federal district courts.

Limitation of court jurisdiction can be accomplished without amending the constitution, according to an aide of the Baptist lawmaker.

In stating that submission of the bill followed careful research, Sen Helms noted that attempts to adopt a constitutional amendment to return prayer to the public schools and public buildings have thus far been unsuccessful.

One of 22 sponsors of Senate JR 84, which would amend the constitution in such a manner, he reminded his colleagues that that measure has been before the Senate Judiciary Committee for more than a year. He said the time had come to consider an alternative means of dealing with "this problem"

"Fortunately, the constitution provides this alternative under the system of checks and balances. In anticipation of judicial usurpations of power, the framers of our constitution wisely gave Congress the authority, by a simple majority of both Houses, to check the Supreme Court through regulation of its appellate jurisdiction."

In brief, the Helms bill states that the federal courts shall not have jurisdiction to enter any judgment, decree, or order, denying or restricting as unconstitutional, voluntary prayer in any public school.

CHURCH AND STATE

Church School Aid Supported by Israelis

The Israeli Ministry of Education and Culture has initiated an experiment in private elementary school subsidies that covers the expenses of janitors, cleaning personnel, and secretaries as well as the transportation of some 1,400 students in four Christian private schools in Haifa.

The experiment, prompted by a suggestion from education leaders in Haifa, may be extended to all Christian private

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Of Happiness and Despair We Have No Measure

By JOHN SHELTON REED

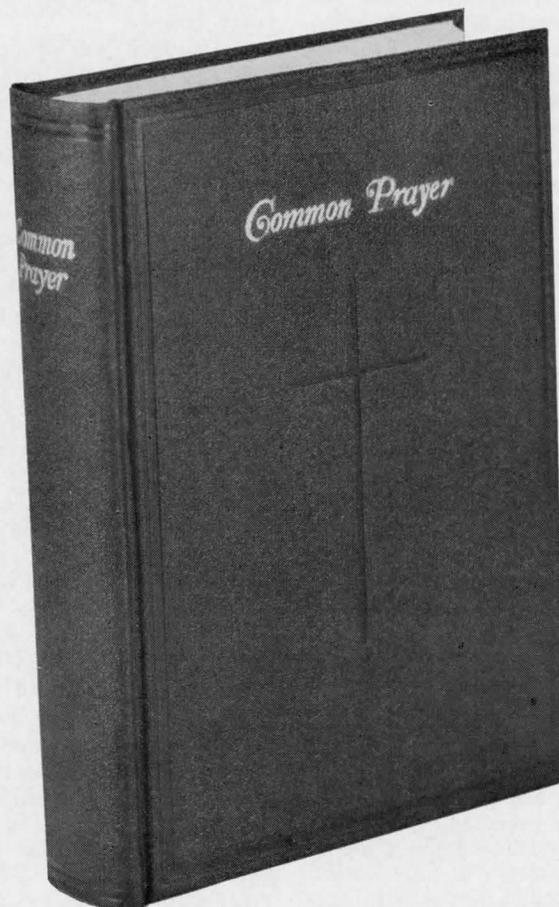
In the past few years, in the course of the church's experimentation with *Services for Trial Use*, Episcopalians have responded to tens of thousands—perhaps hundreds of thousands—of questionnaires. As the time approaches for a final assessment of the experimental services, I think it is important that people understand what these questionnaires were intended to do, and even more importantly what they were *not* intended to do—and in fact cannot do.

One misapprehension, apparently widespread, is that these questionnaires can be used to measure the degree of support within the church for liturgical revision in general and for the *Services for Trial Use* in particular. In a letter [TLC, June 30], for instance, a supporter of the proposed revisions wrote: "The tabulation of the questionnaires from tens of thousands of Episcopalians as reflected in the report of the Standing Liturgical Commission to the recent General Convention suggests that the people want to change the words [of the *Book of Common Prayer*]." On the contrary, the SLC's questionnaires tell us nothing of the kind, and the commission was, properly, insistent that this was not the purpose of their surveying operation. About two years ago, the Rev. Leo Malania, the co-ordinator for Prayer Book Revision, wrote: "We do not use criteria such as 'popularity'. . . . We are, therefore, not engaged in a data-gathering operation such as the various public opinion polls." And again: "It would help, I think, if the point were made again and again that the Standing Liturgical Commission is asking for advice and sugges-

tions, and not for emotional outbursts, or for votes. We are not about to conduct a plebiscite." And still again: "We are primarily interested at this stage not with 'acceptance' in any scientific sense of the term, as [*sic*] with comments of a creative kind [etc.]. In all our questionnaires we have been at pains to emphasize this point: these are not surveys, or votes. . . . We are not concerned with the percent-

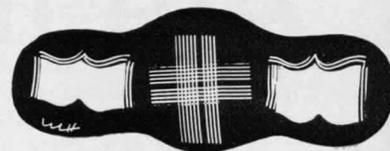
ages of those replying. We do not attempt to weight the samples [to make them representative of the church as a whole]."

Fr. Malania was equally clear about what the questionnaires were for. They were "only means to an end. The end is communication within the church regarding the improvement of the services [i.e., the *Services for Trial use*]." The commission viewed its mandate as one



John Shelton Reed is a communicant of the Chapel of the Cross, Chapel Hill, N.C. He is associate professor of sociology at the University of North Carolina.

The questionnaires "are clearly inadequate for the measurement of opinion."



"to revise the *Book of Common Prayer* and to conduct this process through trial use," not (by implication) to assess the demand for such revision or even — initially at least—the level of satisfaction with the proposed revisions. The point of the Commission's inquiry was to solicit worthwhile ideas for change—and the worth of an idea, in principle, had nothing to do with whether it was mentioned by one person or one thousand.

This sort of polling is perfectly legitimate and useful for its purpose, but Fr. Malania was quite correct in insisting that it not be confused with "a data-gathering operation such as the various public opinion polls." These polls try to answer precisely the sorts of questions that the Commission was not interested in: *How many people prefer one alternative to another? How many are indifferent?*

The plain truth is that nobody can say with any authority at all what Episcopalians prefer in the way of liturgy. On this subject, the Commission's files of letters and questionnaires — no matter how many there are — have exactly nothing to tell us. In 1936, the *Literary Digest* circulated over two million questionnaires —and predicted a Landon landslide. At the same time, George Gallup predicted the election results correctly with a sample of a few hundred voters. The difference was that Gallup's data were collected from a sample carefully chosen to resemble the American electorate, while the *Literary Digest* simply laid hands on as many voters as it could find—most of whom turned out to be Republicans. In opinion polling, the important question is not how large the sample is, but how *representative* it is of the population one wants to talk about. There is no reason to suppose that the Standing Liturgical Commission has in its files the views of a cross-section of the laity of the church. Indeed, there is very good reason to suppose that it does not. The Commission could hardly have expected to hear from the diffident, indifferent, or alienated, and it was clearly not interested in the "emotional outbursts" of those who were hostile to the whole enterprise.

The Commission also could ignore the problem of bias in the wording of ques-

tions: from its point of view, a poorly worded question was simply inefficient. But from a pollster's perspective, poorly worded questions are a major bugaboo. Unless great care is exercised, the wording of the question can influence the distribution of responses to it. Let me give just two examples, from diocesan questionnaires, of questions that are difficult for respondents to answer meaningfully (and in the questionnaires I've seen, such questions are the rule, not the exception). One questionnaire informed respondents: "On page 41 [in *STU*], the Sermon immediately follows the reading of the Gospel. Rationale: The Sermon is part of the Proclamation of the Word of God and should be related to the Scripture readings." The respondents were then asked whether they *agreed with the rationale* or not. Now, it takes a really strong-willed character to "disagree" with the rationale. It's a good deal more likely



that someone *understands* the rationale (at least after reading the question), but opposes the change for some other reason. If the question is used to measure what people think about the change, it is, in the jargon of opinion researchers, "loaded." Moreover, I suspect the question is too specific. I think members of the Commission would be surprised at how many people are *indifferent* to any particular change—maybe hadn't even noticed that a change had been made. That doesn't mean these people have no opinions about the Trial Use services taken as a whole. (They may not know much about liturgy, that is, but they know what they like.) On this questionnaire, though, they weren't asked for an overall judgment.

