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 O Lord our heavenly Father, ^{the} high and mighty, ~~King of kings, Lord of lords,~~ the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold ^{our} ~~our~~ most gracious Sovereign Lord King GEORGE, and so replenish ^{him} ~~him~~ with the grace of thy Holy Spirit, that he ^{may} ~~he~~ may always incline to thy will, and walk in thy way: Endue ^{him} ~~him~~ plentifully with heavenly gifts; grant ^{them} ~~him~~ in health and ~~wealth~~ long to live; strengthen ^{him} ~~him~~ that he may vanquish and overcome all his enemies; and finally after this life, ~~he may~~ attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

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A number of times in recent discussions of morality which I have heard, read, or engaged in myself, the old question about whether to know the good is to do the good has come up, and poor Socrates has received his conventional castigation for having taught that knowledge is virtue and virtue knowledge. I have always had an uneasy feeling that Christian critics of Socrates have dealt unfairly with him by misunderstanding his teaching, but I am not philosopher enough to put my finger on their error. I knew somebody had done this very competently, and on a recent revisit to Tillich's *Systematic Theology* I found what I was looking for. Tillich wrote (*op. cit.* Vol. I, 95):

"It is, of course, as easy as it is cheap to state that one may know the good without doing it, without being able to do it. One should not confront Socrates with Paul in order to show how much more realistic Paul was. It is at least probable that Socrates knew what every schoolboy knows—that some people act against their better knowledge. But he also knew something of which even philosophers and theologians are ignorant—that true knowledge includes union and, therefore, openness to receive that with which one unites. This is the knowledge of which Paul also speaks, the *gnosis* which in New Testament Greek means cognitive, sexual, and mystical union at the same time. In this respect there is no contrast between Soc-

rates and Paul. He who knows God or the Christ in the sense of being grasped by him and being united with him does the good."

In other words, and in simpler terms, one may "know" as a matter of fact that it is written "Thou shalt not bear false witness against thy neighbor." Just knowing that it is so written, or even knowing that it is so written by the command of God himself, is not going to make a person any better. But if the holy love of God who gives the commandment is so known by a person that it *grasps* him, then—and not until then—can it be said in either the biblical or the Socratic sense that the person really knows this commandment. If he knows it by being grasped by God's love he will obey it; and then his knowledge becomes virtue.

True knowledge does not consist of holding a correct opinion about a truth. It consists of being so grasped by that truth that one can only respond by submission and obedience to the truth in question.

Hereafter, beloved in Christ, if we are tempted to that easy but cheap put-down of Socrates, presumably in the cause of our larger Christian understanding, let us be reminded that the blessed old pagan was too much of a "Christian before Christ" to be the bubblehead that the familiar parody of his doctrine makes him out to be.

Addiction

Lord, dope is not the only addiction.

What about smoking the pot of sports —
Football, baseball and the fights?

What about sniffing the scent of the race track —

Or the needle prick of financial greed —
Or gulping the pill of excessive alcohol or
sexual license?

O Lord, show us the cure!

Mainline your spirit into the bloodstream of
our souls!

Helen Redett Harrison

The Living Church

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

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Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Disagree . . . Agree

I hope that because I don't agree with you, you won't think that I am trying "to defy, to discredit, to subvert, and to destroy the Episcopal Church's order of ministry," as you accused Bishop Krumm of doing [TLC, Apr. 27]. But it does seem that he made a gesture in a conciliatory manner and you responded in a strident voice of protest.

I was really surprised to read in your editorial "Back-door Invasion in Southern Ohio" (was that a peaceable title?) that you have prayed for "unity of the Spirit in the bond of peace" because your magazine has really brought me more disquiet than even the newspapers as far as your articles about men and women priests are concerned. In fact, it's only when I read TLC that I get really angry, frustrated and exasperated.

But read it I do, and when you're right I even agree with you.

MRS. MARTIN J. HILL

Aurora, Colo.

Anne Sexton

Thank you for your piece on Anne Sexton [TLC, May 4]. It was not testy. It was appreciative. For these reasons it was able to open doors and windows.

(The Rev.) JEREMY H. KNOWLES (USAF)
 Rome, N.Y.

Back Door Invasion

Your editorial "Back Door Invasion" [TLC, Apr. 27] might better have been titled "Back Door Invitation," but thanks anyway.

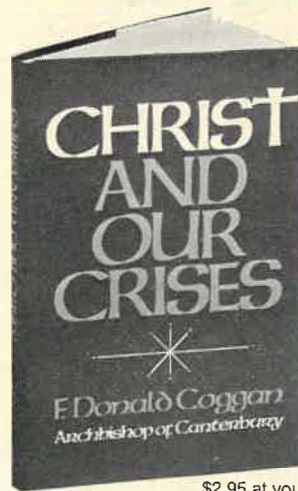
For the sake of peace, tranquility, collegiality or whatever you like, it hasn't been "recherché" to criticize bishops, but I have often wondered why this is so. The episcopate is not so sacrosanct that its members cannot be called to account for cranky, petty arrogance.

I had always assumed, with reasonable familiarity with the ordinal in the Prayer Book, that ordination and consecration are

The Cover

The pre-Revolutionary Prayer Book (cover dated 1752) of Bruton Parish, Williamsburg, the colonial capital of Virginia, shows the prayer for the Crown altered to fit the times. The changes, reportedly in the handwriting of the Rev. John Bracken, rector during the struggle for independence, include the deletion of references to kings, lords, and princes, and the substitution of "and bless thy servant the P. (President) of the United States, and all others in authority" for the reference to King George III.

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marks of servanthood. There is precious little "servanthood" in the behavior of the Philadelphia Four, the cranky prelates of Washington, D.C., the petty arrogance of the two bishops in the Ohio dioceses, all of whom refuse to wait for the church to speak its mind at Minneapolis. There is a familiar syndrome: "If you don't do it my way, I'll take my toys and go home."

A few bishops have threatened to resign if the whole church is disobedient to their demands. Either the church resigns, or they resign—it's as simple as that.

Apparently the church needs to return to the days of William Montgomery Brown and its forthright handling of that affair. Called to account for his heretical behavior, he was forced to resign and was deposed from the apostolic ministry. The peace and the orderly processes of the church are much more important to us now, and for the church of the future, than the careers of those few cranky dissidents, who seem to delight in creating more turmoil while the church is struggling desperately to bring itself back to something resembling an even keel.

(The Rev.) SYDNEY H. CROFT
Lynnwood, Wash.

The Washington Circus

In the current trial of the Rev. Mr. Wendt, he is quoted in the N.Y. *Times* as stating about the Presiding Bishop's refusal to appear before that court as follows: "If he gets out of it, what does this mean for the rest of his people recognizing any law?"

I should like to ask Mr. Wendt if there is

any reason why any of us should recognize his statement as anything but hypocrisy and farce? Surely, what's good for the goose is good for the gander.

To judge from the snippets on TV (from the original "celebration" by Mrs. Cheek to the trial itself), the only description that fits is that of a "circus." Perhaps, it all ought to be dismissed as the actions of "Cheeky clowns." It does have the distinction, though, of outdoing the eucharists condemned by St. Paul in I Corinthians. How on earth is God served in all of this?

(The Rev.) WINSTON F. JENSEN
St. James' Church

Belle Fourche, S.D.

These Ridiculous Preoccupations

Howard Happ's ["As Others See It," TLC, Apr. 20] suggested manifestation of Christ in the bodily male figure of the priest at the altar is a naive, emotional symbol. In fact, vestments (the essence of symbolism) remove the person, in this case the priest-person, from the centrality of worship. Priests have difficulty enough living up to or living down any number of false images. Many of them would object to being deified in this way. The Christ-like image can exist in any person, male or female, and when it does it is unmistakable. To place one's faith in the type of symbolism suggested by Mr. Happ is dangerous both for the believer and the priest.

There have been many theological and symbolic arguments against the recent irregular ordination of women, but the most

common seems to be that it is against canon law and the authority of the church. Yet Bishop Duncan [TLC, Apr. 13] has stated that neither the church nor bishops exercise this authority. "We are congregationalists," he said, and implied that irregularities can happen in the absence of this authority. Perhaps the House of Bishops will rectify this omission and exercise authority and discipline in regard to those who have broken the present laws of the church.

Considering how long it takes some bills to go through Congress or even how long it takes for a committee to approve an issue, the happening in Philadelphia was hasty and ill-timed. However, women have demonstrated competency in many other fields and it behooves the 1976 General Convention to approve the ordination of women and have done with these ridiculous preoccupations with ordaining women and the new liturgy (that's another subject).

Our Lord's ministry as manifested through bishops, priests, deacons and lay people seems to have come to a grinding halt. Let's get on with the work of Christ before we must "weep for ourselves," or he drives us from his temple.

JEAN S. SICKLES

Hackettstown, N.J.

A Year of Repentance?

It is painful to see the Episcopal Church literally torn apart in these days by persons who set aside the procedures by which we have agreed to live together.

If one could feel that ordaining women to the priesthood and the episcopate could be the means of renewing us in the faith and in the evangelistic zeal of the apostles, then one might make bold to say, "Let them be so ordained." It is quite evident that this will not bring about the renewal of the church.

The Rev. John M. Scott in his article ["Peace and the Church's Agenda," TLC, Apr. 27] places before us the real issue. The personal and social problems of world society demand of us that we reconsider what it really means to be a Christian. The general lifestyle of clergy and lay persons denies that we know much about it. We have been conformed to the world about us rather than being transformed by Jesus Christ. Alms for the poor by wealthy churchmen who never miss what they have given is not enough. The disparity among the clergy in terms of salary says that we ape this decadent society.

If we remain as we are, we can offer no alternative to the poor and suffering of the world.

Fr. Scott's goals for 1976 might be a fitting way to begin a year of repentance.

(The Rev.) H. PAUL OSBORNE
St. John's Church

Great Bend, Kans.

What Ails PECUSA

"The historic catholic faith and practice of our church will not rise or fall on whether or not women are ordained" [TLC, Apr. 13]. This statement by Bishop Duncan of Southeast Florida is astonishing indeed. It is this kind of dangerous and shabby thinking that has made the Episcopal Church what it is today—unbelieving and lawless. The above statement can be applied to any particular teaching of Christ and the faith, I suppose. It is precisely what the protestant reformers

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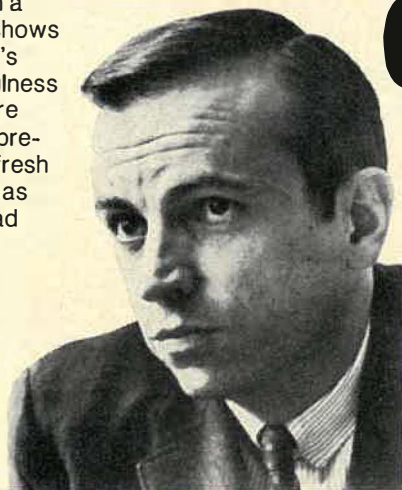
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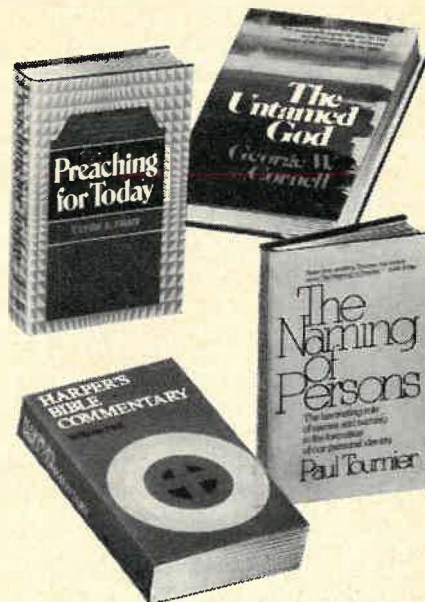
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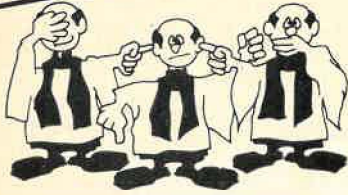


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said and say about any teaching of the church. It can be said about the eucharist (the church won't fall if we don't have it). That is what the non-conformist said and says.

