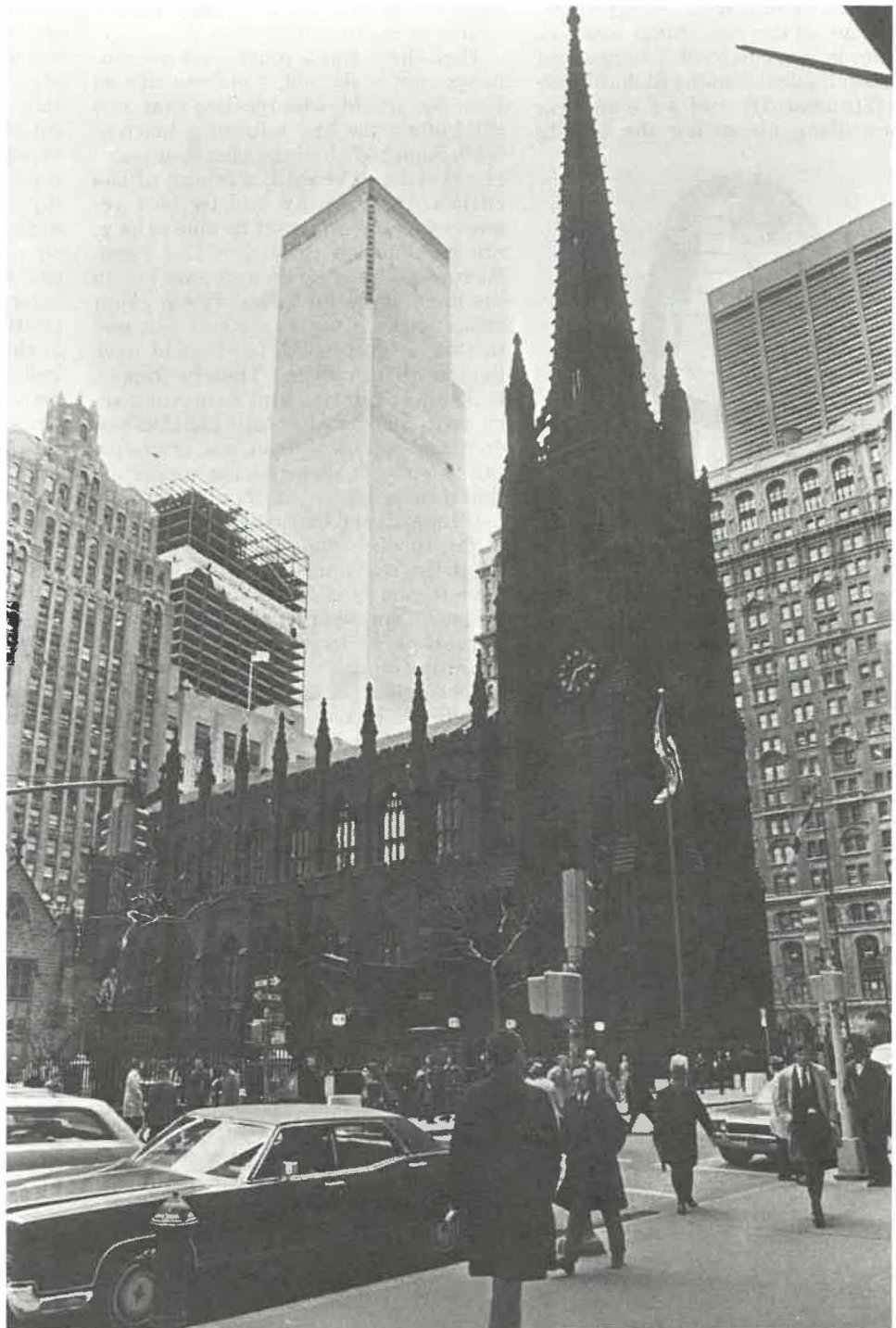


THE LIVING CHURCH

**Lent
Book
Number**



The National Park Service has designated New York's Trinity Church as a National Historic Landmark. Completed in 1846, the structure is the third on the site. The first Trinity, built in 1697, was burned by the British during the Revolution. The second one was damaged by snows in 1839 and was razed to make way for the present structure. Trinity's spire was once the high point on the city skyline.

RNS

AROUND & ABOUT

With the Editor

If you like anecdotes about the great, good for you: it's a moral manifestation of the love of gossip. And if you have it, you will get many times your money's (\$2.95) worth in the paperback edition (Pocket Books) of *The Oxford Book of Literary Anecdotes*, edited by James Sutherland.

There isn't much theology in it, which is one of the nice things about it; but there is this ponderable item about the great classical scholar Richard Porson (1759-1808). He and a friend were walking along discussing the Trinity



when a buggy came by with three men in it. "There," said his friend, "is an illustration of the Trinity." "No," replied Porson, "you must show me one man in *three* buggies, if you can."

I don't know why I find the following anecdote hilariously funny, but if you do too I'll feel better about myself as well as about you. A century ago Benjamin Jowett was one of the lions of Oxford. Sightseers longed for a glimpse of the famous professor while he was engaged on his translation of Plato. One of Oxford's numerous guides had discovered the great doctor's study window facing upon Broad Street. Coming with his menagerie under this window, the guide would begin: "This, ladies and gentlemen, is Balliol College, one of the very holdest in the hūniversity, and famous for the herudition of its scholars. The 'ead of Balliol College is called the Master. The Present Master of Balliol is the celebrated Professor Benjamin Jowett, Regius Professor of Greek. Those are Professor Jowett's study-windows and there" (here the ruffian would stoop down, take up a handful of gravel and throw it against the panes, bringing poor Jowett, livid with fury, to the window) "ladies and gentlemen, is Professor Benjamin Jowett himself."

This collection has some choice anecdotes about Matthew Arnold, who is one of the immortals whom I'm not too

sorry I missed knowing. When Stevenson heard that Arnold was dead, he remarked: "Poor Matt — gone to Heaven, and he won't like God." (That one, incidentally, is not in this collection.) Arnold and his wife were guests somewhere (America, perhaps?) when pancakes were served, and he said to her: "Do try one, my dear, they are not nearly so nasty as they look."

Then there was a much younger contemporary of Arnold, a woman named Lina Waterfield, who recalled that as a child of six she had refused to learn to read. Somebody had the idea that possibly Matthew Arnold, a friend of the child's Aunt Fanny and by now renowned as a poet, might be able to help. She recalls their meeting: "This stern-looking man sat down and took me on his knee while he talked to me about books, seeking to fire my interest; and in this he succeeded, for I could have listened to him all day. Then he stopped talking of poetry, and said very seriously: 'Your mother tells me that you do not know how to read, and are refusing to learn. It surprises me very much that a little girl of six should not know how to read, and expects to be read to. It is disgraceful, and you must promise me to learn at once; if you don't, I shall have to put your father and mother in prison.' " She went to work on her reading at once, and within a few weeks was reading *Grimm's Fairy Tales*. (Child psychologists please copy.)

Here I'd like to throw in a word to those readers who write angry and abusive letters to me about the harm that I do to Nature's Holy Plan by being editor of TLC. When it comes to abuse, dearly beloved, you are babes in toyland, even the best/worst of you. If you must abuse editors, take upon you the yoke, and learn of her, of the lady who once wrote to Dean Inge after he had turned journalist and columnist: "I am praying nightly for your death. It may interest you to know that in two other cases I have had great success."

My favorite in this collection is an old favorite, and it seems especially good to recall as we are all about to enter into Lent. It's about Thomas Carlyle, and he tells it himself. He spent years of intense and penurious travail upon his great work, *The French Revolution*. After he had finished the first volume of it he gave the manuscript to his friend John Stuart Mill for a critical reading. It seems that somebody in the Mill household saw the bundle of paper,

thought it was scrap, and started a fire with it. Mill was pale with heartsickness and shame when he had to come to Carlyle's home to give him the bad news. Let Carlyle tell the rest of it: "There never in my life had come upon me another accident of such moment. . . . The thing was *lost*, and perhaps worse; for I had not only forgotten the structure of it, but the spirit it was written with was past; only the general impression seemed to remain, and the recollection that I was on the whole well satisfied with that, and could now hardly hope to equal it. Mill, whom I had to comfort and speak peace to, remained injudiciously enough till almost midnight, and my poor Dame and I had to sit talking of indifferent matters; and could not till then get our lament freely uttered. *She* was very good to me; and the thing did not beat us. I felt in general that I was as a little schoolboy, who had laboriously written out his *Copy* as he could, and was showing it not without satisfaction to the Master: but lo! the Master had suddenly torn it, saying: "No, boy, thou must go and write it better."