A questionnaire used in another diocese had the opposite problem: questions not specific enough. For example: "What in [the] Rite enabled (or blocked) my development of a greater sense of joy in living the 'new life' day by day?" The person who wrote this question obviously had an answer in mind, but it's hard to say what. A series of questions like this can quickly become a guessing game, where the respondent tries to figure out what "a right answer" could possibly be.

A related problem, and a tricky one, arises when you don't ask *exactly* the question you are interested in. It is easy to fall into the trap of believing that you know what people think about something because they've told you what they think about a related topic. For instance, we did a survey in my own parish, a large church in a college town, with a congregation whose average age is about 30. People told us they approved of: greater opportunity for liturgical variation from parish to parish (by a margin of 3 to 2), greater flexibility of the liturgy to suit the occasion (2 to 1), continual questioning and "updating" of the liturgy (2 to 1), the "contemporary concerns" of the Green Book (4 to 1), and greater lay participation in the liturgy (7 to 1). Only about a third agreed with the statement: "I see very little reason to revise the *Book of Common Prayer* at all." Can we assume, then, that a majority of our respondents were enthusiastic about the Green Book? Not at all: they preferred the Prayer Book Communion service to Rite II by a margin of 3 to 1—and among those who said they felt strongly about it, the margin was 9 to 1! My point is not that the *Services for Trial Use* are unpopular (although they certainly are in



this parish), rather that if you want to know what people think about something, you have to ask them about it *specifically*. And the diocesan questionnaires I've seen

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Are the "Modernists" Right About The Bible?

By DUANE H. THEBEAU

The historic and orthodox Christian view of the Bible is that it is God's Word written. The Old Testament teaches it, Jesus himself insisted on it, the apostles proclaimed it, the catholic church believed it until recent times. The Anglican reformers stood on the patristic doctrine that the Bible contained all things necessary to salvation and is God's written Word. The Book of Common Prayer abounds with references to the scriptures as a divine revelation given for our reading, marking, learning, digestion, following, obedience, illumination, doctrine and preaching. The greatest doctors and theologians of Christendom have expounded this view of Scripture. The most powerful preachers have preached it. Martyrs have died in witness to it. Hosts of the faithful in Christ have lived and died basing their hope for everlasting life on



its validity.

Yet it is a fact that most of our theological seminaries deny this high view of Scripture, implicitly if not explicitly regarding it as erroneous and superstitious. Many of the clergy who are seminary products likewise despise the doctrine and superciliously label it "fundamentalist." Sometimes the high view is represented as something diabolical foisted on the church by obscurantist snake-handlers

from the Bible Belt. It is true, of course, that "fundamentalist" has come to be associated with an entire brand of Christianity with which most Anglicans are loath to be identified. But the facile use of pejorative labels is no substitute for hard thinking about a vital Christian doctrine. The fact is that, in its non-pejorative sense, the "fundamentalist" position has been the orthodox view of Scripture in all major branches of the Christian church. The modernist scholar, Kirsopp Lake, no friend of orthodoxy, wrote: "It is a mistake often made by educated persons who happen to have but little knowledge of historical theology, to suppose that fundamentalism is the partial and uneducated [sic] survival of a theology which was once universally held by all Christians. How many were there, for instance, in Christian churches in the eighteenth century who doubted the infallible inspiration of all Scripture? A few, perhaps, but very few. No, the fundamentalist may be wrong: I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a fundamentalist on the basis of authority. The Bible and the *corpus theologicum* of the church is on the fundamentalist side." Thus, we may eschew much of what goes under the name of fundamentalism, but we cannot dismiss its view of Scripture without rejecting the epistemological foundation of the Christian faith.

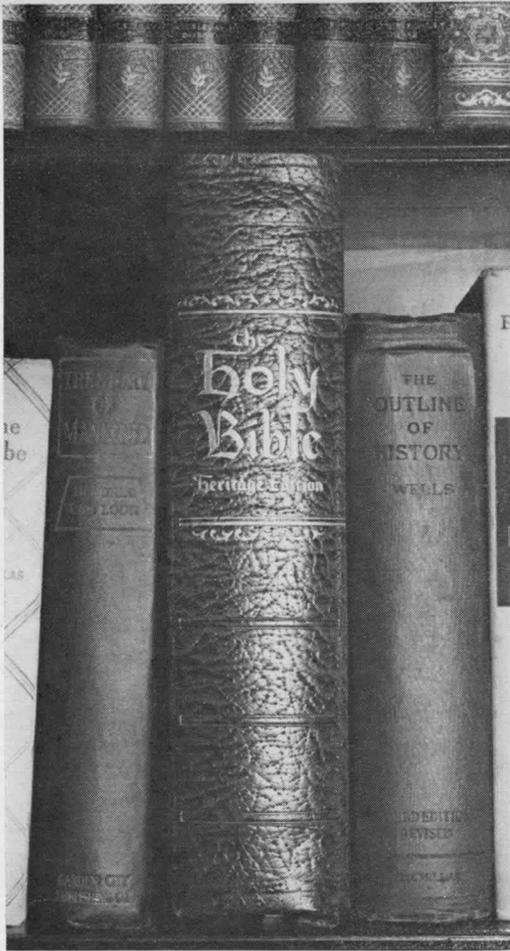
It is important to recognize that much of the modern negative criticism is based on philosophical presuppositions which are archaic and rationally indefensible. I say archaic, because most of the difficulties proposed have already been faced by our forebears who have offered some highly satisfactory solutions. The notion that only in recent times scholars have

become aware of problems in biblical interpretation is a myth. Also, the really significant advances in biblical studies in recent decades have been in languages and archeology; the results from these areas have been most encouraging to a very high view of biblical integrity. Yet, the negative critics go on teaching the old hypotheses as if nothing has been taking place to challenge their views.

More important, however, are the philosophical presuppositions and the *gestalt* of the negative critic. Space allows the mention of only two presuppositions which have militated against a high view of scriptural authority. The first is naturalism as a world-view. This position rules out, *a priori*, miracles and the supernatural. It regards the natural universe with its laws as a closed system which is sufficient to itself, independent of any transcendent reality or power. The entire edifice of so-called liberal theology is founded on naturalism. It is clear that a "liberal" scholar approaching a book like the Bible, which is the record of the supernatural and often miraculous action of a transcendent God in human affairs, cannot accept its statements as true. If anything at all is to be salvaged as valuable in the Book, it must be radically reinterpreted and much of it explained away in terms of naturalistic assumptions. The sad aspect is that the scholar rarely, if ever, openly declares his philosophical commitment. The unsuspecting student, usually philosophically untrained, is drawn along to make conclusions founded on naturalistic premises which go unexamined and uncriticized. The result is a loss of faith in the integrity and sufficient perspicuity of Scripture.

It ought to be more widely recognized than it is that naturalism has been effectively refuted more than once as a viable world-view (e.g. among popular philosophers and theologians: C. S. Lewis, J. B. Phillips, E. Trueblood, and J. W. Montgomery). It is demonstrably irrational and self-contradictory, depending on a circular argument (assessing what it tries to prove) for its establishment, and thus becoming arbitrary in the selection of

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supporting evidences. It must repudiate, without logical cause, all the reports and experiences of the genuinely supernatural which have been witnessed by men through the ages; a dubious procedure. If believed, it destroys the credentials of the very reason exercised to prove it and denies the implications of human moral consciousness; an impossible position.

While the orthodox scholar ought never to depend upon current scientific theory alone to prove a point, it is instructive that the scientific model for naturalism is Newtonian physics, long known to be inadequate as an explanation of the universe and "untrue" when it is regarded as such. Quantum physics and the principle of indeterminacy leave room for events in the universe which are unpredictable. Thus, in relation to current physical theory, naturalism is outmoded and archaic. In so far as negative biblical criticism is rooted in an anti-supernatural bias, the thinking Christian has no need to be intimidated. Supernaturalism is liable to none of the absurdities of its opposing view.