Bishop Duncan speaks about authority and congregationalism, and the points that he makes are excellent. What he says, in general, is true. I would only respectfully argue that his conclusions are wrong.

The reason we have congregationalism and lack of authority in the church is that many of us have long ago concluded that as the integrity of the church and the teachings of Christ are constantly undermined, we have simply come to a personal doctrine of *no confidence*.

Bishop Duncan's statement, quoted above, is but another glaring example. If this is the kind of teaching that comes from our bishops, we are rather resigned to say "What's the use?" Congregationalism does not come from the bottom up, but from the top down.

(The Rev.) PETER F. WATTERSON
Church of the Holy Spirit
West Palm Beach, Fla.

Interpreting the Creed

I have read with interest the continuing discussion in THE LIVING CHURCH regarding canons of interpretation for understanding the Creed. Are not some statements intended to be taken literally? You mention some of them in your comments on Patricia A. Crawford's letter [TLC, May 11]. Are not others symbolic? "Seated at the right hand of the Father" is surely a symbolic statement. Are not yet others analogical? "The only begotten Son of God" is hardly literal. Surely no one believes that God had a baby. It is more than a symbolic statement. The statement is true, analogically. I use the term "analogy" in a Thomistic sense.

The problem remains, however. Who decides which articles of the Creed are to be interpreted literally, symbolically or analogically? I would say the consensus of the catholic church, but that answer would not mean a thing in PECUSA in the 70s.

(The Rev.) WALTER G. HARDS
St. Paul's Church
Chestertown, Md.

The Basic Issue

The Rev. Albert Mollegen in his letter [TLC, May 11] seems inconsistent. After condemning the editor of this magazine for hurling epithets at him, he turns around and makes the snide comment that the editor needs "to read a good book occasionally." Apparently, an eye for an eye is not yet dead in the Christian church.

However, regardless of Dr. Mollegen's ruffled feathers, the basic issue in the "John Spong controversy" is still the question of the divinity of Christ. Most people apparently felt from Mr. Spong's initial statement that he, and those who came to his support, were unitarians who did not accept Christ's divinity, who felt that the Nicene Creed was not a factual summary of the Christian faith, and who felt that only fundamentalists believe so. Mr. Spong and the others may not have meant this, but this is what they conveyed to people.

The questions, then, that remain unanswered are these: Are these people trinitarian

or not? Do they confess their faith in Jesus Christ as personal Savior and Lord, or not? Do they believe in the articles of faith in the Nicene Creed, or not?

If the answers to these questions are an unqualified "yes," then let's hear from these people because there is a tremendous amount of misunderstanding. I think we should hear particularly from Mr. Spong because he represents Episcopalians on the Executive Council, and I am not loath to say that council members should be believers, not skeptics. I do not wish to place the stewardship of my money in the hands of people who deny the lordship of Christ. After all, how can the Lord's mission in the world be carried out by people who do not know him? (I would also say that those who claim that Christ is Lord, but who deny his divinity, are engaged in double-talk unless they can state very clearly what they mean.)

If, however, these people do not believe as I have stated (and Dr. Mollegen's letter would seem to say so, although it is not too clear), so be it. We do not judge or impugn their motives. We simply say that they have departed from the traditional Christian faith, and as such, should not be in positions of leadership within the church, which proclaims Christ as savior of all mankind, an action which has nothing to do with fundamentalism, or liberalism for that matter. All Christians should be able, by the Holy Spirit, to say "Jesus is Lord" and mean exactly that.

There was a time when PECUSA would tolerate such divergence of thought in the name of Christian charity. For me, that time is past. Believing Christians today need to stand up and be counted. Remember, that just as Christ asked Peter if he loved him, he is asking us still. If we say "yes" then, we repent of our sins, fall at his feet, and worship him as our savior because he demands of us no less. We do not come to him with theological speculation about who he is, in the manner of the silly bishop in C. S. Lewis' *The Great Divorce*.

The real and more serious split in PECUSA today is not between Prayer Bookers and Zebra Bookers or high churchmen and low churchmen or advocates of women's ordination and traditionalists. It is, rather, the growing gulf, indeed chasm, between believers and non-believers. If Mr. Spong and his friends do not accept the divinity of Christ as I and my Christian friends do, then we have absolutely nothing in common in our Christian life, for my entire faith flows from that fact. Ironically enough, such a gulf can only be bridged by the Savior whom they reject. I may be wrong in my assessment of this situation, and pray that I am. However, I do feel that we are entitled to a rebuttal from Mr. Spong himself.

WARD A. NELSON
Forest Grove, Ore.

From the Disaster Area

For five years I have been mired in the Virginia *trahison des clercs* described so aptly in your editorial [TLC, May 11]. For the 12 preceding years, I was liturgically nurtured at the Church of the Advent, Boston. I have seen almost no vestige of what I would call "catholic faith and order," certainly by Advent standards, in the Diocese of Virginia, and little enough "evangelical devotion."

Here we are in despair over a Sunday

school which has abandoned Bible teaching in favor of Mexican fiestas and films about hungry people and Aesop's fables. We often attend St. Paul's in Washington, because there we find the shining if invisible *fil conducteur* binding Anglo-Catholics: the majestic ritual, proper (not always general) hymns, incense, eucharistic vestments, and mystical faith transmitted from the Oxford apostles, T. S. Eliot, C. S. Lewis, Charles Williams, and Bishop Samuel Wylie, among others.

It is this ascetic fervor with which Aslan transfixes the Pevensie children in Lewis's Narnian woods (a far finer fable of divine love than those of Aesop), which causes parishioners to attend mass despite blizzards and 40-mile commuting distances, and which inspired members of St. Paul's in Washington to establish a spontaneous infant nursery at Easter for out-of-town visitors (meaning they were at church for five hours).

I might add that the only glimpse of fervor I have witnessed in Virginia was at St. Peter's Church, Richmond, when the Rev. Jeannette Piccard participated in the communion service April 13. (She is herself Anglo-Catholic and that congregation was overwhelmingly in favor of her visit.) As to Bishop Hall's adroitly timed prayer, it is not incompatible with a tiny filament of seraphic impiety rather dear to the hearts of Anglo-Catholics I have known. This does not spring from blindness to duty but rather from an informed zeal and joy (rampant in the ministry of Fr. Edward "Pope" Gregory at St. Peter's).

Bishop Stephen Neill once wrote that the English church is an anvil that has worn out a good many hammers. If PECUSA would stop revising the BCP and narrow the divergent doctrinal spectrum allowed some of its male priests, it might find that the ordination of women would enrich rather than diminish its holy orders, and that it could better withstand the onslaught of worldly hammers.

SARAH BIRD WRIGHT
St. Paul's Church

Richmond, Va.

Anybody Want a Dispensation?

In the light of the current fashion of ecclesiastical trials to answer questions about obvious disobedience to ordination vows, is there an authoritative voice anywhere in the Episcopal Church which says that the oath of conformity, subscribed to by every Episcopal minister at his ordination, still means what it says?

Or are we all going to be dispensed?

(The Rev.) PETER CHASE

Greenfield, Mass.

Holy Joy

It seems as though most people, Christians included, are living a life of quiet despair. From what I have observed lately it is the "spirit-filled" churches that are bringing back the joy. And now Pope Paul in his exhortation *Gaudete in Domino* (Rejoice in the Lord) is inspired by the Holy Spirit to speak of Christian joy during the current holy year dedicated to renewal and reconciliation. He speaks of teaching people how to savor (lovely word) "the many human joys the Creator places in our path."

With all my heart I hope we can.

FLORENCE STIMSON

Branford, Conn.

June 15, 1975

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OHIO

A Month Needed to Reach Decision in Beebe Trial

The ecclesiastical trial of the Rev. L. Peter Beebe, charged with having disobeyed a godly admonition from his bishop, the Rt. Rev. John H. Burt of Ohio, ended after three days of testimony.

Charles P. Baker, Jr., legal adviser to the court, said that the entire process leading toward a decision by the court's five judges would require at least a month.

Fr. Beebe was charged with allowing two of the Philadelphia 11, the Rev. Carter Heyward and the Rev. Alison Cheek, to celebrate the eucharist in his parish, Christ Church, Oberlin, last Dec. 8.

As had been the case in the ecclesiastical trial of the Rev. William Wendt in the Diocese of Washington, the defense announced it would seek to demonstrate that the women had been validly ordained.

But the prosecution contended that that was not at issue at the trial.

Expert Witnesses

Prosecuting attorney Sterling Newell, Jr., and his co-counsel Louis Paisley, moved that the expert witnesses for the defense should not be heard since the priests on the court were experts on what constitutes a valid priest.

The court ruled against the prosecution but permitted the defense to present its six expert witnesses only inasmuch as their testimony could be ruled helpful.

The Very Rev. E. G. Harris, one of the two deans of Episcopal Divinity School, and the Rev. Albert T. Mollegen, retired professor of the Virginia Seminary faculty, testified on the first day of the trial.

Almost every question regarding the validity of the women's ordinations and the definitions of a "godly admonition" drew objections from the prosecution. The objections were sustained by Mr. Baker.

Defense attorney John S. Rea had Dr. Mollegen comment on whether a priest's first responsibility was to obey the scriptures or the canons but the court would not let him respond at length.

However, Dr. Mollegen said, "There are times when you obey God and not man and there never would have been an early church if this were not so. Scripture is a higher authority than church discipline."

The prosecution called Fr. Beebe and introduced several letters that had been exchanged between the priest and Bishop Burt last fall in an effort to demonstrate that Fr. Beebe had disobeyed his bishop.

In his testimony, Fr. Beebe said that he had permitted the two women to celebrate in his church "because of my promise to follow the gospel and Jesus Christ as my Lord and Savior."

He said he believed the women to be valid priests although their ordinations were irregular, that he had acted out of conscience guided by scripture, and that he was not guilty of the charges.

Mr. Baker announced that one of the charges against Fr. Beebe, that of having violated the rubrics of the Book of Common Prayer, had been dropped.