And he did.

Somewhere in his masterpiece Carlyle praises one of his heroes as "the last of the Romans" — *ultimus Romanorum*. Who deserves that tribute more than Carlyle himself? Thank God, we don't have to call him *ultimus Christianorum*, but when the last one comes he'll be like Carlyle when he saw that it was God who had torn up his copybook.

A Prayer for Ash Wednesday

Lord, make the crusted
grit
of this gray day
a rough reminder
that all we have and hold
is common clay
beside the splendor
of your harsh sufferings
along the way
of love so tender.

J. Barrie Shepherd

The Living Church

Volume 174 Established 1878 Number 8

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CALENDAR

February

- 20. Last Sunday after Epiphany/Quinquagesima
- 23. Ash Wednesday
- 24. St. Matthias the Apostle
- 27. First Sunday in Lent

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

The Katrina Swanson Case

Your Jan. 23 issue reports Bishop Vogel's statements relating to the approval of the Rev. Katrina Swanson as a priest. Since my involvement precedes his consecration in 1971 and assumption of full jurisdiction in 1973, I would like to add the following: Katrina became a candidate for holy orders in 1970 and was ordained deacon Sept. 19, 1971. After the 1976 Minnesota General Convention, I went to Kansas City and on my initiative met with Bishop Vogel and his chancellor, Edward T. Matheny, Jr., on Sept. 25, in an effort at reconciliation. I read aloud, then handed to them, a signed document, the key paragraphs of which were:

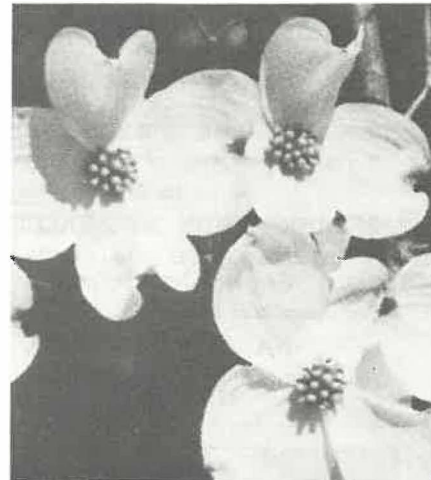
"My prayerful hope is that in the interest of Christian love, reconciliation and peace, Bishop Vogel will find it possible in his heart, head and conscience and with the advice of his chancellor, to accept the action of his predecessor in this instance of Katrina Swanson — the action of permitting her to be ordained deacon in 1971 only after having satisfied the theological education requirements for priesthood by one route which the canons provide: Title III: Canon 10, Section 10 (a) and (e); Canon 11, Section 10 (a); Canon 5, Section 2(c); and Canon 5, Section 1 (a) . . .

"If Bishop Vogel can accept this action of his predecessor, agreeing that Katrina has, *under his predecessor's policy*, fulfilled the theological education requirements for priesthood prior to ordination as deacon, then I would undertake to make a wholehearted attempt to persuade Katrina Swanson to submit to conditional ordination and, if she agreed, I would pray, hope and expect that Bishop Vogel would encourage the standing committee to recommend that the Bishop of West Missouri regularize her priesthood during January, 1977."

Without asking the advice of his chancellor, Bishop Vogel rejected my reconciliation idea as soon as I finished reading the document. I knew that he had changed my established policy of ordaining persons to the priesthood who had completed the required studies either at a seminary or under a tutor, and by the canonical route specified in the first paragraph quoted above — done this after I ceased to be diocesan. But it seems to me unjust to require someone who had fulfilled the theological education requirements of the Episcopal Church nationally and of my policy while I was still the Bishop of West Missouri, to do it all over again under Bishop Vogel's new, different policy. To

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require that is like double jeopardy. Katrina already alone of the 15 irregularly ordained women priests has been punished (Bishop Vogel suspended her for three months in October, 1974). In 1977 Katrina alone of the 15 is refused priestly recognition by her diocesan bishop. And Katrina alone of the 15 is under the jurisdiction of a bishop who has not consistently voted in 1972 (New Orleans), 1974 (Mexico), and 1976 (Minneapolis) for women priests (Bishop Vogel was a vigorous proponent in 1972 and 1974, but voted against in 1976). Bishop Vogel informed me in September, 1976 that he now doubts that women "could or should" be ordained priests. Therefore, if Katrina went to seminary for three years to meet his policy requirements, he would probably not be willing to recognize her priesthood or conditionally ordain her three years hence!

(The Rt. Rev.) EDWARD R. WELLES
Bishop of West Missouri, (ret.)
Manset, Maine

Clergy and Social Security

Upon publication in TLC [June 13, 1976] of my article on the inequities involved in the clergy being considered "self-employed," an ad hoc committee was formed, by which representations have been made to the House Ways and Means Committee and to various other congressmen. This has resulted in current consideration of legislation to at least make it optional as to whether the cleric is self-employed or employed; the latter status would relieve fulltime, middle income clerics of often having to pay into Social Security more than is equitable.

If the clergy wish to write the Ways & Means Committee and/or their congressman, requesting such option, it could help. Thirty years ago an Episcopal priest brought suit to the Supreme Court over housing allowance being considered the same as supplied parsonage, for income tax exemption; it could be that a concerted effort on the part of the clergy might bring about a similar adjustment in the case of Social Security laws.

(The Rev.) ROBERTS E. EHRGOTT
Church of the Nativity
Indianapolis, Ind.

Amnesty

The ably done but rather dismaying editorial [TLC, Jan. 23] urging President Carter to break his promise in the matter of war resisters might be set against the background of an editorial, concerning the Vietnam War, in TLC of Aug. 20, 1967.

That earlier editorial included the remarkable statement that a person would be a traitor to America and hu-

manity if "what he really wants is an immediate American pull-out with its consequences."

Thus it is not surprising that the recent editorial condescendingly sees it as "in order" that "offenders should be dealt with leniently" — while general amnesty is opposed.

But who are the "offenders"? Would it not be "in order" to deal "leniently" with the offenders who began and perpetuated our involvement in the war, rather than those who had the valor to suffer for righteousness' sake?

In regard to amnesty vis-à-vis future military conscription, it should be kept in mind that only the Vietnam era is involved. There might be a slight cause for concern in the question of precedent, but it would seem our involvement with the war — and the continuation of its effects — is a much more grave precedent.

The editorial includes also a statement about "the right of the nation to conscript its citizens for its own defense."

Apart from the loaded word "defense," the statement assumes that the nation and the citizens are entirely separate entities, with "nation" clearly having the upper hand. (Alas, this is sometimes true in practice, but hardly by divine right.)

Nothing is written in the skies that gives a nation such an absolute power. We can, of course, conceive of very extreme situations calling for drastic solutions. But conscription — for the most part a rather new thing in the history of human abuse of power — is (as has been observed from time to time) a sort of temporary slavery.

Nevertheless, the recent question does not essentially involve either absolute pacifism or the theoretical "right" of forced military service.

It might be added, in fairness, that neither the editorial writer nor General Westmoreland showed the maudlinity and mean-spiritedness often characteristic of the anti-amnesty people.

Your publication in the past has shown humane concern in the matter of world relief, and — as I recall — capital punishment.

Surely in the matter of the war resisters the Christian Church and her spokesmen should strive earnestly for reconciliation, justice, and compassion.

(The Rev.) HENRY HUBERT HUTTO
Austin, Texas

Puzzled?

So were we. In the issue of February 13 page 4 became 14 and vice versa. Our apologies. Ed.

BOOKS

Excellent Selections

A 20TH CENTURY PROPHET, BEING THE LIFE AND THOUGHT OF WILLIAM ALEXANDER GUERRY, EIGHTH BISHOP OF SOUTH CAROLINA. Edited by Edward B. Guerry. University Press, Sewanee, Tenn. Pp. 201. \$5.50 (inc. postage and handling, from St. Luke's Bookstore, The University of the South, Sewanee, Tenn. 37375).

This is a *festschrift*, but not the usual sort of a *festschrift* comprised of essays in honor of someone. This *festschrift* is a selection from the writings of a father by a son. Would that every father might have such an appreciative son. And would that every son might have such papers to work with.

The Rev. Canon Edward B. Guerry, son of the eighth Bishop of South Carolina, has selected from the papers of his father a representative sample of the works of this man who served fifteen years as chaplain at the University of the South and professor in St. Luke's Seminary before his 21 years as bishop, an episcopate which ended tragically in 1928 when he was assassinated by a demented priest.