A second philosophy which has undermined confidence in biblical authority is evolutionism. C. S. Lewis calls it "the great myth of the nineteenth and early twentieth century." (His essay entitled "The Funeral of a Great Myth" is recommended reading on the subject.) The sci-

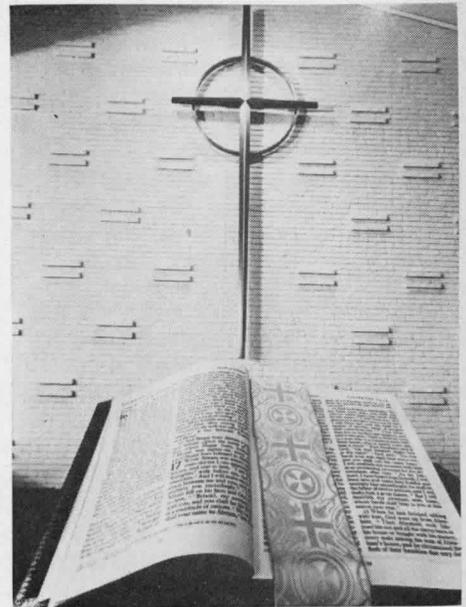
entific support needed by the proponents of evolutionary philosophy for popular credibility was given by Darwin in his *The Origin of Species* in 1859. It hardly needs rehearsing how that philosophy has triumphed as the dominant worldview of the West until the present time. One of its first effects was to challenge the biblical doctrine of creation as presented in the book of Genesis. If evolution be true, as all were indefatigably told it was in the name of modern science, then the traditional interpretation of Genesis could not be true. Traditionalists espousing a wooden literalism were outmaneuvered and routed in highly publicized debates. As far as the masses were concerned, the evolutionists had won the day, and the Bible was the loser. Churchmen hurried to accommodate their theologies to suit the occasion. The entire Bible was reinterpreted on an evolutionary model. Standard fare for Bible students in seminaries has been the documentary hypothesis which is mostly naturalistic evolutionism applied to biblical literary criticism. This view of the Bible has undermined biblical faith by giving a wholly different view of God and his religion than that given by the Bible itself. The evolutionary scheme seeks to understand religion in terms of inevitable development from crude, primitive, and animalistic origins into that which is

more refined, sophisticated, and spiritually advanced. Thus man and his religion march ever onward and upward in the columns of progress. Apostolic Christianity marks a high plateau in the ascent, but itself has become outmoded as modern man's superior insights relegate ancient beliefs to the scrapheap of superstition. So the evolutionary system. And why not? After all, science had spoken, and who can argue with the facts? To this very day, to question the facticity of evolutionary dogma is in the minds of most tantamount to questioning the law of gravity.

But do the facts warrant such an uncritical attitude toward evolutionism? I think not.

In the first place, what little hard core scientific evidence for biological evolution there is offers scant foundation for a complete philosophy of history, psychology, sociology, economics, and religion. There is too much in human experience left "hanging out" of the system for which no account can be given simply by extrapolating the physical process to include the whole. What we have witnessed in the last century is the imposition of a philosophy onto facts which are ill-disposed to receive it.

Secondly, the scientific theory of general evolution is in growing disrepute among scientists of all disciplines. The number of those openly declaring their views run into the many hundreds. Only recently, Dr. Mark Biedebach, professor of biology-physiology at California State University, Long Beach, told me he could not understand how anyone familiar with the facts of the genetic process could remain a convinced evolutionist. The theory runs counter to basic laws of thermodynamics, defies the laws of mathematical probability, lacks substantiation in both the fossil record and laboratory experimentation, and uses a circular argument as does naturalism. Therefore, even voices with an atheistic accent are calling



for a radical re-examination of the hypothesis (e.g., Norman MacBeth, *Darwin Retried*).

Since general evolution has become a religion to many, we may expect that its devotees will relinquish it reluctantly, if at all. But the point is, that those who hold to a high view of scripture ought not to conclude that in doing so they must become enemies of true science. Scientific creationism posits a model of life and human origins which is much friendlier to the facts than evolutionism.



Radical re-interpretation of Genesis is not necessary to the maintenance of intellectual integrity; and I suspect that once confidence is restored in the biblical account of origins, the same will follow for other principles of orthodoxy which are rooted in that divine record, such as the fall of man.

The negative critic is insistent, of course, that there are innumerable "errors" in holy scripture. As I previously indicated he finds these mostly because of the hermeneutical *gestalt* [= pattern of interpretation—Ed.] employed. The total pattern of assumptions making up his worldview dictates that every difficulty or apparent inconsistency will be regarded as supporting his belief that there are no supernaturally inspired books, only natural and error-ridden ones. All attempts at explaining, clarifying, or resolving difficulties in the scriptures are regarded with suspicion as being dishonest attempts at rationalizing credulity. Problems and difficulties are therefore affirmed with the unfortunate consequence that premature judgments have frequently been made and further research discouraged. The liberal scholars have increasingly shut themselves up in a self-constructed ghetto, scarcely recognizing the existence of scholarly conclusions other than their own.

The hermeneutical *gestalt* of the orthodox scholar is rooted in the entire complex of divine revelation as empirically verified in objective history. The theologians have always found it easier to believe in the divine inspiration of scripture in spite of difficulties, than to believe that Christ, his apostles, and the entire church from the beginning had erred in their teaching. Scripture as a historically mediated document requires careful critical study. Criticism begins, however, with a decision regarding the kind of book the Bible is. We interpret even a telephone book in terms of what its inventor tells

Continued on page 19

The Spanish Reformed Episcopal Church and Religious Liberty

By RAMON TAIBO

In order to understand the theme of religious liberty and the Spanish Reformed Episcopal Church we must go back in our minds to earlier times. Under the rule of the Catholic monarchs Ferdinand and Isabella, and following the expulsion from Spain of the Jews and the Moors, there was forged a strong sense of national unity based on the Roman Catholic church. Then, in the times of Charles the First and Phillip the Second, the Inquisition came to its climax in fire and blood simultaneously with the outbreak of the Reformation of the 16th century. At that time there were "autos de fe" in Valladolid and Seville, and there were many Spaniards who preferred death by burning to a denial of their faith in Jesus Christ as their Lord and Saviour.

It has been said, and with good reason, that the blood of the martyrs is the seed of the Gospel. So, even though it appeared that all traces of the Reformation had been eradicated in Spain, only a few years after the official end of the Inquisition in 1834, we find men such as Matamoros, Alhama and others put in jail for their protestant ideas. Later, at the intervention of the English, these men were freed by the government of Isabella the Second. When her regime was overthrown, the Spanish nation adopted a republican form of government and established liberty of conscience and of religious worship. Some Spanish Protestants, exiled in Gibraltar for their faith, were able to return to Spain and begin the preaching of the Gospel. One of these returned exiles who preached and worked with exceptional ardor was Juan B. Cabrera, a former Scapular monk. In Seville, in January of 1869, he started the first Protestant chapel in Spain and some years later organized the Spanish Reformed Episcopal Church of which he became the first bishop. He served as bishop until his death in Madrid in 1916.

When the monarchy was re-established, liberty of worship was broadened into general religious toleration. This was

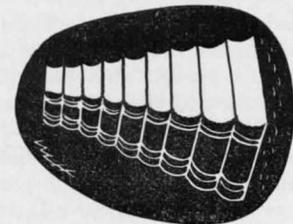
The Rt. Rev. Ramón Taibo is Primate of the Spanish Reformed Episcopal Church.

guaranteed in Article 11 of the Constitution of 1876 which remained in force until 1931.

To look briefly at some of the conflicts and difficulties which were created for Protestant groups in Spain by the various interpretations of this article of the Constitution from 1876 up to the outbreak of our Civil War would help to make clear the nature of the problems faced by the dissenting churches. But it would require many pages, and preferring to remember pleasant rather than unpleasant things, I think it is better not to go into this matter.

Fortunately, today the spirit of the Second Vatican Council has begun to penetrate, even though slowly, into Spain, and although we have to admit that the Roman Catholic church has so far not officially changed her dogmas and doctrines, we must report at the same time that the renewing spirit of reform has taken root with powerful effect in the hearts and minds of many clergy and lay people.