At the end of the first day's hearings, Mrs. Cheek, Miss Heyward, and five others of the Philadelphia 11 were celebrants of a eucharist along with Fr. Beebe, Fr. Wendt, and the Rev. Dalton D. Downs of Emmanuel Church, Cleveland.

Although several witnesses told the court they believe the priesthood of the ordained women is valid, they conceded that all the requirements were not present in the ceremony held July 29.

Masculine Pronouns

The Rev. Henry Rightor of the Virginia Seminary, who is a lawyer, told the court he believed it had the authority to declare the women's priesthood valid. He said the masculine pronouns in the church's canons in reference to ordination to the priesthood are generic and also include women.

Another defense witness, the Rt. Rev. Robert DeWitt, resigned Bishop of Pennsylvania and one of the bishops officiating at the Philadelphia service, contended that the ordinations met all requirements of substance but not of procedure.

The ordaining bishops, he said, had examined the 11 women because the women's dioceses would not certify them for ordination. Other requirements for priesthood were met, he said.

Bishop DeWitt also said that a priest's conscience, informed by scripture and prayer, might dictate that he should refuse to obey the bishop and follow conscience.

Testimony was given by deposition

from the retired Presiding Bishop, the Rt. Rev. John E. Hines, who contended that the 11 women were validly ordained. He acknowledged that their ordinations had not been completed because they have not been licensed by their dioceses and bishops.

Dr. Charles Willie, professor at Harvard, testified that he supports the 11 women because "I want to see the church overcome its oppression against women." The church's canons are silent on the gender of a priest and they do not exclude women, he said.

Miss Heyward said at the trial that her bishop, the Rt. Rev. Paul Moore, Jr., has said publicly that he believes she is a valid priest though he has refused to grant her the standing of a priest.

Asked why she did not obey Bishop Burt's inhibition, Mrs. Cheek said that bishops have treated the women [Philadelphia 11] in amoral ways and have done violence to U.S. laws which guarantee women equal rights.

Mr. Newell called for Fr. Beebe to be defrocked [deposed] if found guilty, but asked that the punishment be suspended so long as the priest refrains from further acts of disobeying his bishop.

Mr. Rea said Fr. Beebe believes it is biblical for women to be priests and that church law should conform with God's law.

Bishop Burt, who had not been subpoenaed by either side, testified at the invitation of the court. He was not sworn as were the other witnesses.

He said that the sacrament of communion belonged to the church and could not be celebrated by those not approved by the canons of the church. Miss Heyward and Mrs. Cheek, he said, were not licensed by their own dioceses to function as priests.

Canon Law

Bishop Burt said that bishops cannot depart from canon law and that the canons were violated by the three retired bishops who officiated at the Philadelphia service.

He had been invited to take part in that service, he said, and one of the bishops who did participate told him that it would be "uncanonical as hell."

The Bishop of Ohio contended that his opposition to allowing the two women to celebrate, expressed in a Dec. 3 letter to Fr. Beebe, was a canonical and godly admonition, and that the priest should have obeyed by cancelling plans for their participation.

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He also told the court he does not believe there is any biblical or doctrinal reason why women should not become priests.

However, the bishop did not accept the view that male pronouns used in canons concerned with the priesthood are generic and also include women.

At the conclusion of the trial, Fr. Beebe and his followers went to a park for a eucharist again involving participation by some of the Philadelphia 11.

METHODISTS

One of Philadelphia 11 Transfers

One of the Philadelphia 11 has shifted to the United Methodist Church.

Originally a Southern Baptist, the Rev. Marie E. Moorefield became an Episcopalian in 1969 because, she said, the Episcopal Church reflected more closely "my own religious beliefs, particularly in its doctrines regarding the sacraments of baptism and holy communion, its attitude toward the liturgy, and the importance it placed on the history and traditions of the church as part of the context in which we struggle to understand the scriptures in relation to our modern world."

Miss Moorefield is being transferred to the Kansas East United Methodist Conference as a deacon, the level of ministry she has held in the Diocese of New York since 1973. She will be chaplain of Topeka's Methodist Home, a retirement center.

CANTERBURY

Exorcism Rite, Not Rash Actions, Defended

Exorcism within the Church of England, a matter of nationwide concern and controversy, was defended by the Archbishop of Canterbury. But he made the proviso that strict conditions must be observed.

The Most Rev. Donald Coggan said no exorcism should be carried out by one who is lacking the authority of the church. "It should always be done in the context of prayer and not before a large audience. Under these conditions it can be practiced wisely and carefully."

He defended the church's right to practice exorcism in certain cases where more conventional remedies had not proved effective.

Dr. Coggan said that all through the ages the task of the Christian church had been what he called "the liberation of bondage to evil into the fullness of life."

"It is a difficult task and the forces of evil are very great," he said. "I do not see exorcism set off against and in opposition to medicine. Far from it; I think there are many more cases where the

more rash exorcists have by-passed the work of psychiatrists, and some cases where exorcism has been applied [where it] should not have occurred at all. The cases should have been referred to a psychiatrist.

"But there is no doubt that there are many cases . . . within the grip of the power of evil," he said. "They need the aid of the Christian church working in collaboration with the forces of medicine."

Dr. Coggan said the case in Yorkshire where a man underwent an all-night exorcism and then killed his wife [TLC, May 18] had "forced many people to think positively about the powers of evil and how to deal with them."

NORTH CAROLINA

Few Hear End-of-War Service

References to napalm, tiger cages, and Saigon intermingled with prayers at an interfaith service in Raleigh calling for repentance and renewals of faith following the U.S. involvement in Vietnam.

Christians and Jews were invited to attend the prayer service at Pullen Baptist Church, but only 36 attended. The altar was covered with sack cloth and then sprinkled with ashes.

The Rev. William Wells, Episcopal chaplain at North Carolina State University, said the service was designed "to gather together a community of people under God to confess confusion, failure, sins of omission and commission, corporately to ask God's forgiveness, and be renewed."

A number of religious leaders in Raleigh took part in the service.

ucc

Aide Tells PRG: U.S. Christians Will Back S. Vietnam Rebuilding

A United Church of Christ executive said U.S. Christians will support the use of public and private funds for reconstruction of South Vietnam if the new government there lives up to its pledges.

Dr. David M. Stowe, executive vice-president of the UCC Board for World Ministries, said Americans welcomed the positive affirmations for the Provisional Revolutionary Government (PRG).

He expressed "special admiration" for the new government's official declaration "at the very moment of your victory" of a policy of "great union and national accord . . . erasing hatred and divisions and offering a place and a role to all inhabitants, irrespective of their past, in the tremendous task of reconstruction and building."

In a letter to Dinh Ba Thi, representative of the PRG in Paris, Dr. Stowe



RNS

A South Vietnamese evacuee carried a statue of Christ with a bandaged hand as he arrived at Guam on the *Pioneer Commander*, one of the last ships to leave Vietnam.

praised the official affirmation of a "foreign policy of peace and non-alignment" and of plans for "a peaceful, independent, democratic, neutral and prosperous South Vietnam."

"As this platform is realized in your government's laws and action," Dr. Stowe wrote, "we will ask our nation to respond to specific economic development requests."

WATERGATE

Prosecutor: Convictions Curbing "Improper" Influence

Leon Jaworski, special Watergate prosecutor, predicted that improper use of influence in Washington, D.C., will disappear for some time as a result of the Watergate convictions.

Anyone who goes to Washington will find that officials will have their guard up, he said to reporters following his address at the 14th Minnesota Governor's Prayer Breakfast in St. Paul.

He told the audience of 1,000 that he had received thousands of messages of "extreme hatred . . . without one word of compassion or even sorrow" following his Washington experience.

Speaking with reporters, he said he had also received "an avalanche of letters from young people across the nation," who indicated that their faith in the democratic process had been restored as a result of the case.

Mr. Jaworski said he knew as early as December, 1973, that "Nixon was culpable" and so told Gen. Alexander Haig, White House chief of staff.

Asked about Mrs. Nixon's insistence

that her husband was innocent, the Watergate prosecutor commented: "She is entitled to her expression; I know what the facts are."

He said he had talked personally "hours and hours with a number of those who pleaded guilty."

At the prayer breakfast, Mr. Jaworski said his Watergate experiences had left him "with sadness in seeing one of the great tragedies of modern history."

Men who once knew fame sank into infamy, he said, because they had forgotten the difference between right and wrong and "permitted little evils to become big evils — little sins to become big sins."

In "hours and hours" of listening to White House tapes, he said he had not heard "a single reference to the glory of God, to the seeking of spiritual guidance and prayer."

"Even more pitiable," he said, "was the taking of God's name in vain time after time."

He felt that the outcome of Watergate might have been different "if there only had been an occasional prayer for guidance."

Instead, he said, "a godless and ruthless" course of action was followed.

Mr. Jaworski revealed that the ministers and elders of First Presbyterian Church in Houston — his home congregation — had conducted a special prayer service for him before he left for Washington to assume his duties as Watergate prosecutor.

Although claiming he found it hard to talk about "my expressions of prayer with my Maker," he said he "never comes to the crossroads of life without invoking divine guidance."

"I've been immeasurably sustained by resorting to prayer," he declared.

Recalling a recent visit to Independence Hall in Philadelphia, he said that "divisiveness and factionalism" in America today threaten to "disrupt the dream of the patriots of two centuries ago."

Mr. Jaworski warned that a nation which forgets its spiritual foundations "cannot expect the blessings of God Almighty."

WCC

Council Asks Taiwan to Return Confiscated Bibles

The World Council of Churches has asked the Nationalist Chinese government on Taiwan to return more than 2,000 Bibles which were confiscated last January in Taipei.

In a cable to Premier Chiang Chin-kuo, the Rev. Alan A. Brash, WCC deputy general secretary, called the seizure of Bibles from the Taiwan Bible Society's offices "a serious infringement of religious freedom."

In an effort to unify the island's language and culture, the Nationalist Chinese

government banned the Taiwanese Bible in 1958. Copies taken were in romanized Taiwanese.

Implementation of the ban is recent, with the Chinese now stressing the use of Mandarin as Taiwan's language.

Earlier the U.S. National Council of Churches and the World Alliance of Reformed Churches protested the confiscation.

ANGLICAN COMMUNION

Antigua Needs \$1 Million

The Rt. Rev. Orland Lindsay of Antigua, Province of the West Indies, has appealed for \$1 million to repair churches damaged on Antigua, Barbuda, and St. Kitts during the October, 1974, earthquake.

He said the Anglican Church of Canada has donated \$20,000 to rebuild Antigua churches, including St. John's Cathedral and All Saints Parish. Both had been rebuilt after an earthquake more than a century ago.

The 1974 earthquake carried an estimated \$50 million damage to buildings on the three islands.

Irish Anglican Seeks American Aid

A "doomsday" situation for Northern Ireland would occur within days to three months should British troops withdraw, according to the Rev. William J. Arlow, an Anglican who came to the U.S. on an urgent mission to seek help from Americans.

A native of Ireland, Mr. Arlow also forecast that the constitutional convention in Northern Ireland which held its first session on May 9 will "break down."