Canon Guerry has chosen well in his selection of the works of his father. The title *A 20th Century Prophet* comes from a reference by Bishop Penick to the bishop as a "fearless prophet" and the texts of the contents bear this out. The bishop was born in the Sand Hills of South Carolina in the summer of 1861 as the War Between the States was under way. And he grew up in the South during Reconstruction. After college and seminary at the University of the South he became rector of St. John's Church, Florence, South Carolina; then in 1893 he was called back to Sewanee to become university chaplain and professor of homiletics and pastoral theology. Some of the papers here are from that period. After nearly 15 years he was elected Bishop Coadjutor of South Carolina in 1907.

But this is not a biography. The only biographical note is autobiographical, by the bishop himself, and ends with his election as bishop, although written in 1918. Rather, as the editor describes it, it is "the life and thought of William Alexander Guerry, Eighth Bishop of South Carolina." Other than the family background by Canon Guerry, and a commemorative sermon by Bishop Gailor, everything is from the papers of Bishop Guerry. There are three sermons, all previously published, and 18 papers and articles, all written by the bishop and published in the church

press or as pamphlets. The reader is struck by their contemporaneity. In fact, as the editor says in his preface, they "apparently were addressed primarily to the laity; they deal with issues which confront us today."

If the selections in this book are at all representative, Bishop Guerry was a prophet before his time. His subjects range from the virgin birth to divorce; from miracles and revelation to Prayer Book revision; from infant baptism to Christian unity. In all these he seems to be addressing us today, although he wrote at least a half century ago, and some of the papers date from the turn of the century.

The final selection is called "The Historical Development of the Sermon," and consists of five articles published in *The Churchman* in 1906. These five are comparable to certain great lectures on preaching by Phillips Brooks and Henry Ward Beecher, were influenced by them, and deserve to be read and studied by budding young preachers today when preaching seems to be coming back into its own again.

We are indebted to Canon Guerry for resurrecting some of his father's writings and making them available today.

(The Rev.) CHARLES F. REHKOPF
St. Louis, Mo.

Modern Christian Thought

ON BEING A CHRISTIAN. By Hans Küng. Doubleday Pp. 720. \$12.95.

In the summary apologetic, Küng has written what his publisher and Andrew Greeley call a landmark of modern Christian thought. While Greeley may be Andy Warhol to Küng's Picasso, both are to present Latin catholicism what the "Angry Young Men" were to post-war Britain: vital indicators of a deep discontent, but taking a tone more menopausal than renaissance, wrapping in the mantle of youth and perspectives of a generation which a newer generation is beginning to call middle-aged. Anyway, that maturity has burnished Küng, and his critics will be surprised at his free and strong confession of love for Christ, brightened with intermittent sparks of humility and simplicity. It takes looking but it is there.

We have a Curate's Egg, parts of which are delicious. The bad parts are assumptions, as unqualified and doctrinaire as the post-Tridentine ghosts that seem to spook the author, e.g.; "The theologians want to leave traditional orthodoxy behind them and to make a more serious attempt to bring scholarly integrity to bear even on dogmas and the Bible." For Küng, true orthodoxy continues to be "my doxy instead of your doxy" and he deliberately asserts this in listing what

Continued on page 16

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ARCIC

Comments on "Authority" Begin

A co-chairman of the Anglican-Roman Catholic International Commission (ARCIC) has warned that its Agreed Statement on Authority in the Church does not represent an agreement between the two churches, nor does it represent an inter-church consensus.

Roman Catholic Bishop Alan Clark of East Anglia said that it is a position paper "designed to open our debate on issues that divide us."

The commission, he said, "cannot of its own reconcile separated churches. As the text notes, for some 'this difficulty would be removed by simply restoring communion.'

"For others, the implications of the underlying doctrine would be seen as blocking any further progress. . . ."

He believes ARCIC is speaking realistically when it says that "our unity will be 'by stages' while its Roman Catholic members find the categories of 'full and imperfect communion' of use in approaching the reality of our separation."

Another ARCIC member, the Rev. Herbert J. Ryan, S.C., of Loyola-Marymount University, Los Angeles, said the statement makes reunion of the two churches "probable" and is crucial to the continuation of dialogues.

The main issue is not "primacy of the pope" or other "sensationalized" aspects of the document, Fr. Ryan said. Its major importance lies in the "substantial agreement" on how the Christian church "maintains its continuity with Christ and the Apostles."

"Without the document," he insisted, "the ordination of women would be an . . . insuperable barrier to further dialogue and eventual reunion."

The Rev. Harry R. Smythe, director of the Anglican Center in Rome, said the papacy "would have to be redefined in order for Anglicans to recognize to some extent the authority of the pope."

In London, Roman Catholic Auxiliary Bishop Basil C. Butler, OSB, a commission member, said the statement "has put forward conditions for future union that are not only based on objective historical fact but are also probably the

real but only set of conditions for the future . . . union which need not be limited to our two churches."

Writing in *The Guardian*, Bishop Butler stressed that nowhere did the statement suggest that the Church of England should be absorbed into the system of the English Roman Catholic Church.

"We've found room for the Ukrainian Catholic Church in England alongside of the [Roman Catholic] Archdiocese of Westminster," he said. "There is no reason why Westminster and Lambeth should not co-exist in full mutual communion, but with their separate autonomies under the universal primacy of a successor of St. Peter."

At the same time, the influential *Times* said in an editorial that the commission's statement showed a convergence of opinion remarkable by any reckoning.

"On the Anglican side," it said, "there is a readiness to acknowledge that union must incorporate the active primacy of Rome, albeit within constitutional limits which are indicated without being defined."

"On the Roman Catholic side, there is readiness to lower the key and reduce the substance of the highly developed papal claims and choose more circumspectly the ground for their justification."

"Taken with the commission's earlier statements on eucharist and ministry, this one should enable the momentum of unity to be maintained — provided — and it is a very large proviso — the two churches at large can embrace these propositions with the cordiality and conditions with which they are offered by the theologians who agreed on them."

The *Times* added that there were few who would not be pleased if a satisfactory means could be found to end the 16th century breach between Canterbury and Rome.

The only member of PECUSA who is also a member of the international commission said the ARCIC document is a "normative statement based on history and making demands on both Anglicans and Roman Catholics." But, said the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, it does not describe the full life of either communion. The statement will demand patient reading, he added.

In Rome, the Agreed Statement was "considered" by "high Vatican authority" and "judged to be sufficiently serious" to allow its publication under the authority of the commission, according to the Rev. Pierre Duprey, a member of ARCIC and undersecretary of the Vatican's Secretariat for Christian Unity.

BIBLE

Scholar Attacks Dates of N.T. Writings

Dr. John T. Robinson, author of *Honest to God*, has attacked the broad consensus of scholarly opinion that the 27 books of the New Testament, with the exception of II Peter, were written between A.D. 50 and 150.

Dr. Robinson's new book, *Redating the New Testament*, was published some months ago but he has been discussing his theories on recent programs of the British Broadcasting Corporation's Radio 3.

Claiming that the writing of the New Testament had begun within a decade of the events it discussed, the former Bishop of Woolwich said the work was finished by A.D. 70.

Of St. John's Gospel, which scholars had said was written perhaps as late as A.D. 100, Dr. Robinson said that its link with original Christian tradition is more easily explained by early authorship than by a complicated chain of transmission to an unknown writer 50 years later.

Dr. Robinson, now dean of Trinity College, Cambridge, said chronology had never been his subject but what "niggled" was the growing conviction that the date now almost universally assigned to the Gospel of John, namely between A.D. 90 and 100, was "quite unnecessarily and indeed unbelievably late — though this is a good deal earlier than it was often set a century ago."

In his research, he looked first at the most datable and decisive event of the period — the fall of Jerusalem and the destruction of the temple (A.D. 70), marked the end of the Old Testament system of priesthood and sacrifices.

"The remarkable thing," he noted, "is that this is never once mentioned in the New Testament as a past fact. There are, of course, predictions of it in the

Gospels and particularly those in Matthew and Luke have been taken by the critics to be prophecies after the event, written up with the detail of hindsight. Yet the more one looks at them . . . , the more questionable this appears to be, especially since many of the details can be shown to derive not from what actually occurred but from similar descriptions of the siege of Jerusalem in the Old Testament."

Dr. Robinson pointed out that in the Book of Acts "there is no hint of impending persecution in 65, or of the Jewish rebellion against Rome in 66, or again of the siege of Jerusalem in 68, for which Luke's own earlier volume had prepared the reader.