Within the Roman Catholic church in Spain there are at least two tendencies. One is conservative to the point of wishing no changes at all. The other is liberal, following the line of the Second Vatican Council, and wishes to open doors, honestly and sincerely, for communication with other churches to the end that there may be established genuinely fraternal



relationships and, if possible, even outright collaboration.

Those who are thinking along these latter lines are the ones who are actively engaged in making ecumenical contacts. There are various aspects of the collaboration between the Roman Catholic church and some of the Protestant churches in Spain. Among these are the joint celebrations of the Week of Prayer

Continued on page 23

EDITORIALS

About Books and Reviews

This is one of our special book numbers in which we give special attention to the part that good books can play in the life of the literate Christian.

It seems an appropriate time to explain our book reviewing policy. Sometimes we hear the complaint that THE LIVING CHURCH panned somebody's book unjustly. Our plea is Not Guilty. TLC never praises or pans a book; our reviewer does that.

When we ask somebody to review a book it is because we believe he is vitally interested in the subject, is well informed about it, and is a competent reviewer. Once he has done it for us we are bound to publish his report on the book, whether or not it is favorable, whether or not it's what we might have said if we had reviewed it. That is the only way that this often ticklish operation can be done.

If the reviewer reports that the book is a total dud, as he sees it, we may kill the review without publishing it.

We have confidence in the intelligence, judgment, justice, and mercy, of the people on our list of available reviewers; otherwise they wouldn't be there.

About titles listed under *Books Received*: These are books whose publishers have sent us review copies, which are apparently reputable works, but which, in our judgment, would not be of special interest to a large number of our readers.

Because the cost of publishing books, as well as of buying them, has risen so enormously with inflation, publishers these days are more careful about what they publish because they don't want to get burned. The overall effect of this stringency is salutary. By and large, only the better manuscripts find a publisher. When there are fewer books coming off the press they tend to be better.

Indeed, the general trend in current religious publishing is deeply encouraging to those of us who hope and pray for a recovery of a sense of the essential things in the Christian faith and life and above all for a recovery of God-consciousness in religion. We now repeat our plea, and our challenge, to somebody to write for us all a book not on what we think of God but on what God thinks of us: a God's-eye view of man. After all, for Christians that's not at all out of the question. Ever since Christ's first coming we have known what God thinks of us. Isn't that the proper point of departure for all Christian literature and life?

Write it, somebody, and we'll try to find for it the best possible reviewer, and we'll plug it for all its worth.

No Special Convention, Please!

Since Philadelphia there has been growing talk within the Episcopal Church about a special General Convention before 1976 to deal with the question of the ordination of women.

Just five years ago the last special General Convention (*horresco referens*) met in South Bend, and many who lived through it and have lived with its lingering consequences earnestly hope that it was indeed the last one. The Episcopal Church needs another South Bend

about as a hog needs a side saddle.

A special convention attracts special people with special interests, like those who took over at South Bend. That meeting had been set up by the previous General Convention, in 1967, to deal with the important unfinished business of administrative reform. The takers-over had other ideas and the South Bend convention accomplished nothing of its intended purpose.

At the last regular General Convention, in 1973, the church's leadership declared its mind on the subject of women and priesthood; not, of course, to everybody's satisfaction. If that mind has changed or is changing it will speak accordingly at Minneapolis in 1976. To set up a special convention between now and then would be to ask for the kind of turmoil, division, and non-accomplishment that happened at South Bend, and that is something the Episcopal Church cannot afford in any way, financial or spiritual.

We move to table.

Lawlessness in Law-and-Order

The U.S. Justice department is giving serious thought to doing something that is overdue—looking into the kind of criminal trials in this country that are perverted into rankly political trials.

What happened recently in St. Paul, Minn., when felony charges against the defendants in the Wounded Knee trials were dismissed by the judge, was only the most recent case of its kind.

Judge Fred J. Nichol had to dismiss charges against Russell Means and Dennis Banks, leaders of the American Indian Movement (AIM), when it became clear from the evidence that prosecutors had violated the civil rights of the defendants—in other words, violated the law of the land of which they are the enforcement officers.

It wasn't the first time in recent years that legal action against people accused of crimes had to be dropped because, whereas the guilt of the accused had yet to be proved, there could be no doubt of the guilt of the accusers—the agents of the law.

In recent years the executive branch has told law enforcement officials in effect that whatever they need to do to get convictions of people who have been politically troublesome is fair game: the important thing is not to put them through the due process but to put them behind bars, by fair means or foul. Thus the good guys prosecuting the bad guys become bad guys themselves, and in a peculiarly baneful way because it turns good into evil.

One of the serious dangers to the survival of an ordered society in America is the growing scepticism about the integrity of the nation's system of justice. These scandalous betrayals of the system, by prosecutors presumably representing "the people" against accused transgressors, are perhaps more responsible than any other single cause for that scepticism as it flourishes and grows among the young, the minorities, the poor, the dissenters, and the better educated.

We hope that the Justice Department will waste no time investigating this ugly perversion and will spare nobody in exposing and correcting it.

Books

BELIEVING. By Eugene C. Kennedy. Doubleday. Pp. 216. \$5.95.

The sub-title of *Believing* describes its content: "The nature of belief and its role in our lives." The author is a professor of psychology at Loyola University. He has written a wise and provocative analysis of what he contends is central to understanding man—the matter of believing, which he says is as vital to man as anything we know. This book cannot be read in a hurry, for this is not a superficial piece of work.

Fr. Kennedy has written three sections: "Believing," "Believers," and "What do I believe?" The second section is made up of interviews with people holding widely differing views. These include B. F. Skinner, Eugene McCarthy, Theodore Hesburgh and Ann Landers. Some of these illustrate the author's conviction that many people express what they believe about, not what they believe *in*. He says that every man believes in something, even when calling himself an unbeliever, and that when he declares that he cannot believe in this or that, he does not mean that he is unable to believe in anything—in fact, *we hunger to believe*.

In a brief review one cannot do justice to the many facets of belief described. One or two examples will illustrate the scope of the book. The tension between the institution and the individual is shown, and the need for the individual to believe in order to be himself. "God has always been a problem of man, not so much because of God but because of men who have made believing into such a complicated process." "The person's problems with religious faith arise not from an urge to disbelieve but from a passionate need to believe as richly and profoundly as possible." Fr. Kennedy says that those who call themselves "unbelievers" often mean they cannot accept certain credal statements or respond honestly to what is urged upon them as God's revelation. But although they cannot believe these things, they are not incapable of belief. (Throughout the book one sees the need for better religious teaching and preaching, of the kind that will reach modern man.)

Another example, which I think will involve all of us, is our concern about young people and their search (often in vain) for adults in whom they may believe. Again we see the need for teaching on all levels, especially concerning relationship to others, for belief is seen as a dynamic quality and a central need of life. We are led to consider the great questions asked in many ways—death

and eternal life, sin and redemption, the meaning of the church.

The book ends on an encouraging note: "You can love and not examine what you believe in—but you cannot do it for long. You cannot, in fact, love and escape the taste of the deepest and most demanding mystery of the Gospel. That believing in Jesus is tested by our belief in each other and that anyone who believes and loves will find that his experience of life is thereby deepened and transformed. . . . I believe the life of the Spirit is something we break into as we break out of ourselves through trying to love more deeply and truly."

The book is not easy reading, but the reader will be rewarded with a wider vision and a better understanding of the heart of the Christian life.

DORA P. CHAPLIN
Staten Island, N.Y.

THE JOY OF THE SNOW. By Elizabeth Goudge. Coward, McCann & Geoghegan. Pp. 315. \$8.95.

What makes a writer tick? How does one get to be a popular novelist? In response to these insistent questions from admiring friends, Elizabeth Goudge, English authoress probably best known for her *Green Dolphin Street* which was published during World War II and made into a movie, has now written her autobiography.

Does Miss Goudge give us a formula for successful authorship? Not directly, but her reflections on her life and her writing career of more than 40 years contain some illuminating insights on the subject, from which a formula can be gleaned. The novelist, of course, needs a good imagination, and this is one of Miss Goudge's most abundant gifts. Furthermore, the good writer is a person of innate sensitivity and intensified awareness—a person more than ordinarily fascinated by the world of humanity and nature, and one who is better able than most of us to convey his sensations and impressions to others. Miss Goudge is too modest to say all this explicitly, and she makes it plain to us inferentially. "A book," she says, "begins with falling in love. You lose your heart to a place, a house on an avenue of trees, or with a character who walks in and takes sudden and complete possession of you. Imagination flows, and there is the seed of your book."