"Britain gave Ireland a chance," he said, "but now feels that they must pull out. It's a gloomy scenario but realistic; thousands of Catholics will be injured and displaced. The Irish government's army will have to be involved and cause a civil war situation throughout the island.

"This is what the Provisional IRA wants because they know their political objective cannot be obtained until this confusion comes about," he added.

Mr. Arlow is deputy secretary of the Irish Council of Churches and has been the leader of a group of clergy conducting clandestine talks with the Provisional IRA. These talks brought about a truce which has been observed in recent months.

He blames the press for condensing the war into "Catholic versus Protestant."

"Protestants and Roman Catholics are (emphatically) not at war over religious matters. Republicans are at war with loyalists; Republicans are at war with the British army. Christians are not (again emphatically) at war. Many are hazarding their lives working for peace," he said.

The Irish churchman expressed belief that the Roman Catholics are especially anxious for peace now. "The Northern Ireland Catholic will settle for power-sharing in a Northern Ireland government," he believes.

While in the U.S. Mr. Arlow entered into discussion with the National Council of Churches of this country hoping to establish an Irish desk in the NCC's European section "for establishing interest in the Irish problem and to channel funds and volunteers to Ireland."

ROMAN CATHOLICS

Survey Reports Fewer Converts, More Dropouts in England and Wales

An increase in the rate of dropouts and a decrease in the numbers of converts to the Roman Catholic Church in England and Wales have been noted in a comprehensive survey directed by A.E.C.W. Spencer, a Roman Catholic sociologist of Queen's University, Belfast.

Membership losses at the rate of 250,000 a year have been established by Mr. Spencer's study which was published in *The Month*, a London-based Christian review.

An upswing in alienated members—those who have been using the canonical offices for the three great turning points of life: birth, marriage, and death—from an estimated 249,000 of 5,569,000 in 1958 to about 2,600,000 of 7 million baptized Roman Catholics in 1971 was noted by Mr. Spencer, who until 1964 headed the official statistical service of the English Roman Catholic Church.

"What emerges," writes Mr. Spencer, "is that the dropout (as distinct from religious practice levels below canonical norms) was marginal in the 1950s, but had assumed massive proportions by the early 1970s."

In the first substantial survey undertaken in England and Wales, Mr. Spencer pointed out a sharp decline in converts, though he admits that these figures were the least accurate. Thus, he comments, "Quantitatively, converts have ceased to be a significant source of recruitment."

In 1911, he reports, there were about 7,700 converts. In 1972 the figure of 3,897 was 42% less, the lowest recorded in this century. The peak year, 1959, recorded a conversion total of 14,000.

Mixed marriages have also risen, a fact officially confirmed for the first time because of relaxation of the ban on publication of mixed marriage statistics by John Cardinal Heenan, Archbishop of Westminster. According to the study, 30% of all Roman Catholic marriages reported in 1958 were mixed; in 1972 the proportion had risen to 46.5%.

Mr. Spencer's survey aroused nationwide interest. Clifford Longley, religious

affairs correspondent of *The Times* wrote that "the over-all trend appears to be a considerable set-back to the Roman Catholic Church, for it has appeared most marked in the years since the Second Vatican Council ended in 1965."

Roman Catholic Membership in U.S. Shows Increase

Figures compiled as of Jan. 1, 1975, show that Roman Catholic membership in the U.S. rose by 236,397 in 1974 to reach a total of 48,701,835.

Increases in the numbers of converts and in enrollment at R. C. colleges and high schools were recorded in the 1975 *Official Catholic Directory*, published by P. J. Kenedy & Sons, while declines in infant baptisms and enrollment in elementary schools and seminaries were noted.

Although there was a growth in number, the proportion of Roman Catholics in the total U.S. population continued to decline to a figure of 22.88%.

In education, statistics present a mixed picture. The number of seminarians, diocesan seminaries, religious order seminaries, colleges and universities, diocesan, parochial and private high schools, and parochial elementary schools and enrollment has declined.

However, the number of students attending Roman Catholic colleges and universities was reported at 422,243, up from 407,081 the previous year and 384,526 in the 1965 directory.

Enrollment in diocesan and parochial high schools rose from 576,857 in 1973 to 590,495 this past year. Private elementary schools increased in number of institutions (from 335 to 340), as well as in enrollment (from 58,846 to 63,821).

One notable trend in recent years which continued in 1974 is the increase in percentage of lay teachers. Today lay teachers represent 61% of all teachers at Roman Catholic educational institutions.

Directory statistics also show a decline in general and special hospitals operated by the Roman Catholic Church. However, an increase of more than two million in the number of patients treated at these institutions was also recorded.

Statistical data cover Roman Catholic population in all 50 states. Chicago remains the largest archdiocese with 2,466,294 members.

PRESBYTERIANS

New Life for Scotland's Churches Though Membership Declines

Membership in the national Church of Scotland (Presbyterian) may have dropped but "in some places the church is much stronger" writes the Rt. Rev. David Steel in the church's magazine, *Life and Work*.

In reporting on the survey which showed that as of Jan. 1, 1975, the membership of the church body was 1,061,706 (down 27,000), Dr. Steel says that his impression is that "in some places the church is much stronger than I had expected, and in other places it is weaker . . . congregations in the centers of cities and large towns and in many truly rural areas are, in my view, faced with very serious problems."

However he finds hope in the fact that "flight from the city center and the difficulty of getting into a city center church has meant a strengthening of the church on the outskirts of cities and in the small towns. . . ."

He also noted that parishes are becoming more conscious of their responsibility to people moving into communities. This rediscovery of the ministry as mission and congregation as a missionary society has brought new life to both, he maintained.

Dr. Steel is the moderator of the church's General Assembly which met in May.

EDUCATION

Most Troubled Church Colleges "Uncommitted Spiritually"

Church-related colleges in financial trouble generally are those that are the most uncommitted, morally and spiritually, a leading Christian educator told the 33d annual convention of the National Association of Evangelicals meeting in Los Angeles.

Philosopher/author Elton Trueblood of Earlham College, Richmond, Ind., said that on the other hand Christian colleges that resist pressure toward pagan conformity on the whole are doing better financially.

"You are called to the heritage of non-conformity . . . This will not be easy," he told his audience composed largely of administrators of small, evangelical colleges. "Be the means of the renewal of our culture."

Saying that he had visited some of the so-called "great" church-related schools of the country where "there is practically no worship at all," the speaker complimented the NAE Christian educators for having "refused to be conformed to the new paganism . . ."

"Some of these little institutions without prestige may be the very means by which renewal is achieved," he said, adding that "institutions that go down morally also go down intellectually . . . because the same high quality of standards is not maintained."

Dr. Trueblood concluded: "I don't see any great hope for our civilization unless we can build up a great community of Christian intellectuals."

BRIEFLY . . .

■ Theological and practical ideas about stewardship and church fund raising were discussed during a conference of clerical and lay leaders of Province II held in Albany, N.Y. Such provincial meetings are possible through a \$25,000 grant from Trinity Parish, New York City. Speakers included Sheldon H. Crocker (Texas), and Frs. Robert M. Cooper (Nashotah House), James Sanders (Alabama), Elbert W. Hobbs (Ohio), and George Regas (Los Angeles).

■ A representative group of people working in Spanish-speaking congregations and religious centers met with members of the National Commission on Hispanic Affairs (NCHA) to share programs and to plan for future needs—pastoral, social, evangelistic, and educational. The need for Hispanic materials and a directory of social services available to Hispanic congregations was stressed. Delegates from the Dioceses of Connecticut, Massachusetts, Long Island, New York, New Jersey, Newark, Washington, and Southeast Florida attended the day-long meeting at the Episcopal Church Center in New York.

■ The Draft Proposed Prayer Book, which must be available to bishops and deputies to General Convention six months prior to the Minnesota Convention, will be considered in detail (at convention) before the first constitutional vote is taken to adopt it or reject it. The Standing Liturgical Commission says that "ample" opportunity will be given to all interested individuals or groups to present their views to the commission and to the liturgical committees of the House of Deputies and the House of Bishops in open hearings before and during convention. The Rev. Leo Melania is coordinator for Prayer Book revision.

■ Brian Johnson, communicant of Trinity Cathedral, Sacramento, designed and built the seven foot redwood cross that is the symbol of the centennial observances for the Diocese of Northern California. The journey of the cross throughout the diocese began at the site of the first Episcopal church in Old Sacramento, and after some 2,000 miles of travel ended at Trinity Cathedral for the last Sunday in April. On May 10, the cross was moved to Cal Expo for the centennial eucharist. Mr. Johnson began his career as a wood craftsman by building coffins in England. Some time after WW II, he met an upholsterer of coffins who had visited the U.S. and insisted that they come to this country. Mr. Johnson has been in Sacramento and Trinity Cathedral since 1960.

The Common Catechism:



An Anglican Appraisal

By ANDREW C. MEAD

A little over a century ago, two great Victorian clergymen, Edward Bouverie Pusey and John Henry Newman, were engaged in an Anglican-Roman Catholic dialogue which was intended by Pusey to be ecumenical but for his lifelong friend Newman became controversial. This was the celebrated dispute over Dr. Pusey's *Eirenicon* to Rome in 1865. Pusey dreamed of the reunion of Christendom—the title of the *Eirenicon* tells the tale: *The Church of England a Portion of Christ's Holy Catholic Church and a Means of Restoring Visible Unity*. But the Roman Catholic convert Newman found this work “unfair and irritating” to his beliefs and taste. He introduced his reply to Pusey with a chiding, “There was one of old time who wreathed his sword in myrtle; excuse me—you discharge your olive branch as if from a catapult.”¹

Pusey, like many Anglicans, yearned for a catholic Christian unity and felt that in Anglicanism the Lord has a serviceable instrument to bridge divisions in Western Christianity. And it does appear that one of the principal vocations of Anglicanism is to be ecumenical. Hence Anglicans customarily are on the lookout for Christian

peace offerings, for plans of reunion and agreed statements on teaching, above all for something as substantial as an entire common catechism. There is therefore an appropriateness about such a work's being published and announced by an Anglican publishing house. One of Seabury's notices calls *The Common Catechism* an historical event in itself, which it certainly is. It is in many ways a great effort; one might even say an answer to prayers.

But with the appearance of *The Common Catechism*, it may now be that Anglicans will feel that something “unfair and irritating” has been put forth as an ecumenical project, published by their own Seabury Press though it is. For though Anglicanism has had a self-conscious vocation as the *via media* between Catholics and Protestants, though the Second Vatican Council gave the Anglican Communion a special place among “separated brethren,” *The Common Catechism* presents a theological discussion of the faith which to a very considerable degree takes place over our heads (as Anglicans) and includes practically none of the insights which have been achieved (and hard won

at that) within our tradition. More than that, one senses that Protestant communions derivative from or parallel to Anglicanism (English, Scottish, and American Presbyterianism, Congregationalism and Methodism, etc.) are also largely excluded—not to mention Roman Catholics living in the same places. Not a single Anglican appears among the contributors. Perhaps this new olive branch was not discharged from a catapult nor was meant to be, but the highly European-continental (more specifically Germanic) tone of voice throughout the *Catechism* will not warm those who cherish and hold much in the English Christian tradition (Anglican or no). Now it's our turn to feel like Newman.