"Many explanations have been advanced, but the simplest of all, that Acts was written shortly after its story closes in about 62 and that subsequent events are not mentioned because they had not occurred, seems to merit much more consideration than scholars have allowed it. The main reason why they have dismissed it is that this would mean that the earlier volume to which the preface of Acts refers, St. Luke's Gospel, must be dated before that, and St. Mark's Gospel, on which most scholars would say it depends, earlier still."

MICHIGAN

Former Episcopal Parish Joins Antiochian Archdiocese

The Anglo-Catholic Church of the Incarnation, originally an Episcopal parish in Detroit, and its priest, the Rev. Joseph L. W. Angwin, have been received into the Antiochian Orthodox Christian Archdiocese of North America.

The parish numbers some 200 members and is a hundred years old. It had an independent existence for several years before joining the Episcopal Diocese of Michigan in 1885. In 1975 it left the diocese, with the approval of Bishop Coleman McGehee and the diocesan standing committee and steering committee.

Fr. Angwin said that the parish's decision to join the Antiochian archdiocese was like "coming home." The congregation is part of the archdiocese's small Western Rite. In English, and with small changes to reflect Eastern Orthodox doctrinal positions, the rite's liturgy is otherwise very similar to that used by Roman Catholics before the second Vatican Council.

The parish left the Episcopal Church largely because it was displeased with the prospect of liturgical changes and the ordination of women, both of which were authorized by the 1976 General Convention. Study of a possible change of church body affiliation began in 1971.

Discussion with other bodies, including the Polish National Catholic Church and the Russian Orthodox Church Outside of Russia, were held before the decision to join the Antiochian archdiocese was reached. During a transition period, the parish's eucharistic rite will not have to conform completely to that for the Antiochian Western Rite.

At a Sunday divine liturgy at St. Mary's Orthodox Church in Brooklyn, Metropolitan Philip Sakiba of the Antiochian Archdiocese laid hand on Fr. Angwin and said: "The grace divine, which always heals that which is infirm, and completes that which is wanting, elevates through the laying-on of hands Joseph the most devout deacon to be a priest."

The previous day, Fr. Angwin had been ordained to the Orthodox diaconate.

In an interview with Religious News Service, Fr. Angwin expressed doubt that historic Anglo-Catholic parishes remaining in the Episcopal Church can remain true to their principles. He said that the possibility of his parish joining the Roman Catholic Church had been "out of the question" because of the "papal claims" and because of changes which have come, and seem likely to come, in that church.

Metropolitan Philip suggested that the archdiocese's Western Rite could be a suitable home for some "dissatisfied" Episcopal parishes.

Last year, the Rev. John Williams Henry Powell, another former Episcopalian, was received into the Antiochian Archdiocese without his parish. He is now pastor of a small congregation, St. Michael's, in Seattle.

In 1975, the Rev. M. Joseph Hirsch and a portion of his former Episcopalian parish became St. Theodore of Tarsus Church, a congregation of the Orthodox Church in America, in the suburbs of Kansas City, Mo.

Unlike the Antiochian Archdiocese, the Orthodox Church in America does not allow eucharistic worship according to a Western Rite.

CENTRAL FLORIDA

Parish Reacts to Ordination

A parish in the Diocese of Central Florida has reacted to the ordination of a lesbian in the Diocese of New York.

At the annual meeting of the Church of the Good Shepherd, Maitland, a resolution was unanimously adopted condemning the Rt. Rev. Paul Moore, Jr., Bishop of New York, for ordaining the Rev. Ellen Barrett, an avowed homosexual, to the priesthood.

Copies of the resolution were sent to

the Rt. Rev. William Folwell, Bishop of Central Florida; to the Rt. Rev. John Allin, Presiding Bishop; and to Bishop Moore.

The congregation also voted to withhold all monies for diocesan and general church program — \$11,626 — and to decide at a later date on how to use them.

According to the rector, the Rev. Philip E. Weeks, there was no suggestion that the parish leave the Episcopal Church.

Bishop Folwell reported that he supports and approves the statement on Bishop Moore's action, but regrets the decision to withhold the program funds. "I find no justification for the ordination of any homosexual person," he said. "It is contrary to scripture and tradition, and it contributes seriously to the erosion of values as it pertains to sexual integrity."

When Bishop Moore was told by telephone of the parish action, he is reported to have replied: "This is the first incident I know of in which a church has made a resolution public," and added that he was not surprised.

NEWARK

Parish Withholds Funds

Resolutions affecting quota and assessment payments were adopted at the annual meeting of All Saints' Church, Bergenfield, N.J., by more than a 90% majority. The parish is in the Diocese of Newark.

Last October, the vestry voted 11-0, with one abstention, to suspend both payments until the congregation could deal with the matter at the annual meeting.

Stating that the "liberal party now dominating the Episcopal Church" has "for many years brought scandal and sorrow to her members," has taught "a doctrine, an order, and a morality that are contrary to all the traditions of the church," has "used church offerings to undermine belief and morale, and to promote violence and discord," and is "even now attempting to convert" the church to "secular and humanist purposes," the parish resolved to accept no share in the program budget of the diocese or national church during 1977.

Instead, it will give "equal or greater" offerings to mission in places "where we believe Christ to be truly preached and truly received. . . ."

In the resolution on diocesan assessment, the role of the episcopate is discussed:

"Whereas this congregation holds the most important qualification of a bishop to be a defender of the faith, and

"Whereas our diocesan bishop has made it clear that, for him, the au-

thority of Scripture and Tradition are inferior to that of the latest General Convention, and

"Whereas our bishop coadjutor has made equally clear his disbelief in our Lord's Virgin Birth and Resurrection, and has called the New Testament a tissue of 'legends,' 'superstition,' and 'mythology,'

"Therefore be it resolved that this congregation of All Saints' . . . disclaim responsibility for the support of the episcopate until our consecrated leaders give evidence of heightened fidelity to their vows. . . ."

The parish, in voting to withhold the diocesan assessment for one year, agreed to reconsider the motion at the end of that time. Meanwhile, the money will be placed in escrow.

Originally, the resolutions had carried a clause that the money "be paid under protest," but it was amended to state that the entire sum be withheld.

Copies of the resolutions were sent to the Rt. Rev. George E. Rath, Bishop of Newark, and to the Rt. Rev. John Spong, coadjutor.

LAITY

"Revolution" Urged to Counter Member Losses

A "revolution" in the role of the laity to reverse the continuing decline of the Church of England is called for by Dr. Leslie Paul, a noted Anglican sociologist and church reformer.

Writing in the evangelical *Church of England Newspaper*, he presents a way of using the lay "revolution," both "at the top and at the bottom."

"At the top," he wrote, "I should like to see a National Congress of the Laity for the Revitalization of the Church of England, perhaps every year, and I should want to keep out those in holy orders and even reporters and observers from certain private sessions. If bishops and others are present, or if archbishops [are] in the chair, the old obsequiousness and deference will return — chronic diseases of the laity — and we shall get nowhere.

"Of course this would frighten the clergy and the hierarchy. And so it should, because it would be a declaration of the power and independence of the laity. . . ."

At the bottom of Dr. Paul's plan would be street and village house groups. Next would be a Christian community formed by several house groups together. This community would, ideally, elect its own leaders who would then be eligible as candidates for the priesthood.

The layman lists several factors behind the church's decline, including falling "pastoral results" — fewer mar-

riages, fewer baptisms, fewer confirmations, and smaller congregations.

Recruitment of candidates for the ministry "barely holds steady at a rate one-third of what it was only 16 years ago," he noted.

"What then of the future of the church?" he asks. "Is it to be one of decorous decline in colder and emptier churches . . . ?" That could be its destiny. We should be blind not to see that. We could say we have been warned. But I do not believe in irresistible destinies. The irresistible, someone else said, often turns out to be that which is not resisted. And I do believe in the Holy Spirit who works among us in surprising ways."

ARIZONA

Special Convention Meets

At a special session of the annual convention of the Diocese of Arizona held Jan. 15, in All Saints' Church, Phoenix, delegates learned grim facts from their bishops and diocesan officers who recommended that budgeting methods be changed.

The Rt. Rev. Joseph M. Harte presented some national church statistics. He expressed hope in the results from the coming Venture in Mission Program.

Diocesan statistics were presented by the Rt. Rev. Joseph T. Heistand, coadjutor. He indicated that he sees the problem as "commitment to Jesus Christ."