The inspiring influences of Miss Goudge's life have been love, faith, and beauty. Miss Goudge has always been surrounded by love and beauty—beauty

in her surroundings and love from and for a remarkable family and devoted friends. Her faith, first kindled by her father, a dedicated priest of the Church of England, was less constant, but after various ups and downs, finally emerged triumphant. She says now: "To love God subtly alters a human being. If the simile is not too homely, the lover of God has glue in his veins and tends to be more adherent than other men. The more he loves God, the more, for God's sake, he sticks to his woman, his job or his faith. Christians, I think, should be judged by their stickableness, since by that alone can God get anything done in this world."

It is obvious that these three great influences, love, faith, and beauty, together with her own innate abilities have combined to make the formula which has proved so successful in her own career as a writer. The pleasure of reading *The Joy of the Snow* can only make one wish that more authors were operating on a similar formula.

AUGUSTA RODDIS
St. Alban's Church
Marshfield, Wis.

THE FUTURE PRESENT. By Marianne H. Micks. A Crossroad Book/Seabury Press. Pp. 204. \$3.95, paper.

To my knowledge *The Future Present* is the finest one volume, inexpensive treatment of Christian worship to appear in years. It brings together in 200 pages the most contemporary information and insights of what is happening on the liturgical scene. For anyone who wonders why we are in the midst of liturgical change this book provides a plethora of answers.

This work seeks to get to the roots of and explain the forces and powers that lie within the eucharistic action of the community of faith. The approach taken by the author is phenomenological and by this the author means seeing worship as a whole, as something done, as something that participates in the unveiling of meaning, and finally as something incredibly larger than any sum of its parts.

Dr. Micks discusses the rich qualities of time, space, color, rhythm, motion, and place. By historical example, by cultural and psychological insight, she brings great light to what worship truly is. This study successfully attempts to bring us into a realm, neither above nor below the rational, but richer and fuller.

The author draws a great picture of the necessity of tension between the Apollonian and the Dionysian elements in worship. This discussion alone is worth

the price of the book. The Apollonian is the element and power of order and form while the Dionysian is that of ecstasy and abandonment. She rightly argues that Christian worship must contain both of these if men are to see their place in the universe, worship transcend the ordinary, and the future become present in the "now" of worship.

Within the Episcopal Church this book should be of great service at this time. In one sense it might well serve as an explanation for the necessity of Prayer Book revision. One can see the insights of this work alive in the *Services for Trial Use*, and yet, some of the cautions of this work are the same as opponents of STU maintain. Without going too far out on a limb it might be said that the BCP represents the Apollonian, whereas the STU points in the direction of the Dionysian. So whether you take your stand on BCP or STU this book is worth reading. It is also a most valuable book for the parish library.

The book is easy to read, filled with interesting historical nuggets from all sorts of periods, and it develops consistently from beginning to end. The most beneficial thing about it is that it says something about the spirit and lets you know that worship is something God made man to do and to enjoy.

(The Rev.) WAYNE L. SMITH
St. Peter's Church
West Allis, Wis.

TRACKS OF A FELLOW STRUGGLER. By John Claypool. Word Books. Pp. 104. \$3.95.

This little book, quite remarkably, lives up to its subtitle, "How to Handle Grief." The author is a Baptist minister whose daughter died of acute leukemia. The book is comprised of four of Mr. Claypool's sermons, each introduced with a short note explaining the occasion of the sermon. The first was delivered shortly after the diagnosis of his daughter's illness; the second was delivered after her first relapse from remission of the disease; the third was delivered a month after her death following a second six-month relapse from which there was no remission; the last was delivered three and one-half years after her death. In the sermons Mr. Claypool states honestly but without bitterness or bathos the family's reactions of anger, frustration, and grief to the facts of his daughter's illness and death and the way they dealt with these reactions. The author states his thoroughly ordinary human reactions to the tragic situation and explains how—in the midst of these reactions—he found the orthodox Christian answers to the agonizing problem sound ones, indeed the only ones he could find in his honest doubt and anguish.

Tracks of a Fellow Struggler should be enormously helpful to anyone confronted with grief and to anyone who actively

counsels or is merely a sympathetic friend of those who confront it. The extent of the book's applicability should not be underestimated because, as the author quite accurately points out, all humans — like the servant described in Isaiah—are from early childhood to some extent men "of sorrow, acquainted with grief," and the source of the sorrow can be many things other than the serious illness and death of a loved one. The book's usefulness stems from two extremely important but often unrecognized facts about grief. The first is about grief suffered and the second is about those who deal with the grief-stricken.

The first of these two facts is that many of us learn or mis-learn to deny or ignore our negative feelings such as pain, anger, and frustration which we as human beings inevitably feel when in difficulty, with the consequence that we say—and perhaps even believe we feel—more positive emotions instead. Whether actually uttered or not, these assertions of more positive feelings are mere mouthings and may be—if we have been reared as Christians—mere mouthings of the Christian truths. In this case they are not only unhelpful and possibly detrimental to the spiritual and emotional life of the speaker, but are also gross mis-applications and misunderstandings of these truths.

The second fact, that about the reactions of friends and counselors, is that all humans, however sympathetic they may be to another's emotional pain, cannot stop the pain and often react in ways that do not even help the sufferer bear it. The unconstructive reactions range from ignoring the grief or even the sufferer to mouthing platitudes which are useless and may inflict additional pain or bitterness because the sorrowing one feels misunderstood. This is not to heap accusations on friends and counselors. These unconstructive reactions of such people are frequently caused by the anguish and paralyzing effect the recognition of their helplessness to remove the pain may cause them, or from their equally paralyzing recognition in the sight of another's suffering of their own inevitable vulnerability.

Mr. Claypool's book should help friends and counselors to act constructively for the same reason it should help sufferers: It leads them through the confrontation and understanding of the pain of grief. It also explains the comfort that Christianity brings to pain, and should therefore aid Christian friends and counselors to usefully reassure and aid the sufferer.

The book is not only honest, it is theologically sound despite the fact it does not dwell on theology. It is educated though not pretentious or erudite. It speaks, in short, to nearly everyone who might be interested in listening.

ETHEL LA GALLE FINE
St. Mark's Church
Milwaukee, Wis.

LIGHTS ON IN THE HOUSE OF THE DEAD: A PRISON DIARY. By Daniel Berrigan. Doubleday. Pp. 309. \$7.95.

Sooner or later most book reviewers are asked to treat a volume the value of which it would be easier to present negatively or positively and have done with it, but which if the reviewer is to remain objective and fair may require longer meditation than the average book may merit. Such a book is *Lights on in the House of the Dead*, and the clear and obvious fact that it was deliberately calculated to be as disturbing as possible does not lessen the reviewer's dilemma.

At the time of publication, 1974, many readers of the daily press may have been familiar with Daniel Berrigan's tenure in Danburg prison from 1970 to 1972; the dust jacket even presupposes that the reasons for the incarceration are well remembered.

There is nothing new about writing produced in or as a result of prison experiences, be they justified or not. A list including St. Paul, Boethius, Bunyan, Bonhoeffer, and Martin Luther King could be expanded to represent almost any century.

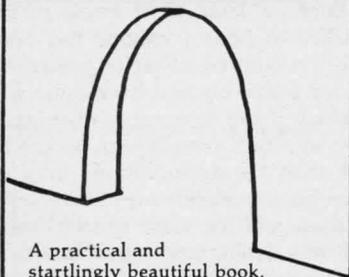
Already the author of some twenty books, Berrigan, in his "prison diary," makes almost imperative some consideration of that unpopular topic, the intent of the author. It is fairly common knowledge that conditions in many prisons border upon the horrible. Whatever the attempted emphases upon rehabilitation, apparently it is almost impossible to eradicate problems of drugs, homosexuality, inhumane treatment, violence, and



so on and on, from prison confines. Many a hack work has exploited accounts of prison conditions for perhaps less lofty purposes than Berrigan's, certainly less eloquently; but does his analysis of intellectual and spiritual suffering come across much more effectively? Is his analysis more meaningful and chilling?