It is possible that these comments are unfair. It might be pointed out that the continental Protestant-Catholic experience constitutes the “essential” schism in Western Christendom and is therefore normative, that Christians everywhere else—in England, America, Africa and Asia—will find their faith expressed within the continental spectrum represented by the *Catechism*. Perhaps the *Catechism* does claim to be international and comprehensive (while the editors acknowledge their great omission of the Eastern churches). One rather senses that it actually is a dialogue of German Lutheran and Roman Catholic thinkers of the liberal stripe. Even Cal-

The Rev. Andrew C. Mead is curate of All Saints' Church, Boston, Mass. The Common Catechism, published by Seabury Press, is priced at \$10.95, pp. 720.

¹John Henry Newman, *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green & Co., 1900), p. 7.

vinism is not in much evidence. So the work is indeed important in the history of Christianity but it has severe limits of vision and scope. Anglicans (and others) ought to be irritated by these limitations, in the light of the claims and advance notices made for the *Catechism*.

There is another difficulty. Though one suspects the book will be on the theological best-seller lists for a long time thanks to its obvious importance, one wonders, having read the volume through, just what positive and practical use *The Common Catechism* will have in the churches. One must ask the embarrassing question, "Whom is this book for?" The editors' foreword is not satisfying. The *Catechism* is not quite a work of technical academic theology for theologians and seminarians to advance their intellectual grasp of Christianity; it is intended for "the general reader," an audience of adult Christians and interested non-Christians. Yet large sections of this book are very nearly unreadable, unless the public understanding of (and tolerance for) theology has risen sharply. Ecumenical statements between different communions can be discussed by concerned laymen. Other ecumenically oriented works such as the "*Dutch Catechism*" (with which *The Common Catechism* is paired as complementary) can be very useful for adult inquirers seeking knowledge of the church's positive teachings. But *The Common Catechism* is very obviously a translation from the German, addressed to a particular mode of modern liberal thought. Consequently its approach and method will not appeal to many readers, and the answer to "Whom is this book for?" is still not clear.

The Anglican who is conscious of his own tradition as a significant if not indispensable factor in ecumenical discussion will be frustrated in many ways by this enormous work and development on the ecumenical scene. Perhaps the frustration

***Anglicans may need
to be reminded that Christian
unity does not depend upon them.***

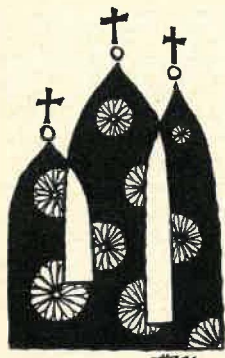
is good: there have been Protestants who have accused Anglicans of intransigence or smugness. We may need to be reminded that Christian unity does not depend upon us, and that Protestant-Catholic dialogue can take place without us. But in another, deeper, sense the frustration shows the weakness of *The Common Catechism* itself. It may be that the weaknesses are inevitable; a considerable sharing of assumptions is needed to produce any work of such length. Doubtless the German, French and Swiss theologians who conceived *The Common Catechism* have much in common. What this is should emerge in what follows.

The complaint already has been registered that *The Common Catechism's* tone of voice is "Germanic." This is evident in the references throughout the work to the name and works of Luther, as though his thought embodied the full substance of the questions raised by the Reformation against the Roman Church. Is this the case? Were the questions raised by the Canterbury-Rome split, or even the questions raised by Calvin (and beyond him the more radical reformers), essentially the same as Luther's? In any case, Luther's name and his works hold a position throughout the *Catechism* not unlike that of St. Paul and his epistles. One gets the

feeling that as is St. Paul for all Christians, so Luther is for non-Roman Catholics. It is doubtful, however, whether this is true for those non-Roman Catholics who are not Lutherans.

The complaint that the *Catechism* is "Germanic" has other justifications. The first section, devoted to "The God Question" in modern life, stakes out its ground by a review of existentialist thought, particularly Nietzsche (never mind the pioneer of existentialist thought and orthodox apologist, Soren Kierkegaard) and Camus (who, we grant, is French). While existentialist thought is often compelling, so are other forms of modern thinking. English and American Christians, for example, have been deeply involved in the "language controversy" which the philosophers and theologians of Oxford and Cambridge have developed so extensively. The question of whether Wittgenstein or Nietzsche is more important is not relevant here. What is relevant is that the authors of *The Common Catechism* propose an international and comprehensive apology for Christian belief in God. But one whose habits of thinking are not used to the often ponderous and strained ways of existentialist thought may have trouble getting through the first pages of the section entitled "The God Question Today." This section raises "the question of meaning," and without being cute one might ask, what is the meaning of the section.

It is in part two, "The God of Jesus Christ," that it would seem most of the snares for such a project as this lie. When one scans the ground since the advent of critical scholarship in the Bible and patristics, the theses put forth and reactions and counter-reactions (especially in the freer Protestant world), one is not confident of an approach harmonious with Roman Catholicism, or for that matter, historic Anglicanism. Yet one finds here above all the centrality of Jesus' resurrection. Since authors of sections are not named, one is not sure, but this section, particularly the part discussing the resurrection proper, appears to bear the mark of Wolfhart Pannenberg, certainly one of the most prominent of the Protestant contributors. Pannenberg and his school have reacted against both Rudolf Bultmann and his adversary Karl Barth and have propound-



***One wonders
just what . . . use
The Common Catechism
will have
in the churches . . .
Whom is this book for?***

ed the view that the resurrection is an historical event which can be substantiated by the evidences themselves. The *Catechism* supports this position:

It would perhaps not be implausible that the disciples, under the impact of the "personality of Jesus" and the liberating power of his influence, should have continued to be loyal to the message of their Master. This could have given them the courage after a little while to carry on "the work of Jesus" in their groups. But it is much more difficult to give a satisfactory explanation along these lines for the fact that Jesus of Nazareth himself, who had been crucified, now became the central content of the gospel which began to be preached. The New Testament does not say that Jesus' message was right in spite of Good Friday, but that *Good Friday itself has become the main theme of faith, through its connection with the claim that Jesus was raised from the dead by God* (p. 163).

The point is made that the *person* of Jesus was being preached, not his message or work only. And after much surveillance of biblical criticism and its findings in this area of the resurrection accounts, the *Catechism* is able to conclude:

There is only one choice. Either we make Jesus a teacher of purely human wisdom or in acknowledging the raising of Jesus from the dead we believe in the "God of the living" whose representative he claimed to be. If the resurrection of Jesus is too much to believe, so also is the whole idea of faith in the living God (p. 183).

It may be of interest to add, nevertheless, that this reader, while in the midst of the section on the resurrection, did find

***One finds here
above all
the centrality of
Jesus' resurrection.***

it a relief to take up the *Book of Common Prayer*, flip to the Articles of Religion, number IV, page 603, and read:

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things pertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

Perhaps it was the substance, perhaps only the style. In any case, there was something refreshing at that point in reading those words.

There is, in the section on Christ, an illuminating discussion of patristic theology leading up to the Chalcedonian formula. One suspects this is by the eminent Roman Catholic scholar Alois Grillmeier. But there is throughout the entire "christological section" a striking absence. One would expect, somewhere, in a discussion (involving Catholics!) about the uniqueness of Jesus Christ to Christian faith, a mention of the significance of the Virgin Mary's role in the incarnation. In fact it does not appear at all in this section, but in the "disputed questions" section at the end of the book. There it is stated that Lutherans and other Evangelical Christians are divided as to whether the virgin

birth is to be regarded (and was meant by the New Testament) as a symbol or a fact. Then the Catholic position is set out (p. 630) in the scriptural witness that "Mary was not simply the means whereby God became man: Mary did not serve God only in a physical capacity. God became man through her response of faith." But why was this material excluded entirely from the christological section? The virgin birth, like the resurrection, may be "too much to believe," for many who would be Christians. But this mystery was accepted by the massive consent of the early church and subsequent ages as apocryphal stories about Christ were not; this mystery comes with a theological fittingness and beauty which unfolds the Sonship of Christ. The wholeness of a Christianity without the Virgin Mary is doubtful. And this seems a stark omission in a *Catechism* devoted to the "fundamentals" of Christianity in which Catholics as well as Protestants are involved.²

There are other surprises in *The Common Catechism* which are more positive. Good discussions may be found on marriage and on various issues of Christian ethics — particularly abortion and euthanasia. The reader may be struck by the clarity of the conclusions drawn in these areas. A surprisingly evangelical attitude is taken in the matters of Jewish-Christian relations and in non-Christian religions. However, the conclusion of the section "Faith and World," devoted to the "Last Things" (p. 547), is greatly lacking in vision and color. The reader might be encouraged to read St. John the Divine as an antidote to this disappointment.

In the final chapter, which treats the "disputed questions" between the churches, there is a frank admission of differences, particularly over the sacraments and the theology of the church itself. Significantly there is no substantial accord reached, such as may be found in the Anglican-Roman Catholic statements on the eucharist and the ministry. The other Protestant-Catholic statements in the appendix (between Methodists and Catholics, and Lutherans and Catholics) show no such accord either, and here again the criticism must be raised: Why, given the *via media* position of Anglicanism and its remarkable fusion of Catholic and Protestant elements, were Anglicans given no voice? We have reviewed a sizeable document of the ecumenical age. But let us hope that there is more, much more, yet to come. More representation is needed, not only for the churches around the world today, but for the churches of the apostles and fathers as well.



***The virgin birth . . .
may be "too much to believe,"
for many who would be Christians.***

²An excellent Evangelical-Catholic appraisal of this subject is *The Blessed Virgin Mary: Essays by Anglicans*, edited by E. L. Mascall and H. S. Box (London: Darton, Longman & Todd, 1963). See especially Austin Farrer's essay, "Mary, Scripture, and Tradition", which assesses the appropriateness of the virgin birth to New Testament and Early Church christology.

The Parable of the Tugboats

By JAMES L. JONES

Perhaps a parable may help us to gain a perspective. The church may be likened to a large ocean liner pursuing its way up the channel of the North River toward its pier. It is much too large and unwieldy to proceed up the channel under its own power, and a number of tugs are called on to assist it. Some of them, ranging themselves on the starboard, will undertake to pull the ship by churning with all of their power against the towing hausers. In doing so, they pull the ship perhaps twenty points to starboard. If the ship continues in this direction it would soon go aground. To prevent this,

tugboats on the portside renew their frenzied efforts to pull against the ship moving it perhaps fifteen points to port. And the tugs, alternating in their efforts, draw the ship wobbling toward the pier to its dock.

This parable, as all parables, can be distracting. Some will say that tugs push instead of pull or that the analogy is far-fetched. But I lived in Manhattan in the days of the Queens of the North Atlantic, and I have seen ships making their way up the harbor in much this way.