While the level of giving in the diocese has increased, the number of Episcopalians in the fast-growing state has decreased.

Currently, the diocese uses two budgets — Assessment for Administration and Voluntary for Program. Each budget follows a low, medium, high priority system with items paid in order of listing. By mid-January only four and three-quarters items of 30 in the lowest program budget were funded. Six parishes and nine missions had not contributed at all. In order to be eligible to vote at the annual convention, congregations must have paid the assessment quota.

The special convention recommended that amendments to the canons be adopted at the next annual diocesan convention (April 29-30) to:

- (1) Eliminate the priority budget system.
- (2) Eliminate the two budgets and have only one.
- (3) Eliminate sanctions against delinquent congregations.

Delegates also voted to:

- (1) Set up ad hoc commissions on stewardship, evangelism, and mission strategy.
- (2) Require both lay and clerical del-

egates to report on and discuss at their own annual parish and mission meetings the financial and moral state of the diocese.

Bishop Harte awarded citations of merit to the Rev. James R. Titcomb, associate rector of All Saints', for his work with young people and at the Arizona Church Conference Center; and to Chancellor Paul Roca.

ANGLICAN COMMUNION

Women's Ordination Could Mean "End" of C of E

At a mass for the British Anglo-Catholic society, Ecclesia, its chancellor, the Rev. Garth Moore, warned that ordination of women as priests could mean the end of the Church of England. The service was held in the Church of St. Mary Abchurch, London.

Where scripture, tradition, instinct, and expediency were considered together, he said, "one finds the balance tipping, not perhaps conclusively but nevertheless significantly against the ordination of women."

Even if Christ's masculinity was discounted, his choice of men only as apostles could not be left out of account, Fr. Moore said, adding that it was idle to suggest Christ's choice had been determined by the fashion of the times.

"No one was more ready than was our Lord to cut through conventions and prejudices if they were serving no useful purpose," he said. "Yet with all his respect for women and with all his readiness to depart from custom, he chose only men for the apostolate."

"There is no tradition of the catholic church more firmly rooted or more consistently followed than that the apostolic priesthood is, after the example of Christ himself, confined to men," the chancellor declared.

Instinct was, he admitted, a tricky factor. But "at the last, the priest, God help him, is by command presuming to impersonate our Lord himself. Is this not something which an instinct uninhibited by secular ideology tells us should be performed only by a man? For a woman, however worthy, to perform this particular function smacks of a transvestism which offends a deeply rooted instinct."

Chancellor Moore maintained that the view that the balance of authority forbade the creation of "priestesses and bishopesses" was so strongly held within the church "that to fly in the face of it would be to spell the end of any ecumenical hopes of reunion with the two great churches of East and West.

"It would well spell the end of the Church of England, itself, for it would split the church from top to bottom

without hope in the foreseeable future of reconciliation or of remaining within one fold.

"It would ally one section of the church with Protestant dissent, which has little use for individual priesthood as we understand it, and would be totally unacceptable to the other section."

SEXUALITY

Marriage of Women Fools Officials

Two women were married in Las Vegas in what some believe may have been the first legal gay wedding in Nevada.

The deputy marriage clerk for Clark County and the Rev. Al Alaluf of the Chapel of Roses Wedding Chapel said they were not aware that A. T. Callaghan was a woman when the marriage license was issued and the wedding was performed.

Miss Callaghan was dressed in a suit and wore a tie. One staff member at the chapel said she "looked more like a man than a lot of men I've seen."

Some observers suggested that the marriage between Miss Callaghan and Christiana Asumendi was not legal because the license was obtained "under false pretenses."

But Mr. Alaluf said: "We have a license and that makes it a legal wedding. As far as I am concerned, one is dressed like a man and looks like a man."

Miss Callaghan, described as the "groom," had been previously married to a man.

AMNESTY

Carter Pardon Opposed in N.Y. Poll

An opinion poll in New York City revealed that 49% of area residents are opposed to President Carter's pardoning of draft resisters.

Less than 40% were in favor, and 12% didn't know.

The *Daily News* Opinion Poll was taken Jan. 10-12, before the inauguration and the new president's announcement that draft evaders not involved in violent crimes would be pardoned.

Respondents were also asked: "Do you think President Carter should extend a pardon or amnesty to deserters during the Vietnam war as well as to draft evaders?"

The answers were: yes, 31%; no, 54%; don't know, 15%.

Asked whether outgoing President Ford should have granted amnesty to Vietnam war draft evaders, and deserters, respondents said: yes, 35%; no, 51%; don't know, 10%.

BRIEFLY. . .

In an effort to deal with an operating deficit, **Washington Cathedral** will lop off 90 minutes daily from the times it is open for visitors and those wishing to pray. The new schedule, which went into effect on Jan. 17, provides for opening the cathedral daily (Monday through Saturday) at 10 a.m. rather than 9 a.m., and closing at 4:30 p.m. rather than 5. Sunday hours and services will remain unchanged, as will daily evensong (4 p.m.) and daily eucharist (7:30 a.m.). It is expected that this change will cut down on heating, lighting and maintenance expenses.

Minnesota's first Roman Catholic governor, **Rudy Perpich**, began his inaugural with a polka mass held in Assumption Church, St. Paul. The priest, the Rev. Frank Perkovich, and musicians came down from the Iron Range — Eveleth — for the service. Mr. Perpich had been lieutenant governor. He succeeds Gov. Wendell Anderson who resigned to be appointed by Mr. Perpich to the vacant U.S. Senate seat formerly held by Vice President Walter Mondale.

A report in the *Providence Journal-Bulletin* states that only eight of **Rhode Island's** 31 cities and towns tax church property according to a state law. The survey showed the church property has a fair market value of \$410,281,106 of which \$390,867,387 is tax exempt. The paper charged that some of the exemptions are illegal, in that some communities do not tax excess land, rectories and parsonages valued in excess of the set \$10,000 exemption, and automobiles owned either by the clergy or the churches.

"Theologically, historically, and strategically, the immediate ecumenical task of Lutherans is the resumption of eucharistic fellowship with the bishop of Rome and with those who are in fellowship with him," Pastor **Richard J. Neuhaus** of Brooklyn said in a talk at Concordia Seminary-in-Exile (Seminex), St. Louis.

Fr. **Ignatius Catanello**, ecumenical officer of the Roman Catholic Diocese of Brooklyn, told members of the Maspeth United Methodist Church observing the Week of Prayer for Christian Unity that

the U.S. Roman Catholic Church is most likely to achieve unity with the Episcopal and United Methodist Churches, if it attains such a goal with any church. But ordination of women is "a big problem right now," he said.

Forty Episcopalians who attended the National Council of Churches' conference on **ministry to young adults** have begun their own exploration into the needs of people between the ages of senior EYC groups and couples clubs in the church. Miss Elizabeth Crawford of the Episcopal Church Center is working with the group. Workshops at the NCC meeting held in Miami dealt with such matters as unconventional sexual life styles, needs of singles, women in the church, ministry to apartment dwellers, music, and youth culture.

Sponsors of the **National Intra-Decade Conference on Spiritual Well-Being of the Elderly** to be held in Atlanta, April 12-14, are the National Interfaith Coalition on Aging (NICA), the National Retired Teachers Association/American Association of Retired Persons, and the University of Georgia. Fr. Clarence W. Sickles, director of Health Village (Diocese of Newark), is a member of the NICA board and finance chairman. The Episcopal Church is represented in the coalition through its own Society for Ministry to the Aging.

Under a present **Indiana** state law, so-called "adult bookstores and theaters" have proclaimed they are "museums" and thereby are exempt from the obscenity law. A State House of Representatives committee has now approved a bill which would close the loophole and would define the word "museum" in the obscenity law — a "bona fide school, museum, or public library which qualifies for a property tax exemption . . . is allowed to possess or distribute obscene materials for legitimate, scientific, or education purposes."

A hearing priest has been assigned to the deaf congregations in the Diocese of Albany for the first time in the 125-year-old special diocesan ministry. At the recent ordination of the Rev. **Robert Jordan** in All Saints' Cathedral, Albany, the choir signed the hymns and Fr. Alvin Burnworth, missionary to the deaf in the Dioceses of Rochester and Western New York, signed the entire service. Guest preacher was Bishop Richard Millard of the Executive Council staff in New York.

SABBATICAL FOR THE BISHOP

*It is important for the clergy
to get away from the trees and behold
the forest from time to time.*

By WILLIAM B. SPOFFORD, JR.