The dehumanizing details lose some degree of emphasis because even the careful average reader is uncertain of implications of references to specific individuals and incidents which are not clearly identified, not excluding the author's Jesuit background. Were such references con-

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fined to questioning of the legal system, prison practices, and government officials identifiable by position rather than name—although there is some of all this, too—perhaps there would be a little less uncertainty on the part of the reader with whom or with what he is supposed to sympathize. But from many pages the impression emerges that everybody and everything is wrong except Berrigan, his brother, and a handful of friends. There is the necessity of asking: How deliberately self-created can a martyr be?

At the same time it may be said that there is copious manifestation of true humility. That this attitude cannot be sustained may testify to the difficulty a human being encounters in being at once humble and polemic. There are very quotable statements, but those which, out of context, seem to express positive hope, a conviction that man is better than he permits himself to be, are too often buried in what was once called a stream-of-consciousness style. Berrigan has a way with words, an impressive vocabulary, yet a seeming disregard for syntactic structures which would reassure the average reader of the completeness of a thought.

Not infrequently, the author suggests that more solace, if not truth, is to be found in concepts ranging from Zen to Gandhi, than in modern Christianity. Yet it is not the purpose of the book to formulate a substitute synthesis. That suffering may have to be endured, perhaps triumphed over, is not a particularly original idea, however eloquently set forth here.

Yes, this book is a disturbing account, as its author meant it to be. It is a book about a principled priest's prison experiences, touching all levels of his being. It may be a case-book about prison life and how to survive it, in this only in part, by writing a "prison diary." The curious value of the book is vested in its "other parts." As a single example (p. 234), "It is possible in the strange land to sing the songs of Israel. 'We will call upon You, we will live.'"

PATRICK G. HOGAN, JR.
Trinity Church
Houston, Texas



BEHOLD THE CHRIST. By Roland Bainton. Harper & Row. Pp. 224. \$10.00.

Behold the Christ is, as its subtitle indicates, a portrayal of Christ in words and pictures. Roland Bainton has selected works of art from the first centuries after Christ through the 20th century. He has grouped them by subject, beginning with the nativity, following the life of Jesus chronologically, and concluding with

Christ as judge. Each category of illustrations is accompanied by a rather brief text in which explanations of symbols, conventions, imagery and tradition are given. Although the text is not profound, it is pleasing and filled with interesting nuggets of information—some common knowledge, but some surprising and unusual.

Bainton's choice of art is varied; it represents an intriguing cross section of distinct cultures as well as differing periods. He contrasts Eastern and Western depictions of the same episodes with striking effect.

The book is not without flaws, however. All the illustrations are, unfortunately, black and white and rather small, often with several on one page. While this does not detract from the intrinsic interest of the art work, it does weaken the effect. Grunewald's "Resurrection" reproduced as a 2" x 5" black and white picture, for example, cannot by any means convey anything near its original impact.

Behold the Christ is attractively put together, includes a selected bibliography, and is not overpriced.

E. S. W.

THE TWELVE APOSTLES. By Ronald Brownrigg. Macmillan. Pp. 248, illustrated. \$12.95.

What the English priest and scholar who wrote this book attempts to do has been done by others, but it would be hard to find another book in which it is done so well. This is a study of the Apostles in which both the hard data of history and the traditions and legends are presented. Mr. Brownrigg knows the



whole field, and is commendably reticent about his own opinions.

Christians need to recognize that there are two vitally important sets of facts about each of the Apostles, and about the apostolic body as a whole. One of these is, of course, what they actually were, individually and collectively, and the presentation of that set of known facts is the work of the historian. The other set of facts, no less important in the way it influences our way of seeing these fathers of the household of faith, is that which tells us what they have meant and continue to mean to the mind of the Christian faith. Such a one as Simon Peter, to mention but one, is not only a man in salvation-history but a factor in it.

The author of this book keeps those two sets of facts very distinct from each other as he presents his character study of the Twelve. His scholarly but readable essay is enriched by magnificent illustra-

tions consisting of reproductions of great paintings, many in color.

In these days of cruelly inflated book prices it is a pleasant surprise to find so rich an offering as this for the price it bears. It could reasonably be priced at \$5 more.

This is a fine book for the preacher or teacher to have at hand, and for anybody who wants to reflect upon the Twelve, who though dead still speak.

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Warren J. Debus
Business Manager

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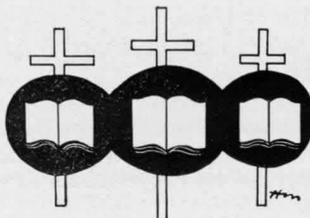
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Warren J. Debus
Business Manager

"Modernists" and The Bible

Continued from page 14

us the book is; and we study Scripture in the light of what God in Christ says it is. To approach either with a false theory as to the book's nature is hopelessly to misunderstand its contents and do vio-



lence to its maker's purpose in producing it.

The method of scientific research affords another analogy by which to understand the proper method of dealing with "difficulties." The scientist formulates a hypothesis on the basis of certain empirical facts and observations. He assumes that the hypothesis is true and tests it by further experimentation. He is supremely reluctant to discard a firmly established hypothesis or "law" which has proved its power to give meaning to a wide range of facts. When he encounters a recalcitrant phenomenon which apparently fails to conform to his theory, he treats it with the positive attitude that if he can only learn enough about that phenomenon it will be seen as non-contradictory after all. Only after he has exhausted all attempts at integrating the fact with the theory will he consider abandoning or revising the theory. Even then it will take more than a few unresolved problems to launch him on a course of reconstruction. His confidence in the theory has been strengthened because experience has repeatedly shown that apparent contradictions and difficulties have been resolved as his knowledge and understanding have increased. Thus, the interpretative *gestalt* of the scientist is conservative while at the same time being open to new comprehension of the truth.

Likewise, the history of positive biblical criticism continues to exhibit the resolution of apparent difficulties in Scripture to the extent that with full confidence we may continue to hold the established doctrine of Christ and his apostles that the Bible is the authoritative Word of God written.

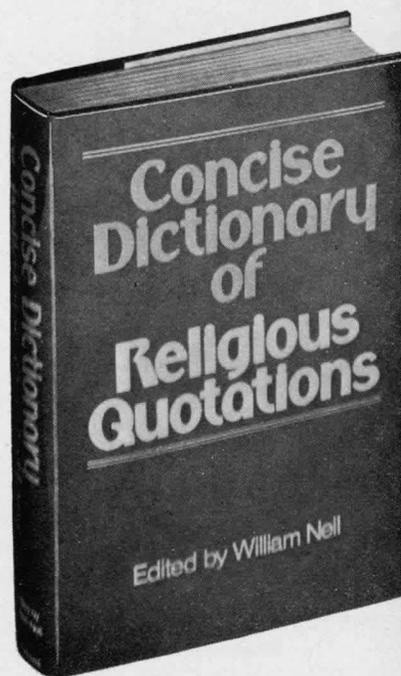
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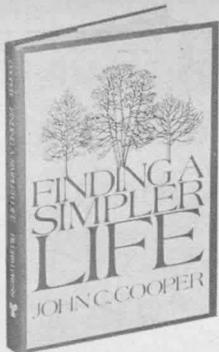
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The Living Church

NEWS

Continued from page 9

schools in Israel, according to a spokesman for the ministry department of education for minorities.

In all there are about 30 Christian private schools on the elementary level in Israel, with about 8,000 students.

Among Israel's 1 million school-children there are about 110,000 Muslim and Christian children, most of whom attend state schools stressing a special Arab curriculum.

Israel's 30 private elementary schools are predominantly Christian but contain large numbers of Muslims. There are virtually no Jewish children in private schools.

On the other hand, Christian secondary schools, with an enrollment of several thousand, receive substantial per capita subsidies, comparable to those given public schools.

In Israeli occupied territories, special arrangements have been made for subsidizing elementary and secondary education.