So it is in our complex church community as we seek to move toward our harbor or our goal. There are few problems that a community faces in which we do not find extremists ranged on both sides demanding to be followed. With strident voices many of them express a

lack of perspective in demanding the sole rightness of their cause. Perhaps this is necessary. Unless our parabolic tugboat were to pull with all of its force it would not be rendering the necessary and essential service for which it exists. The ship needs the tugs both on the starboard and the port. The church needs its extremists, unpleasant, strident, demanding, as they may be. It needs the extremists on both sides to pull, to criticize, to demand, and to show essential directions of movement which might otherwise not be seen or followed.

Perhaps if we see our present situation illumined by this parable, we will begin to locate ourselves in the picture. The majority of us will be and should be on the ship. From here we may get a perspective and see the valuable services the tugboats on both sides are rendering. Our temptation is often to sever hausers and let one group of tugboats churn madly on its way to destruction, but in so doing we can bring the entire ship into jeopardy.

The Rev. James L. Jones is Professor of New Testament and Greek at Episcopal Divinity School, Cambridge, Mass.

Music and Records

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ive minor sounds make intonation difficult to maintain.

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Anthems for Choirs #2, Anthems for Choirs #3. Ed. by Philip Ledger. Oxford U. Press. (Vol. 2 contains 24 anthems for altos and sopranos in two parts. Vol. 3 contains 24 anthems for altos and sopranos in three or more parts.)

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Choral Music for Worship. Everett Jay Hilty. Pruett Publishing Co. \$1.95.

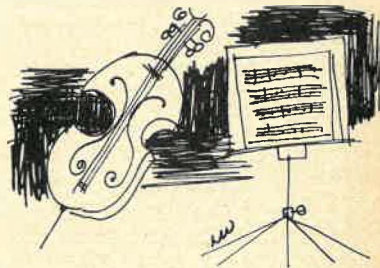
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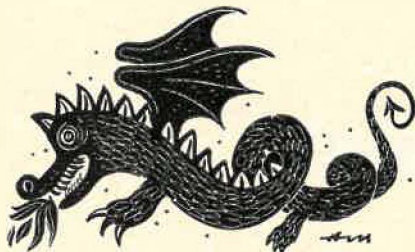
CHRISTINE AND HARRY TOMLINSON

EDITORIALS

The Demons Still Prowl

Christian, dost thou see them
on the holy ground — how
the troops of Midian prowl and
prowl around?" (*Commonly at-
tributed to St. Andrew of Crete.*)

The reaction of many modern Christians to any news of exorcism is one of shock. That fact in itself should be at least mildly shocking to anybody familiar with Christianity as a system of believing. It is based squarely upon a premise, an assumption, about the whole order of created reality — that it is disordered. There are rebel wills under God who are not in loving obedience



“under” God. All wills, whether of men or angels or any other living creatures, are spiritual, and so the world may be described as a battlefield between spirits that are gladly and obediently under God and spirits disobediently and defiantly under him — created by him, subject to him in the end, carrying on their rebellion only by his permission.

It should be commonplace with people whose theology of creation is soundly Christian that there are demonic spirits that must be exorcised from human beings, or other creatures, they have invaded. The trouble is that so many Christians have not been properly educated in their faith and therefore lack this understanding; and that in turn is because their pastors and masters themselves have been ignorant and disbelieving about the condition of the world as alienated from God.

Within recent months, readers of the religious and secular press have been made aware that demon possession and exorcism are decidedly in the news again. It is almost as though the demons we had chucked along with so many other “outmoded medieval superstitions” had regrouped themselves in limbo, found themselves a good leader and some new and modern armaments, and had reinvaded our human world suddenly and with rather devastating impact.

Actually, the evil spirits have been with us, doing their work, all along. There was no need for them to make us aware of their malevolent reality so long as

they could get in their licks with us all the more effectively because we thought they were dead.

That the present-day interest in demonology can be exploited by people who make movies and write books for a livelihood is obvious. That terrible harm can be done to people by cranks and fanatics who claim special power over evil spirits is even more obvious. But, as Aquinas taught us long ago, the abuse of a truth does not take away the truth itself. What is needed now is for Christians, and church leaders first and most of all, to recognize that God is opening our eyes to a truth about the present state of the world he has placed us in, a truth we have known from the beginning and had almost entirely forgotten — to our own peril, to our own harm whose extent we shall not know until that day when all secrets shall be disclosed.

There has been more than enough of sensationalism about the phenomena of demonism and exorcism. It is time now for the church to reformulate its ancient faith and readapt its ancient ministrations to meet the Enemy today “in the strength that cometh by the holy Cross.”

Recession: Left- Handed Blessing?

We don't like this recession any more than anyone else, and we don't like, and therefore don't preach, sermons on how adversity builds character. It does not. It only reveals whatever character is already there.

There can be, however, some good by-products of the kind of drastic shake-down that a severe recession causes. This thought comes to us as we ponder a statement by a young woman who is a sophomore at Princeton. Interviewed by *U.S. News & World Report* she said: “All of a sudden it's scary. Here we're going to Princeton, and we're not assured of a job when we get out. My image of the old Princeton was that they got people right into the middle, if not the top. We're lucky if we even start at the bottom.”

Princeton is a wonderful school. There's none better in the land—not even Slippery Rock. But it would not be the worst thing that could happen to all, Princetonians included, if no longer would people begin their careers in the middle or near the top solely because of where they went to school or the clubs to which their parents belong. In a sane economy, to say nothing of a just society, the only thing that should pay off is doing the job.

There is no substitute for quality in education or performance. Equal-opportunity plans and laws and strategies that ignore that fact defeat their own purpose. What we are saying is that there must be substantial equality of opportunity for all who are potential quality-performers.

This recession will prove at least a left-handed blessing if it nudges our society toward the practice of that principle.

As Others See It

In Washington, D.C., Episcopal bishop William F. Creighton recently announced that until the Protestant Episcopal Church begins ordaining women to its priesthood, he will not ordain any men. Now, some columnists, less scrupulous in their journalistic principles than Eutyclus, would use this incident to get into the whole question of ordaining women. We choose to focus more narrowly on the bishop himself and the good that can be drawn from his example, whether we consider his attitude right or wrong.

Because the bishop is not allowed to do something he wants to do, he refuses to do something he is appointed, hired, and paid to do. At first glance this may seem unreasonable, even unethical. Some would say that if Bishop Creighton feels ordination is wrong, then, since one of the chief functions of a bishop in the Episcopal church is to ordain, perhaps he ought to resign his see. However, this would be rather a lot to ask of a bishop in these days of rising prices and high unemployment. It also seems a bit unfair to demand that bishops do what no one else has to do (especially since at least two Episcopal bishops of note have gotten away with not doing something that every Christian is supposed to do: proclaim the bodily resurrection of Jesus Christ).

This practical lesson—that the way to protest not being allowed to do something

you want to do is to refuse to do something you are supposed to do—would find ready acceptance in countless situations. For example, the policeman who is not allowed to beat up suspects could refuse to arrest them at all. The doctor not allowed to practice acupuncture could refuse to inoculate against contagious diseases. The automobile manufacturer not allowed to use non-safety glass in his cars could refuse to put in any windows at all. The football player not allowed to kick his opponents could refuse to kick the ball. The husband who runs into opposition to the proposal that he take a charming female colleague out for cocktails, dinner, and a show may refuse to take his wife. A child who is not given a chocolate bar may refuse to eat carrots and spinach. (If I can't have beer, I won't drink milk!)

In both theoretical and practical morality, it has been customary to reward good behavior *after* the fact. The bishop is introducing the principle that good behavior must be rewarded in advance; otherwise one may protest by not engaging in that behavior. These abstract considerations can all be summed up in a new maxim, recently added to Eutyclus's collection of proverbs: Eat your cake now and bake it later.

EUTYCLUS VI

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Petition

Lord, I am like an old fashioned clock
Constantly running slow and down.
And yet, I would not be an electronic clock
Unconsciously keeping time.
Lord, I need your Hand to wind me up
And set me going again.

Alice G. Rouleau

Detachment

Lord, I'm blown by the wind.
Like a dry leaf — scurrying around another corner —
Sometimes lifted up, and carried afar,
Other times — ground underfoot.
Yet so detached,
I still long for
the tree.

B. J. Bramhall

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Books



BUT DELIVER US FROM EVIL. By John Richards. Seabury/Crossroad. Pp. 244. \$8.95.

It is a pleasure to commend this book by Fr. John Richards, for many years Secretary to the Bishop of Exeter's Study Group on Exorcism. Though he and much of his material are English, this reprint is helpful to anyone interested in the subject.

From his voluminous and varied reading, and from conversations with everyone from Jesuits to fundamentalists, he has compiled a great number of cases and events related to "the demonic dimension in pastoral care."

He does not claim to have produced a theological work, stating that "provided the pastor is truly of the church, and not some heretical crank, he is not answerable to the theologians for aspects of genuine Christian experience, but rather the theologians must evaluate and interpret such experiences." His material is "the raw stuff from which theology must be hammered out."

Fr. Richards' concern is that exorcism be seen as an integral part of the healing ministry of Christ's church. He suggests that if everything to be set apart for holy use (from water to building sites to baptismal candidates) were exorcised, exorcism would become routine and what is routine cannot remain spooky.

Citing Douglas Webster on "one remarkable area of agreement between most modern writers, even non-Christian writers, and the Bible . . . in describing the human condition as one of sickness," he asserts that "Christ was always healing" and that therefore his followers should have wholeness in Christ as the goal of every aspect of their work.

To this end he offers much wise advice and many sharp warnings: we must not fall into heresy by blaming demons for everything that goes wrong; "speaking in tongues is not absolute proof of the baptism of the Spirit, for a demon-possessed person can speak in tongues" (Maxwell Whyte); soft-sell publications promoting only the healing and teaching tradition of witchcraft are to be expected, for the devil is "the father of lies"; the "church's lack of conviction and teaching" on eternal life, healing and direct personal religious experience has led many to turn to non-Christian, "mixed," or occult thinking in search of answers and action.

Having noted the book's basic approach and cited a few specific points to suggest its flavor, I mention some aspects I consider dubious lest this seem a mere encomium.

At times Fr. Richards' view becomes

so broad as to seem indiscriminate. He apparently accepts pagan, heathen, magical, and mediumistic exorcisms as well as "castings out" by insulin or static electricity, making one wonder when he writes later that "the casting out of demons is the work of God through his church and a sign of the coming of his Kingdom . . . it is God's action, not ours."

He expresses complete confidence in Christ's power over any force of evil, stating that "the departure of the demons is certain under the authority of Jesus," but then on the next page cites as "wise" the statement that "no person can be delivered if they are not willing to confess their need and their great desire to be delivered"—a willingness which a violently disturbed person might be unable to express.

He points out the inconsistency between some groups' aversion to holy water and their confidence in "prayer cloths," but uses "discerning of spirits" (I Cor. 12:10) in a pentecostalist sense of determining whether or not a person is possessed by an evil spirit rather than its biblical meaning of distinguishing between true and false doctrinal teachings.

All in all, however, the book's variety of information and pastoral concern make it a valuable resource work and handbook.

(The Rev.) ELIJAH WHITE
Cedar Run Parish
Casanova, Va.

TO SPEAK OF GOD: Theology for Beginners. By Urban T. Holmes, III. Seabury/Crossroad. Pp. 153. \$6.95.