It was in 1959 that I wrote an article entitled "Sabbatical for the Rev. John Doe," in which I said that it was important for clergy to have a system whereby they could up-date their skills, get caught up on where both the world and the church are and, in general, get away from the trees so that the forest might be beheld.

Believing, as well as I can, that one should not say without doing, I have since been on three sabbaticals of two to three months. The first, while I was dean of a cathedral, saw me serving as chaplain aboard the *S.S. Hope*, noted floating medical school, which now has been cut up for scrap. That stint was in Cartagena, Colombia, in which I had a chance to see the Third World and get insights and feelings about it, and some understanding of the church's mission on a major part of this planet.

My second sabbatical came shortly after my ordination as a bishop. The Presiding Bishop kindly sent a number of bishops from the smaller jurisdictions to the Virginia Theological Semi-

nary's Center for Continuing Education. For me, it was an enriching experience in which I had a chance, in some concentrated way, to try to understand what it means to be a bishop today. This was important to me because, early on, I discovered that there was no particularly helpful training program for new bishops. Since that time, thanks to the work of the Committee of Pastoral Development of the House of Bishops, a lot more creative training and support systems have been instituted and developed. With a chance to read, consult, discuss and debate — and to write papers (which I had long since forgotten how to do!) — the break was welcome and refreshing.

At the end of my fifth year as bishop, my diocesan consulting and evaluation committee assessed how I was doing in the job. I normally have an annual evaluation, but the five-year one is in some depth. As a result, they said: "Take a sabbatical!"

Hence, I recently had two months away from the jurisdiction. The task I had was multiple: (1) to start to edit and write a biography of my "Old Man," the Rev. Dr. William B. Spofford, for 52 years editor of *The Witness* and, for three decades, executive secretary of

the Church League for Industrial Democracy; (2) to explore and write up some material for our Commission on Ministry on the nature and models of ministry, including strategic goals, development, support-systems and training strategies, in a geographically diffuse diocese such as Eastern Oregon; and (3) think about the foci and goals of my episcopate for the next decade. Given the nature of these tasks, it seemed the best places to try them out would be in a seminary environment.

Thus, we spent one month at the Seminary of the Southwest in Austin, Texas, where the national archives of the church had many periodicals and collections which proved to be valuable in exploring the life, witness and, some would say, "detestable enormities" of "old Bill." The second month was spent at the Church Divinity School of the Pacific, Berkeley, where one could relate somewhat to the Province of the Pacific's academic center; get a feel for the community and discover, for a bit, where the future leadership of our church, as far as ordained ministry is concerned, was coming from.

Well, the book isn't written yet. Much of the time was just spent in collecting data from old church magazines, including *The Witness*, by or about Dad. The cost of having an editor for a father is that editors tend to write a lot and, therefore, there is a lot to look up. But we have a wealth of material which, between parish visitations and committee meetings in the diocese, we hope we can get together, and develop in some ap-

The Rt. Rev. William B. Spofford, Jr is Bishop of Eastern Oregon.

THE LIMITS TO PLURALISM

*To accept that anything
goes in theology is to deny
that God has spoken to men at all.*

By PAUL RICHARDSON

Just as once everyone was against sin, so today we are all supposed to be in favor of pluralism. "Pluralism" can mean many things, however, from tolerance to a complete indifference to questions of truth and error, so it is important to look closely at how the term is used.

Few of us would disagree with the need for racial and cultural pluralism in the church. We are members of the catholic church, not a cult, and one of the marks of the catholic church is that it contains men of different races and social classes. Less easy to accept is the argument that we must allow different interpretations of the central message of Christianity to co-exist within the body of Christ. The influence of this point of view can easily be detected in the recent report of the Doctrine Commission of the Church of England, *Christian Believing* (SPCK, London, 1976).

Clearly there must be room in the church for debate and discussion; otherwise there can be no development in our understanding of the faith nor any attempt to express its essence in terms which our contemporaries can understand. Clearly, too, there is much in the point often made by Fr. Karl Rahner that the same truth can be set forth in two different ways and that both ways may be valid and necessary. What must be questioned, however, is the denial that there is any place in Christianity for doctrines or definitions. This is really to say that there are no norms for deciding between truth and error in theology and it leads to the conclusion

The Rev. Paul Richardson is assistant chaplain to Anglicans in Norway.

that we can never know whether what we believe is true or false. When pluralism takes this form it becomes theological relativism and must be fought as an evil.

It is worth pausing for a moment to consider why relativism enjoys so much popularity today well beyond the boundaries of the church. One reason probably lies in a loss of self confidence among people in the West. Standards are inconvenient things which need to be defended, and it is always easier to deny that they exist. Some anthropologists have told us that we ought to be careful about judging other societies in the light of our own values and from this we have jumped to the conclusion that there are no universal norms of right and wrong, each group being justified in using its own criteria. "Imperialism" is apparently a highly elastic term which can be applied to almost anything and we all shrink from being labeled "intellectual imperialists" or "cognitive imperialists."

To this must be added the fact that the study of sociology and psychology has made us cynical about the reasons people give for the way they behave. Social or psychological factors often appear to be the most plausible explanations for why people think as they do. We forget that people can hold the right beliefs for the wrong reasons.

Certain other developments have especially encouraged the adoption of relativism by theologians. In the past, attempts were made to apply tests which were crude and inappropriate to statements about God. They often appeared to turn religious language into nonsense. Now philosophers are much more ready to concede that truth claims in theology ought to be tested in a manner appropriate to their subject matter and

appropriate and cogent style. We were able to write a paper or two about the nature of ministry in such spots as Eastern Oregon, which should help our diocesan leaders get a "fix" on our needs and goals and future methods. And, above all, I really had a chance to look, once again, at where I am. This was done in the context of regular chapel services in both seminaries. These were enriching but I had a sort of sense that, like a camel soaking up water for a desert trip, I had better store up good ecclesiastical chanting and hymns and varied liturgical forms, because it was unlikely that much of it would be duplicated in many of the small and isolated congregational settings of our diocese. It was extremely helpful to talk to archivists, seminary professors, and seminary students who, I think, know a whale of a lot more than I ever did at that stage but, at the same time, who appear rather bound by academia and who, by and large, will probably get a bit of a disappointment when they bump into the church's actions and life as it's lived out where we live, move, and have our being. However, I know how important it is for our communion to have an educated clergy and I do know that many town-country communities are torn apart, to the great destruction of persons, by uneducated and insensitive ecclesiasts, whether ordained or not.

And how did the home-front survive? The answer to the question is that it seems that the diocese maintained itself very well, under the guidance of the head of the standing committee, the administrative associate and assorted commission heads. We normally phoned back once a week to find out how things were going . . . I imagine this was more out of anxiety that we wouldn't be missed, than that we would be. And always the answer was the same: "Nothing wrong that you can't easily take care of when you get back."

At any rate, we hope that our good experience on sabbaticals will encourage others to see this as the norm in their ministry.

We found that getting a bit of perspective, both on the broader church and historic scene, as well as on the "corner we are called to brighten," was helpful and refreshing.

And, above all, to know that the broad reaches of Eastern Oregon can, and do, survive without me there, while I eat sea-food on the wharf on the bay and enchiladas along the lake in Austin. It is all fortifying to my being, as well as, I hope, to those who make up the family of Eastern Oregon. I am grateful for being able to go on sabbatical; I am extremely grateful to get back. . . .

Now, let's get out that old date-book and see where I am due to be, in the old V.W., this next week!

not as if they were scientific hypotheses. This has made some theologians so light headed that they imagine that they are a law unto themselves and that the rules of logic can cheerfully be broken when we are talking about God, since they do not apply to this particular game.

Finally, we ought to note that religious experience is increasingly stressed at the expense of Christian doctrine. What matters is Christian experience, not the Christian creed. This at times appears to be the view of Fr. Bernard Lonergan, and it is one which is having considerable impact on Christian education.

To outsiders, pluralism in the church must smack of weakness and dishonesty and often appears to be an attempt to evade the challenge of modern skepticism by pouring doubt on standards of truth and error. Of course, those critics of Christianity who have themselves embraced relativism must feel some dismay at the ease with which theologians have been able to adapt such an outlook to their own purposes.

The sad fact is that thorough-going relativism is self-stultifying because it stops us from making any general statements at all, even the general statement that all truth is relative. Were it to be accepted, it would mean the end of any discussion or debate among men. It is often alleged that objectivism leads to arrogance and intolerance, but it is difficult to believe that any man can be arrogant when he believes that he, like everyone else, must submit his claims to the judgment of truth. A man who maintains that there is such a thing as right and wrong, still needs to admit that he himself will, on occasions, be found to be wrong.