MINISTRY

Crees and Ojibways Ordained

Deacons for only a few weeks, 11 Cree and Ojibway Indians were ordained to the priesthood by the Rt. Rev. James Allan, Bishop of Keewatin in Canada, during a two-week flying trip around his diocese.

Ever since its formation in 1902, the diocese has hoped for indigenous clergy. Strong Indian leaders have always been trained as catechists. Catechist schools were developed under the late Rt. Rev. H. E. Hives, Bishop Allan's predecessor.

In 1966 a four-seated float and ski aircraft was bought to aid the bishop, priests, and catechists in visiting isolated villages. Later, a second plane was purchased.

The Indian people haven't had a very strong voice in the decisions made by the Anglican Church of Canada because of the high cost of transportation to synods. By 1971 there were plans to have each village send a representative to Big Trout Lake for an Indian Advisory Council. The council felt each village should have its own priest who could work and support his family while giving leadership and administering the sacraments. Representatives believed each village should decide whether it wished to have a priest and how he should be selected.

A program to train priests in three schools was organized under the Rev. Hugh Stiff, now Dean of Toronto. Each of the students ordained was a catechist trained at a catechist school.

NEWS FEATURE

Presiding Bishop Receives Charges Against Four Bishops

The Rt. Rev. John M. Allin, Presiding Bishop, has announced receipt of formal charges against the four bishops who took part in the now-declared-invalid ordination of 11 women deacons held in Philadelphia last July.

The House of Bishops meeting in a hastily called session in August declared "that the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled" at the Philadelphia service.

The charges were filed in four separate papers by the Rt. Rev. Stanley Atkins of Eau Claire, the Rt. Rev. William H. Brady of Fond du Lac, the Rt. Rev. Charles T. Gaskell of Milwaukee, and the Rt. Rev. Albert W. Hillestad of Springfield.

"The issue presented by these charges," according to the four accusers, "is the obedience of bishops to the constitution and canons of the Episcopal Church and the rubrics of the Book of Common Prayer."

Among the violations cited were the failure of the bishops taking part in the Philadelphia service to receive "the recommendations of the several standing committees and the request and approvals of the diocesans of the deacons;" the bishops "officiated or assisted without the request of the Bishop of Pennsylvania;" and "all of the deacons were women."

The charges were filed against the Rt. Rev. Daniel Corrigan, resigned Suffragan Bishop of Colorado, the Rt. Rev. Robert L. DeWitt, resigned Bishop of Pennsylvania, the Rt. Rev. Edward R. Welles II, retired Bishop of West Missouri, and the Rt. Rev. José Antonio Ramos, Bishop of Costa Rica.

As required by the canons of the church, the Presiding Bishop has referred the charges to a panel of three bishops—the Rt. Rev. Christoph Keller, Jr., of Arkansas, the Rt. Rev. Hal R. Gross, Suffragan Bishop of Oregon, and the Rt. Rev. John T. Walker, Suffragan Bishop of Washington—who, "unless a majority of them shall determine that such charges, if proved, could constitute no canonical offense," will select a board of inquiry of five presbyters and five laymen.

The responsibility of this board is to investigate the charges against each of the four bishops and to determine if "there is sufficient ground to put the accused bishop on his trial."

Words Fitly Spoken

I have never heard anything about the resolutions of the Apostles, but a good deal about their Acts.

Horace Mann

BRIEFLY...

LETTERS

Continued from page 7

■ The second annual Christ Church Cross-the-Hudson Swim from Philipse Manor to the Nyack boat basin on Labor Day had the Rev. Peter Larom, curate at Christ Church, Tarrytown, N.Y. completing the route in two hours, 13 minutes. Two boys, Nicky Brown and Bradley Burnett, swam with Fr. Larom for the Labor Day splash. Last year, Mr. and Mrs. Keir Sterling and Mr. Stuart Green were the swimmers for the event which was inaugurated to show that the Hudson River has clear water once again and that efforts to clean up the river and the beautiful river valley are succeeding.

■ The Rev. W. Sterling Cary, president of the National Council of Churches, was elected executive minister of the Illinois Conference of the United Church of Christ, effective Jan. 1, when he leaves the executive office of the UCC's New York Metropolitan Association. He is also the associate minister of the New York State Conference. Neither of these positions interferes with his NCC office which carries a three year term.

■ The U.S. Navy has its second woman chaplain. The Rev. Vivian McFadden, a United Methodist minister, is the fourth woman and the second black woman to enter the U.S. military chaplaincy. Her predecessors are: the Rev. Mmes. Florence D. Pohlman, United Presbyterian (U.S. Navy, 1973); Lorraine K. Potter, American Baptist (USAF, 1973); and Alice M. Henderson, AME Church (U.S. Army, 1974).

■ Canada's Roman Catholic Basilian Fathers are considering the possibility of establishing an international center in Canada to fight world hunger and malnutrition. The leader, the Rev. Gerald McGuigan, an economist, has received some financial backing from the Canadian Catholic Organization for Development and Peace (CCODP), several religious communities and the Canadian government. The tentative name of the agency is the Institute for the Study and Application of Integrated Development (ISAID). It would be based in Toronto and would concentrate on coordination of relief projects in the underdeveloped countries. ISAID may also conduct a program of inter-disciplinary studies, joining the social and physical sciences with agricultural development and theology.

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cast on national television and full transcripts were printed in the *Episcopalian* and elsewhere. Would Mrs. Keddy please cite his reference to the woman? The only mention of Mrs. Piccard was made by a representative of the Rhode Island clergy. Mrs. Keddy also seems satisfied that only about "one out of 200 hissed" during the objections. Out of a congregation of some 1500 that would mean the violent interruptions recorded on TV broadcasts and reported in the *New York Times*, and most of the wire-services, were the work of seven and one-half people. Mrs. Keddy says it is "simply not true" that women ushering at the service wore levis and T-shirts. Various reporters remarked that they did and ran photographs of them; they were also the object of satire by *Philadelphia Magazine*. Thanks anyway, Mrs. Keddy, for "setting the record straight!"

NAME WITHHELD

I was one of the five priests who objected at the service in Philadelphia on July 29 and I said what I had to say on the chancel steps. However, Jane Keddy's letter [TLC, Sept. 15] has moved me to write to correct some of her information.

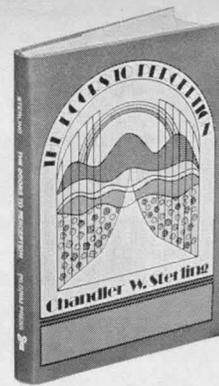
The atmosphere at the service was hardly what one would call reverent. People calling to each other across the church, loud laughter and general hubbub, marked the time before the procession. Indeed, it took Fr. Washington several minutes to quiet the congregation before his opening remarks. When several of us arrived in black suits and clerical collars, we were asked to wear a cross of orange ribbon signifying our approval and support of the service, and we politely declined. As we moved to a pew, one of the women in the congregation said to her friends, "Look at that bunch of bastards." This we found neither "joyous or friendly" nor particularly reverent.

Ms. Keddy said she saw no women ushers in T-shirts and jeans. I don't know where she was seated, but the female marshals in the south aisle where I was were all dressed this way. These were the girls who moved to the front of the nave and locked arms when the bishops asked for objections and again during the actual laying on of hands.

In presenting her facts, Ms. Keddy attributes to Fr. Rutler an attack on Mrs. Piccard. The only time Mrs. Piccard was mentioned was in my statement of objection, and my remarks were not intended as a personal attack. I simply pointed out that her age presented severe questions as to responsible ministry. This was only one of five points made in my statement, the others citing breaches of Canon and Constitution.

Ms. Keddy feels the phrase "circus atmosphere" was unfortunate. "Circus atmosphere" reflects my feelings exactly. The media clustered around the chancel step with whirring cameras and popping flash bulbs, cheering and applause at the speeches and processions, vested acolytes moving up and down the aisle with paper cups and jugs of water, and a woman approaching the communion rail calmly munching from a box of popcorn all contributed to this impression.

There were moments of kindness too. A pat on the shoulder from a woman who was on the opposite side of the issue, but



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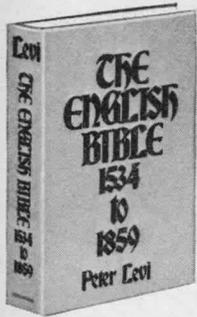
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wanted to show Christian love, and a smile of understanding here and there made their impression, but they were few and far between.