Anyone who knows religious writing recognizes the book that is well written but lacking in depth. Unfortunately we are also too familiar with books that are sound in theology but almost unreadable. Therefore, when we find a book that combines profound theological thinking with genuine simplicity of style, there is reason for rejoicing. *To Speak of God*, written by the dean of the School of Theology of the University of the South, Urban T. Holmes, is such a book.

Dean Holmes is aware of the many forms of spiritual excitement of our times: the Jesus people, the Pentecostals, the members of prayer groups, people becoming aware of the healing nature of the gospel for the first time—all of these and many more want to know what their "experience" means. *Godspell* and *Jesus Christ Superstar* cause many to reflect upon the life of Christ in today's world.

To Speak of God is an attempt to help

interested men and women find meaning in the great variety of religious experience today. Dean Holmes chose his young daughter as a collaborator so that he could be sure that in the writing of this book he was really communicating. Though he writes for beginners in theology, he does not dodge the difficult questions.

The first section of the book explores the difference between experience and meaning; the second part analyzes the manner in which the internal structure of meaning is constituted; the third part has to do with the context of meaning, the fourth part considers meaning in Christian theology, and the fifth part raises the question of truth in meaning.

I found the chapter on symbolism extremely helpful. It explains, perhaps better than anything I have read, why so many of us have found our home in the Episcopal Church. It also aroused in me deep memories of my reading of *The Idea of the Holy* by Rudolph Otto, and *Varieties of Religious Experience* by William James. These two great books have been all but buried under the avalanche of theological production in our times. They deserve to be unearthed. Perhaps this book for beginners will help in this task.

Although I cannot pretend to be a beginner, I value Dean Holmes' writing for myself as well as for those for whom it was more specifically written. And thinking further of James and Otto, it gives me one more reason to believe that nothing that is good need ever be lost. Read this book. You will be glad you did.

(The Rev.) WILLIAM H. BAAR
Emmanuel Church
La Grange, Ill.

LITURGICAL CHANGE: How Much Do We Need? By Leonel Mitchell. Seabury/Crossroad. Pp. 118. \$3.50.

The Rev. Leonel Mitchell, an Episcopalian on the faculty of theology of the University of Notre Dame, is a well-known writer on liturgics. He has written this book as a study-course in six parts, and has provided questions for group discussion. He defines the purpose of the course as:

To help participants come to terms with liturgical change, and its meaning for them;

To help participants to identify criteria for evaluating worship and to apply those criteria to their own liturgical experiences;

To help participants acquire some skills in worship, so that they are better able to pray the liturgy.

It is his intention that the book should be used by Roman Catholics and by Lutherans, as well as by Episcopalians who want to understand better what is being proposed by our Standing Liturgical Commission.

The sessions are planned for periods of 45 minutes each. Fr. Mitchell does not give the leader much help in design; his suggestions are minimal and will need to

be fleshed out. This will need someone who is accustomed to designing. The amount of material to be covered will probably take more than 45 minutes, because of the high level of anxiety and emotion that may be present in any group engaged in such an enterprise. The leader will do well to make more use of newsprint, both to get down the results of group discussion, and to display some texts and statements that are used in the presentation.

Fr. Mitchell says that his guide is not meant to be a defense of any particular set of proposals for liturgical change. In general, he has made good this assertion, and the book can be used with the confidence that it will give any group some reliable matter to digest. If I were using it, I should want to introduce some propositions that Fr. Mitchell has not considered: that the language of the rite should be neither archaic nor mod, but timeless, for instance. Liturgy is a link between past, present, and future. There are words and concepts that are essential to the authentic presence of the gospel, and we must not tamper with them except under crushing necessity. The presence of an "archaic" word in a text is not a handicap, because such a word can have an immediacy and give a shock better than the most fashionable and ephemeral vocabulary.

I think that I should encourage my

group to turn the cold eye of scepticism on Fr. Mitchell's view of the society from which the first Prayer Books emerged. "Static," indeed! And it is just "the wise, the powerful, the well-born," who need to be prayed for, because it is their activities which raise the Very Devil for suffering humanity, and they are no more to be trusted today than they were in 1549.

I cannot tell how this book will be received by Lutherans and Roman Catholics, but even with its deficiencies this is a useful book, and will do a lot of good to many Episcopalians.

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

A BOY THIRTEEN: Reflections on Death. By Jerry A. Irish. Westminster. Pp. 62. \$3.95.

Once more a book on the subject of death has come to our attention, this time an essay by a bereaved father on three aspects of his grief and his growing ability to handle the situation through the months of anger, loneliness and anguish following the sudden death of his 13-year-old son, Lee.

Each member of Jerry Irish's family shares in this account of the tragedy that occurred during a joyful stay in Bentelsbach, Germany. The introduction to the essay contains the warm letter by his wife to their friends following Lee's death,

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as well as a poem written by Lee's younger brother, Jeff, which concludes with the line "I don't understand." Starting with that statement, the author examines the following months of various responses within himself produced by the futility of his loss which seems completely useless and unacceptable. As his diary of responses continues, he compares his anger and anguish to that of the followers of Christ. Only when he can accept the abandonment felt by others left behind can he reach the final step which he calls a freedom to love.

By finally facing the fact that he too must die, Mr. Irish comes to terms with his own particular problem. He states: "We live in the midst of death, the other side of life. To acknowledge this is not to say 'yes' to death; it is to say 'yes' to life in spite of death . . . Death is ending and loss. Love is beginning and gain. Death is separation. Love is reunion. Death is radical change; so too is love. But whereas death destroys, love creates." This new freedom to love makes possible the awaiting until "God makes all this new."

Jerry Irish, an assistant professor of religious studies at Stanford University, says this book is structured by his own "most consistent and controlling response" to his son's death. This essay is neither morbid nor of a "sob-sister" nature. It is a plain statement of each step as it is resolved.

SUE COOPER
Grace Church
Carlsbad, N.M.

HELPING A CHILD UNDERSTAND DEATH. By Linda Jane Vogel. Fortress. Pp. 82. \$2.50, paper.

GOODBYE GRANDPA. By Ron Koch. Augsburg. Pp. 96. \$1.95, paper.

"Confronting death brings us face to face with ourselves. We cannot but search for the meaning of life when we try to understand death," writes Linda Jane Vogel in *Helping a Child Understand Death*.

Confronting death—that's the universal problem—and how to deal with and face this certainty in a sensible, fearless fashion has been the subject of many books and articles, television programs, lectures, and seminars from a secular viewpoint, not to mention sermons and other religious approaches.

Two books meant to help children understand and cope with death have recently been published. *Helping a Child Understand Death* by Mrs. Vogel is the somewhat autobiographical account of a Christian mother who first had to face death and its awesome circumstances when her father died a "long and dehumanizing" death.

Interlaced with scripture references, her book is the result of insights she gained

when she was faced with the questions and emotions her several children expressed. Though her practical suggestions are definitely based on the Christian understanding of life, death, and resurrection, she also warns the religious reader against pitfalls he might get into when trying to explain death and dying to a child.

For instance, saying "God needed her (or him)" when trying to explain a loved one's death may not help, and may even harm, the child. She writes, "This approach reflects a 'god-of-the-gaps' understanding. God fills only the gaps not yet filled by human knowledge and learning. Whatever we cannot explain—good or bad—we attribute to him. But this view does violence to a Christian understanding of a loving God who cared so much that he sent Jesus Christ to live and die among us and to conquer the power of death over us."

Helping a Child Understand Death is as much an aid in helping the adult reader face his or her own feelings about death as it is a composition of practical ideas for how to deal with children. Really excellent.

Goodbye Grandpa is a story children can read. Written by Lutheran pastor Ron Koch whose father's death "started me thinking about a story of this kind," the narrative deals with many of the inner fears a child faces when confronted with a dying relative.

Koch weaves into the fictional plot, which revolves around 11-year-old Joey and his older sister Jennifer, typical child play and suspense which will appeal to the young reader. However the author also answers some rather serious questions which a child may be afraid to ask pertaining to funerals, viewing of the body, the church service and other of the typical amenities surrounding funeral protocol in American society.

Dialogue in the story is somewhat stilted if one is familiar with the way children normally speak to each other but the lessons of the book regarding life and death are apparent and worthwhile.

RITA BURFEIND
Grafton, Wis.

CONTEMPLATIVE CHRISTIANITY: An Approach to the Realities of Religion. By Aelred Graham. Seabury/Crossroad. Pp. 131. \$6.95.

In an age when people are turning from the "institutional church" to transcendental meditation, etc., anyone can turn profitably to this introduction to contemplative Christianity. Too many of us are unaware of the perennial Christian tradition of mysticism.

"The indifference to organized religions is the product not so much of growing secularism as of deepening spirituality," says Dom Aelred. "At the time of Vatican II Council there was much talk of Chris-

tian 'renewal.' It was hardly noticed then, though it has since become apparent, that church structures and institutions cannot, strictly speaking, be renewed; they can only be changed, with the inevitable risk that the change may be for the worse . . . the church's problems may to some extent be solved, 'not by giving new information, but by arranging what we have always known.'"

Craving is the main killer of the spiritual life, Dom Aelred maintains. Much of what passes as socially active religion



is really craving disguised. If combined with contemplation this activism would become less frenetic, and might even do a little good.

There is one obvious gap in this introduction: Buddhism and Eastern thought are dealt with appreciatively, but Eastern Orthodox apophatic theology is ignored.

This book should be read with the gospel account of Mary and Martha firmly in mind: "Mary has chosen the better part, and it shall not be taken from her" (Luke 10:42).

(The Rev.) WINSTON J. JENSEN
Belle Fourche, S.D.

REACHING OUT: The Three Movements of the Spiritual Life. By Henri J. M. Nouwen. Doubleday. Pp. 120. \$5.95.

Because books about man's quest for a good spiritual life and inner peace proliferate today, it takes an exceptional volume to move the reader to say, "Yes, this perspective is unique." In *Reaching Out*, the Dutch priest Henri J. M. Nouwen has written a meditation that evokes such a response.

Reaching Out is theologically sound and firmly grounded within the Judeo-Christian tradition. This very personal book, an articulation of Fr. Nouwen's "most personal thoughts and feelings about being a Christian," is written in penetrating and restrained language and unfolds as naturally as a delicate flower growing in the sun.

The spiritual life, according to Fr. Nouwen, "is a reaching out with courageous honesty to our innermost self [the movement from loneliness to solitude], with relentless care to our fellow human

beings [the movement from hostility to hospitality], and with increasing prayer to our God [the movement from illusion to prayer]." In other words, the willing acceptance and understanding of our inner struggles will enable us to embrace a genuine, prayerful life and reach out to God, the source of all life.

I recommend this small but precious book. Many readers, especially those who may have given up in their discouragement, will be renewed and grow as they walk lightly through *Reaching Out*.

SUZANNE E. GRAHN
Emmanuel Parish
Rockford, Ill.

Books Received

HEALING DEVOTIONS, Anne S. White. Morehouse-Barlow. Pp. 138. \$3.25 paper.

WE LIVED WITH DYING, Margaret Woods Johnson. Word. Pp. 128. \$4.95.