A really dangerous error is one which contains just enough truth to be plausible — and this applies to the cult of pluralism. It is undoubtedly both necessary and possible to express the Christian faith in different ways. What we need to be careful about is that it is the Christian faith which is being expressed. There must be limits to pluralism. To accept that anything goes in theology is to deny that God has spoken to men at all. A dismissal of creeds and definitions leaves us without any tests by which we can determine whether a given opinion is Christian or not. It is to remove the criteria by which we can sort out sense from nonsense, saving truth from dangerous heresy. Pluralism without limits would destroy the church. It would destroy its unity and silence its voice. In a world losing its faith in reason, the church needs to do again what she has done before and restore man's faith in himself and in the world in which he lives. To the old question "Chaos or Cosmos?" we must return the old, confident answer.

THE MONK AND THE PRINCE

By SYDNEY H. B. CROFT

Richard the Lion Hearted, following his disastrous crusade to the Holy Land and a shipwreck enroute home, was in chains in Austria. His younger brother John was equipped neither by nature nor by stability to reign in his place; the playboy was still a playboy, the rake was still a rake, the gad-about still longed for the carefree days of galloping about the countryside searching for adventure and excitement, with an eye constantly alert for a buxom lass to drag into the bushes. One such foray was eventually to play a large part in his undoing, to bring the monarchy to its knees and to set up for all time the rights of the common man.

Jenkin the Woodcutter lived with his motherless son and daughter in a small and humble cottage in the lovely countryside of Surrey, hard by the road leading to Guildford; it was the route traveled by the thousands of pilgrims, immortalized in Chaucer's Canterbury

Tales, coming from all the southern shires of England enroute to Canterbury and the shrine of Thomas Becket. The hut lay close by a copse of hickory and walnut, in the midst of which was a clear deep pool; an ideal hideaway for the maid Celia to dawdle and bathe her feet unseen by travelers on the road. Her father out cutting wood and her brother Gilly off to the village, the girl was a likely quarry for the rollicking band of mounted rascals raising the dust of the road. The leader, spotting the girl slipping into the woods, sent his friends on ahead and spurred his horse after her; Celia, running from one thicket to another, dodging behind friendly trees, managed to reach the pool with the rascal close behind. Back, back into the pool she went, the rider closing in until she lost her footing and sank into its deepest hole.

Searching about the hut for his sister, Gilly heard the commotion in the wood and hurried to investigate. Picking up a stave along the way, he flung it at the horseman coming out of the water and knocked from his cap a gaily feathered

The Rev. Sydney H. B. Croft makes his home in Lynnwood, Wash.



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King John signing the Magna Carta: Humbled by the monk.

medallion. As with every coward and having no weapon to defend himself, the horseman fled after his companions as Gilly tried vainly to bring his sister out of the deep pit; unable to swim, he himself drowned and sank beside her body.

At sunset Jenkin got home to find the cottage empty, the fireplace cold, no meal waiting for him; the utter silence gave him a chill of foreboding as he set out to find the girl. Coming upon signs of a struggle at the water's edge, he picked up the plumed medallion and absent-mindedly tucked it in his waistband; peering into the water he spotted the white apron of his daughter and with anguished cry he plunged in to find not only his Celia but Gilly as well, and brought them to the cottage.

He keened through the long night over the bodies until a band of joyous voices singing the canticles of matins broke the stillness of the early morning; a group of monks on their way to Canterbury, coming upon the distraught man and his two dead children, gently buried the lad and his sister beside the road, their unfinished carols muted to the dirge of requiem.

Jenkin had nothing to offer them for their good offices except the feathered medallion; explaining how he found it, he offered it to Stephen the monk who, recognizing it as a prized possession of the rollicking Prince John, had no dif-

ficulty putting two and two together and realizing what had befallen Celia. A hurried conference among the monks decided their course of action; fastening the medallion to a long pole, they stood for three days beside the graves with the pole held up for all to see. They were well aware that news of the tragedy would spread as fast as the pilgrims could travel, and word of the roadside vigil inevitably reached the ears of the royal rogue as well as thousands of people of high rank and low who were well aware of his reputation for lechery.

Needless to say, John swore bitter hatred against Stephen Langton the monk and in spite of his accession to the throne and Langton's election as archbishop of Canterbury, he dared not retaliate as Henry II's knights had done in murdering Becket at the altar of his cathedral. History books tell us that Henry was as good a king as any; he brought law and order to the realm. But he was unlucky enough to have as chancellor and archbishop his long-time friend Thomas Becket; these two had overcome the chaos and disaster of King Stephen's reign; when Henry set about to correct abuses in the church, however, these two strong men met in head-on collision. Odious as ecclesiastical abuses were to Becket, yet he sensed the peril of royal interference in church affairs and for this reason alone he fought the king's encroachments. The

struggle raged for years, king and nobles on one side, archbishop and common folk on the other . . . the common people realizing they had a champion who might possibly relieve them of royal abuse. All England was swamped with indignation over Becket's murder; Henry disclaimed complicity and did public penance and at the same time financed the murderers' flight into hiding.

The Third Crusade to free the Holy Land was forming; France and England joined Germany's Frederick Barbarossa in the effort, and at the latter's death Richard of England took command, leaving England to the dubious mercies of his younger brother John. With Richard imprisoned and finally dead in Austria, John strengthened his grip on the throne, playing havoc with the country; greedy, treacherous, lascivious, he was held in contempt even by those who catered to him. Anxious to prevent his control of the church, the monks of Canterbury elected one of their own to be the new archbishop and spirited him off to Rome to receive the pall before John knew what was happening. Inevitably the old feud between papal and royal authority blazed up again; the pope directed the monks to elect another candidate of his choosing and, fortunately for England, Stephen Langton became the 43rd archbishop of Canterbury. John raged as never before; his abuse of churchmen grew even more intense until at last Innocent III threatened, evidently with strong foreign backing, to send the king of France to remove John from his throne. At last convinced that even his nobles as well as the common people were glutted with his greed and viciousness, John gave in; he accepted Langton as archbishop, released imprisoned clergy and recalled the exiles, disgorged huge treasuries he had diverted from the Vatican, promised to submit all ecclesiastical judgments to the pope . . . in fact he gave away just about everything except his evil habits.

The storm broke all over the land. John was much too generous with things that didn't belong to him. Nobility and common folk needed only a strong leader, a trusted personality, to weld them together and bring John to account. They found him in Stephen Langton, who quickly became the rallying point of the country. Being human, it seems certain that Langton vividly recalled (among other things) the humble woodcutter's hut, the dead boy and girl, the feathered medallion given to him by a heartbroken father, as he took up the dangerous task of leading the opposition . . . dangerous because by a curious turn of events Innocent III had made it known that he now supported

Continued on page 18

What Makes “Good Lenten Reading”?

This issue of TLC is our annual Lenten Book Number. In times past we have tried in this particular issue to inform our readers about books recently off the press which might be of special benefit for Lenten reading and study. We are having to change our tack somewhat. In recent years we have found ourselves coming up to this issue with fewer and fewer recommendable “good books for Lent.” Such books are not coming forth from the publishers in large number.

When we have thought about what constitutes a “good book for Lent” we have had in mind what is commonly called devotional literature, whose purpose is to strengthen and deepen the reader’s spiritual life. Among the classic examples that come to mind are the writings of Brother Lawrence, Thomas à Kempis, St. Francis de Sales, William Law, Evelyn Underhill, *et al.* The old spiritual classics are as great and good and rewarding as ever they were, and we hope that they are being fruitfully read by today’s faithful. Perhaps the fact that so few contemporary Christian writers are even trying to produce books that stand in that tradition will give the old master works a wider reading.

Our own feeling at this particular time in the church’s life, and season in the Christian Year, is that what all Christians need for their Lenten reading and study more than anything else is the Bible. As one who gets around in the Episcopal Church more than most, this editorialist has noted in recent years a very encouraging development in parishes of all shapes and sizes — the provision of organized adult Bible study. The number of clergy and parish leaders who sense the need for this, and the hunger of people for it, seems to be growing. It can stand a lot more growth. We have met some strange and wonderful human beings among Episcopalians, but not yet a single one of them whose problem is that he is too familiar with what is in the Bible.