(The Rev.) JAMES W. LEECH
Providence, R.I.

The Claims of Conscience

It is strange to me that in all the calls on "conscience" by the proponents of the recent "event" in Philadelphia, there has been no mention made of the consciences of those who have opposed the priesting of women because, in their view, the Lord did not intend it. It seems to be a sort of "my conscience reflects the Holy Spirit speaking; your conscience reflects a sexist reactionary bigot speaking." Shades of Torquemada and Cotton Mather!!

For countless eons, mankind has been struggling out of the mire to establish a reasonable order of society wherein all the varied shades of human thought could live together more or less peacefully. It will never be a perfect order, as nothing human is ever perfect, but rules are made, and provisions made for changing them, so as to reflect this upward striving. It cannot be doubted that the bishops and deacons at Philadelphia violated their oaths of office. They should have the intellectual integrity to disassociate themselves from a church whose rules are so offensive to their "consciences," and from which the Holy Spirit has obviously departed, since he didn't speak in quite the same way to its assemblies.

ROBERT COE

White Plains, N.Y.

What Is Confirmation?

In his "What Is Confirmation?" [TLC, Aug. 18], the Rev. Henry I. Louttit weakens a welcome discussion of our confirmation rite by his last paragraph, wherein he surprisingly states that the what and when of "confirmation" are of minor importance. This he does after having for six columns made it so important that one wonders if he has the courage of his convictions.

Two of his points are obviously against his summation; namely, the foolishness of separating the gift of the Spirit from the gifts of the Spirit, and the drop-out rate after confirmation.

Would it be terribly un-Anglican to suggest that confirmation as it now stands is an albatross of dishonesty that weighs heavily on an intelligent young person? A school or church drop-out at least is honest in that he eschews what he finds meaningless, and to a twelve-year-old it must be a game people play.

One can point to countless adult converts to Anglicanism on fire with the Spirit who have a blessed privilege in our present confirmation rite to make their public testimony and to ask for and receive the strengthening of Christ's flock, and the healing by hands for spiritual nurture as they consciously minister in Christ's kingdom. Since Fr. Louttit sees no reason "for the laying on of hands to be administered before a person is an independent adult," surely he could rethink his last statement and concur with me that a decision on this matter could be the keystone for a spiritual rebirth of the Anglican Communion?

DOROTHY F. HOGAN

Houston, Texas

OF HAPPINESS AND DESPAIR

Continued from page 11

tend to skirt the question of whether people like the *Services for Trial Use* as a whole.

The questionnaires in the Commission's file were drawn up, and their samples selected, with one purpose: to stimulate thought and comment about the new liturgies. However well or poorly they served that purpose, they are clearly unsuitable for the measurement of opinion. It is sad, but true, that that job should be left to experts. At this point nobody knows—and we should all stop pretending that we know—what people want, in any sense even remotely precise.

Obviously other criteria — theological, liturgical, aesthetic, even sociological — will and should guide the next General Convention in its deliberations on revision of the Prayer Book. But surely the church should not proceed in total ignorance of its communicants' desires. Personally, I think the time has come to find out what people want. I think it was Bishop Butler who said: "Things are what they are, and their consequences will be what they will be; why then should we wish to be deceived?" If the *Services for*



Trial Use have achieved truly broad-based acceptance, it seems to me that one of the principal arguments against their adoption is obviated. On the other hand, if the Commission has labored and brought forth an Edsel, the church will find it out sooner or later—and better sooner than later.

We can find out, and easily. Any of half a dozen commercial polling agencies could conduct a perfectly sound study of the state of opinion in the church. The same data could tell us not only *how many* Episcopalians favor various revisions, but *which* do—young or old, urban or rural, active or inactive, informed or uninformed. At almost no extra charge, we could find out how laymen feel about other issues confronting the church today. Such a study would cost (I've checked) considerably less than another edition of *Services for Trial Use*. It might be worth it.

The Living Church

THE SPANISH CHURCH

Continued from page 14

As far as my own participation is concerned, I took part with several Roman Catholic archbishops and bishops in special services during the observation of the Week of Prayer for Christian Unity in Valladolid, Pampola, Málaga, and Seville, and led conferences in these and other cities. I also presided over the Edition Committee which was created to guide the Interconfessional Bible project.

Something should be said about the Law of Religious Freedom approved by the Spanish Parliament in 1967. The first draft of the law was broad in its provisions and represented quite accurately the spirit of the Second Vatican Council. But as the draft was considered and reconsidered in several commissions and committees, more and more restrictive modifications were introduced.

However, in spite of this fact, the important thing is that now in Spain the era of mere tolerance has ended and a era of religious liberty has begun. I believe it is true, despite the fact that in more than a few sectors of Spanish life there are those who would try to interpret the new law as a kind of condescending tol-

erance, that in the future the concept of religious freedom is going to be understood and practiced more fully than before. It is fair to say that among a good number of government officials there exists at the present time a strong determination to see that nothing stands in the way of the freedom of all Spaniards to worship God according to the dictates of their own conscience.

In the Law of Religious Freedom individual rights are clearly defined, but the rights of religious bodies are not so clearly defined. This was one of the reasons that at the beginning not only our own Spanish Reformed Episcopal church but also the Presbyterian church and the Baptist church (which is in relationship with the Southern Baptist Convention in the United States) did not apply for the official registration prescribed in the law. (However, in 1971 our Spanish Reformed Episcopal church approved the registration.)

I believe that we in Spain—both the authorities and the non-Roman churches—are entering a new path with respect to religious freedom. We shall all have to be flexible about points of view and positions if we are without too much delay to enjoy the benefits of authentic religious freedom.

Until only very recently things in Spain seemed very different from what they seem today. To express this change in a few words, let me say that it is a very important and very considerable advance that those who were formerly called "heretics" are now referred to as "separated brethren." This represents a notable change in the mentality of the Spanish people, a change which, of course, has not been altogether accomplished overnight. This new spiritual climate will permit us to see very shortly beneficial results in the practice of real religious freedom in Spain if the "historical" Protestant churches, such as our Spanish Reformed Episcopal church, receive the financial means to permit them to continue and increase their work of testimony and service to the Spanish people.

Some years ago I heard a minister of our church say, while meeting with representatives of foreign committees that were helping with evangelical work in Spain: "In our country, as everywhere, without freedom, but with money, it is possible to do many things, but in the contrary way, perhaps there would be many difficulties." I must add that these words were spoken by one of the most spiritual men that I have ever known. But he spoke with a realistic sense.

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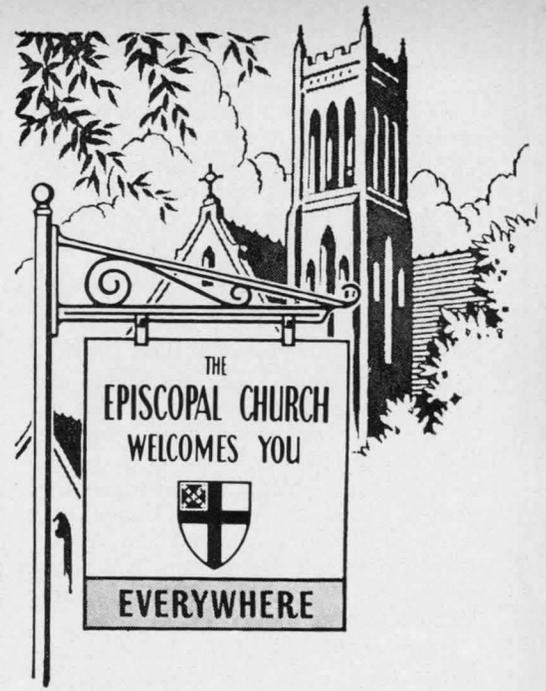
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Sun Masses 7:30, 9 & 11. Daily as announced.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. 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

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, 9:30, 11 H Eu & 6; 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; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Bedford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). 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 Masses 7:30, 9, 10, 11 (High), 5; EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol 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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

PHILADELPHIA, PA.

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

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

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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