THE EXCITING CHURCH: Where They Really Use the Bible, Charlie W. Shedd. Word. Pp. 122. \$3.95.

THEOLOGY IN RED, WHITE, AND BLACK, Benjamin A. Reist. Westminster. Pp. 208. \$7.50.

DRUGS AND THE LIFE OF PRAYER, Jean-Claude Barreau, Eerdmans. Pp. 95. \$1.65 paper.

CHURCH GROWTH IS NOT THE POINT, Robert K. Hudnut. Harper & Row. Pp. 143. \$7.95.

PSYCHING OUT SEX, Ingrid Rimland. Westminster. Pp. 142. \$6.00 cloth, \$3.25 paper.

BAPTISM: A Pastoral Perspective, Eugene L. Brand. Augsburg. Pp. 127. \$3.50 paper.

ILLUSIONS OF SUCCESS, John Curtis Raines. Judson Press. Pp. 128. \$5.95.

THE MYSTERY OF MAN, AN ANTHROPOLOGIC STUDY, Owen Sharkey, Franklin. Pp. 189. \$10.95.

GOD'S GREAT PROMISES, W. T. H. Richards. Abingdon. Pp. 127. \$2.45 paper.

THE FEMININE PRINCIPLE: A Woman's Discovery of the Key to Total Fulfillment, Judith M. Miles. Bethany Fellowship. Pp. 154. \$3.50 paper.

PICKING UP THE PIECES, W. Fred Graham. Eerdmans. Pp. 229. \$3.95 paper.

THE MINISTER IS LEAVING: A Project Test Pattern Book in Parish Development, Celia A. Hahn. Seabury/Crossroad. Pp. 120. \$3.95 paper.

THEOLOGY IN THE WESLEYAN SPIRIT, Albert C. Outler. Tidings. Pp. 101. \$2.25 paper.

UPHILL FOR PEACE: Quaker Impact on Congress, E. Raymond Wilson. Friends United Press. Pp. 432. \$7.95.

ALCOHOLISM: The Hidden Addiction, Ebbe Curtis Hoff, M.D. Seabury/Crossroad. Pp. 166. \$7.95.

SYSTEMATIC THEOLOGY, Vol. II, Paul Tillich. University of Chicago Press. Pp. 187. \$3.45. A paperback reprint of Tillich's original on "existence and the Christ."

BROTHER FRANCIS: A Medieval Saint Speaks to the 20th Century, ed. by Lawrence Cunningham. Pyramid (Family Library). Pp. 223. \$1.25 paper.

LETTER OF JOY: A New Exploration of the Letter to Philippi, Arnold Bittlinger. Bethany Fellowship. Pp. 124. \$2.45 paper.

THE PASSION OF FULTON SHEEN, D. P. Noonan. Pyramid (Family Library). Pp. 150. \$1.25 paper.

EVANGELICAL AWAKENINGS IN EASTERN ASIA, J. Edwin Orr. Bethany Fellowship. Pp. 180. \$2.95 paper.

EVANGELICAL AWAKENINGS IN AFRICA, J. Edwin Orr. Bethany Fellowship. Pp. 200. \$2.95 paper.

EVANGELICAL AWAKENINGS IN SOUTHERN ASIA, J. Edwin Orr. Bethany Fellowship. Pp. 200. \$2.95 paper.

THE CALL TO HOLINESS: Spirituality in a Secular Age, Martin Parsons. Eerdmans. Pp. 95. \$1.65 paper.

PRAYER: Pitfalls and Possibilities, Cecil B. Murphy. Hawthorn Books. Pp. 153. \$3.50 paper.

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PEOPLE and places

Seminaries

Seabury-Western—Honorary degrees were given to the Rev. Donald G. Smith, '23, the Rev. Raymond Clark '43, Dean John S. Ruef, '50; Dean H. Douglas Fontaine, and the Rev. Julian Casser-



ley who has retired from the seminary faculty. Twelve students received M.Div. degrees, two students STM degrees, and one a licentiate in theology. Commencement speaker was William Stringfellow.

Deaths

The Rev. Manlius Mills Perkins, 85, rector of Grace Church, Washington, D.C., from 1927-61, died Jan. 21, in Plattsburgh, N.Y. He was rector emeritus of the parish.

The Rev. Cyril H. Stone, 78, retired priest of the Diocese of Central Florida, died Feb. 14, in Winter Haven, Fla. He was a priest of the Anglican Church of Canada from 1935-45.

The Rev. Harold Benjamin Whitehead, 73, rector of St. John's Church, Springfield, Mo., from 1948-69, died March 2, in Oklahoma City, where he had been living for some time.

General Convention

The Rev. Canon Charles M. Guilbert, secretary of the House of Deputies and secretary, treasurer, and registrar of General Convention, retired from the active ministry May 28. He will continue to serve as custodian of the Standard Book of Common Prayer.

The Rev. James R. Gundrum, Des Moines, Iowa, has been named secretary of the House of Deputies and treasurer and registrar of General Convention to serve until the next convention. He will continue as mission consultant for the Diocese of Iowa.

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BOOKS

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THEOLOGICAL BOOKS, used, new and reduced price. Request list L.C. Pax House, Box 47, Ipswich, England.

BOOKS WANTED

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ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-202.

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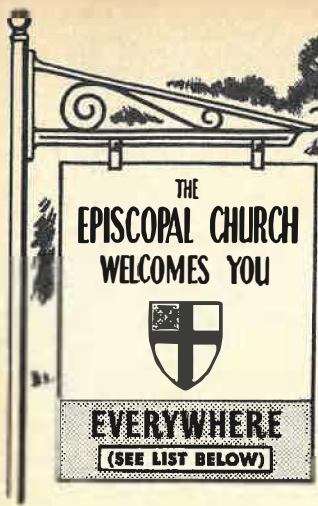
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ALL SAINTS' 1350 Waller St. near Masonic

The Rev. Fr. Edwin H. Walker IV
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(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy
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ST. MARY'S S. Clayton & Iliff—near Denver Univ.
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8-9

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ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
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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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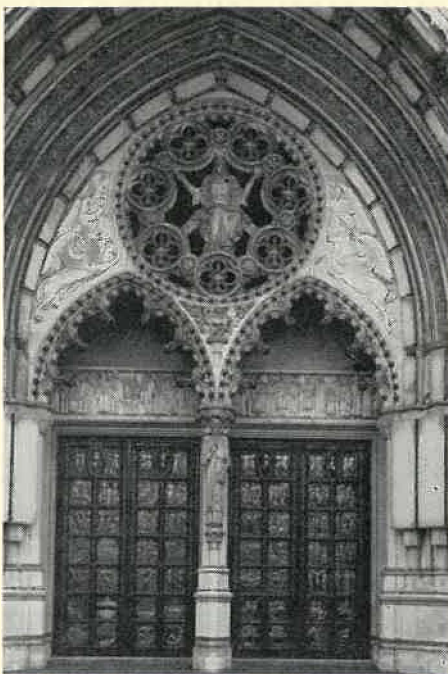
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Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30. Wed H Eu 10



GREAT BRONZE DOORS OF THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE NEW YORK, N.Y.

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

BELLEVILLE, ILL.

ST. GEORGE'S High & "D" St.
The Rev. John G. Barrow, r
Sun HC 8 & 10; Wed 9:30; Sat 5:30

CARBONDALE, ILL.

ST. ANDREW'S 406 West Mill
R. W. Hallett, r; T. L. Phillips
Sun 8 & 9:30; Sat 5:15

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 H Eu 8 & 10; Daily as announced

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.Min., D.D., v
Sun 10 Bible Study, 11 H Eu & Ser

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

SPRINGFIELD, MO.

ST. JOHN'S N. Benton at E. Division
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. H. Ben McCoy
Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7; Thurs 10 & 7

FALLS CITY, NEB.

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

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

BEACH HAVEN, N.J.

HOLY INNOCENTS' Marine bet. Atlantic & Beach
The Rev. Canon G. D. Martin, r; the Rev. H. R. Schupelz, P.D.
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat 7; others as anno

BRICK TOWN, N.J.

ST. RAPHAEL'S Mission Vets Mem. Elem. Sch.
Off Rt. 70 & Van Zile Rd. (449-6972) HC Sun 10
Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

HELMETTA, N.J.

ST. GEORGE'S 56 Main St.
The Rev. J. Wesley Vanaman, OSL, r
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Francks, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't
Sun 10:30; Tues 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkds 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
The Rev. Richard W. McIlveen, v
Sun HC 11:30; EP 1st Sun 3:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; MP 11 (2S, 3S, 4S); HC 11 (1S, 5S); HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

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.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

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. 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

The Living Church

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

JOHN F. KENNEDY AIRPORT
THE PROTESTANT CHAPEL Center of Airport
Marlin L. Bowman, chap
Sun Eu 1 followed by Happy Hour

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; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Wed, Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 9:30.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

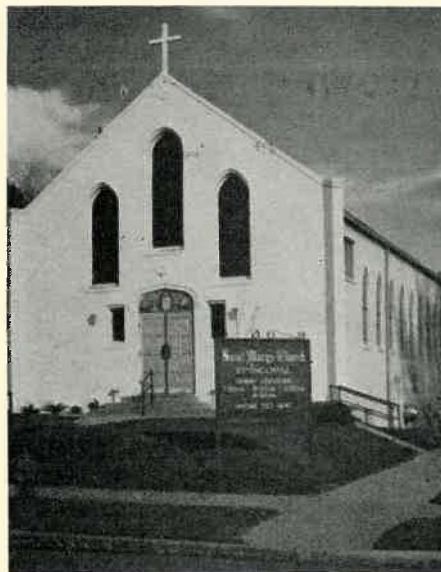
INTERCESSION Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

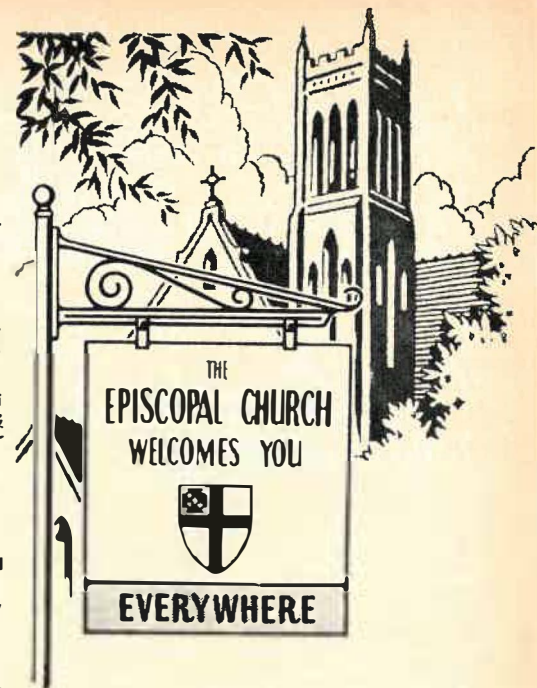
ST. PAUL'S Broadway at Fulton
The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. Stanley P. Gosek, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10



ST. MARY'S CHURCH
DENVER, COLO.



PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

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

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