There’s much that can be said, too, for reading books that are neither Bible nor “good books for Lent,” but simply good books — read in the Christian style of reading. It is often said for our admonition and instruction that there is no such thing as a Christian mathematics, or a Christian philosophy, or a Christian literature; there can only be Christians in mathematics or philosophy or literature. Even the ultra-pious John Henry Newman insisted upon that, and rightly so. There is no Christian literature; but there is a Christian way of reading. The Christian way of doing anything is that of doing it with a conscious effort to bring the mind of Christ to it, and when we do that in our reading it’s amazing how much it enhances our enjoyment of any book that is, to begin with, worth reading in its own right: *e.g.* Saul Bellow’s *Humboldt’s Gift*, which happens to be on my desk at the

moment waiting for me to get done with this so that I can get on with that.

Emerson seems to have the last word for us this time — from his famous Phi Beta Kappa address, *The American Scholar*, delivered 140 years ago: “Books are for the scholar’s idle times. When we can read God directly, the hour is too precious to be wasted in other men’s transcripts of their readings. But when the intervals of darkness come, as come they must, — when the sun is hid, and the stars withdraw their shining, — we repair to the lamps which were kindled by their ray, to guide our steps to the East again, where the dawn is.”

Is Papal Primacy the Answer?

The minds of thoughtful Episcopalians have been so dazed and benumbed by the events of recent months that it will be some time before most of them will be able to fix their attention upon the implications of the recent Anglican-Roman Catholic (ARCIC) document concerning authority in the church [TLC, Feb. 13]. Our own editorial mind is in that generally prevailing condition of momentary (we hope) stasis induced by the controversial-issue overload. If, as, and when that mind returns to something like normal operation we shall have opinions of our own to express about the whole idea and possibility of Anglican reunion with Rome under an acknowledged papal primacy.

For the present we offer the following reflections.

First, the papal infallibility will have to be radically redefined if it is to be acceptable to Anglicans or, for that matter, to a growing number of Roman Catholics. However, such a redefinition is already well under way in Roman Catholic theology. Only God is infallible in himself. All Christians agree on that. But if there is such a thing as divine guidance of the church into all truth, and if it be granted that the church being guided by the Holy Spirit needs some organ to declare and pronounce its own response to that guidance, then what other historic organ of any part of the catholic church is better fitted to serve that particular purpose than the papacy?

Anglicans should be willing to check that possibility out very thoroughly, and receptively, and with as little fear or prejudice as they possibly can.

Our next reflection at the present moment is that many an Anglican, in this country or elsewhere, who 10 or five years ago would never have listened to any proposal that would put him under a papal primacy in any form is very much more open to the idea today, and for a simple reason: He has come to recognize the need for *somebody* to exercise godly rule and authority over the household of faith, where nobody seems capable of doing it now.

American Episcopalians find themselves governed, or misgoverned, by a General Convention

which feels free to ignore its own constitution in order to accommodate pressure groups that have achieved political control over that body. They find themselves powerless to insist that bishops, clergy, and other church leaders subject their decisions and actions to the Anglican rule of scripture, tradition, and Christian moral law. The only way they can protest against abuses by those in authority is by financial boycott and withholding of support. No Christian can resort to that with an easy conscience, but many a churchman today does so because he sees no alternative.

And so the very thought of an ultimately governing body, such as the pope in council, that can impose upon all bishops, priests, deacons, and lay people a conformity to the faith and order of the church, and an obedience to Christian moral law, has an appeal to troubled Anglicans that it has never had before.

We predict that in the weeks and months ahead of

us this growing desire, and demand, for some kind of effective governing authority — somewhat lower than the angels but somewhat higher than the General Convention — will be heard more and more throughout this church.

Anglicans historically and otherwise considered are not against authority in the church. They have never attempted to establish a non-authoritative order of church life. Their break with Rome was not because they demanded freedom from ecclesiastical authority, they objected only to what the medieval papal church imposed upon them. It is now quite clear that in most parts of the Anglican Communion our non-papal authority systems have simply broken down. We need something new and effective. It may be that the new order we need is the very old one known as the papal order: redefined and re-designed for the present and the future. Who knows? God has a well known habit of making new things out of old things.

AS OTHERS SAY IT

The fields of the Chehalis River valley always seemed in any season especially beautiful to me as I sped away from the Church of the Epiphany in Chehalis, Wash., and headed for Holy Cross Polish National Catholic Church in PeEll: past the plowed, lush fields, up around the winding hills, down the valleys along the railroad tracks where years ago workmen had thrown their apple cores after lunch and now beautiful, fruitful, blossomy trees dotted the landscape.

Holy Cross had been built by the Poles and Slavs in PeEll around World War I. About a third of the congregation then spoke little English. I remember one Sunday our singing "Glorious Things of Thee Are Spoken," the melody of which was the old national anthem of imperial Austria-Hungary. As I looked on the congregation, what had been bent old men suddenly stood rigidly at attention, respectful of a past gone but not forgotten.

The Old Catholic movement finds its beginning in the horrors of the Protestant revolution which swept the Netherlands in the 16th century. Calvinism in all its sterility and twisted form replaced the church and became the enforced religion. The church went underground and, as had been done for centuries, the Chapter of Utrecht elected its bishop and notified the pope. Here, however, is where the tragic problem

The Rev. Peter Dally, vicar of the Church of the Holy Spirit, Vashon Island, Wash., was formerly rector of the Church of the Epiphany, Chehalis, Wash., and served the congregation of Holy Cross Polish National Catholic Church in PeEll, Wash.

occurs. The pope in time put the Netherlands under the pastoral care of the Jesuits and ordered the Dutch



bishops to terminate their ancient customs and submit to their monastic rule. They refused and requested to continue as they had for centuries in their courageous independent witness for the church. The result was that they were excommunicated and became what are known to us today as the Old Catholics.

When, in 1870, the Bishop of Rome announced that he was infallible in faith and morals, those Western Catholics who desired to remain loyal to the scriptural and apostolic tradition found the tiny body of Old Catholics a haven of witness and fellowship.

Little Holy Cross Church in PeEll was a holy place, because in the hard working, good lives of these predominantly Polish Americans, this Old Catholic faith was alive. To this day I cringe at Polish "jokes." Blessing their

homes at Epiphany, praying with them for their dead, arriving late on Good Friday for the Stations of the Cross and finding these strong, handsome loggers with their strikingly beautiful families . . . and then those parish suppers, "stubbies" of beer for everyone including the children, and oh, the food, the Slavic food! Then, last rites at St. Helen Hospital for an old Christian, who as a young immigrant had walked miles to hard work each day in the woods, and then spent nights clearing the hilly, stumpy farm, planting the cabbage, lighting the icon lamps before our Lady to pray with his family. . . .

Now this is all gone. Few Episcopalians will note or care that because of our General Convention's repudiation of our Lord's instituted apostolic ministry, and of the scriptural and moral tradition of the church, as of January 1, the Old Catholics have been forced to sever communion with the Anglican Church.

"Principle" is a precious and rare treasure. How admirable for this valiant little group of catholic Christians not to be "bought" by the fickle spirit of our age. Who can convert and save the world other than the Lord Christ as made known to us in the holy scriptures and apostolic tradition? Where can the Roman, Orthodox or other Christians find love and unity, except on these premises?

Few will note . . . or even care . . . but I will remember you, your years of toil, your witness. I will remember in joyful gratefulness, Old Catholics, the privileged years of shared companionship . . . and I will weep.

(The Rev.) PETER DALLY
Vashon Island, Wash.



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BOOKS

Continued from page 5

attitudes must be deleted if a Marxist is to be a Christian. Those fascinated with Christian-Marxist dialogue can learn a lot from the author's awareness, which by its European experience is more sensitive to the subtleties within Marxist schools (cf. Frankfurt neo-Marxism) and more sophisticated about the problem of "Christianizing" dialectic materialism. Unfortunately, noble passages are reduced by a venom (he can barely bring himself to name "the Montini Pope").

He is his best in comparative religion — especially Eastern — and in outlines of philosophical movements, giving a superb synopsis of the Kantian critiques. Curiously, the evolutionism of Teilhard gets scant attention. An attempt to say too much, and a difficult translation, subject the reader to breathtaking plunges and leaps of erudition; on the Ascension the reader is patronized with a caution that "Jesus did not go on a journey into space" but the same reader is expected to make sense of unforgivable sentences: Belief in God as radical basic trust can therefore point also to the condition of the possibility of uncertain reality. In this sense it displays a radical rationality — which is not the same thing as rationalism."

It is in integrating creation with eternity that Küng falls apart, and his demythologization, while aware of the limitations of such science, offers nothing more than the old schools. He does disassociate himself from the inadequacies of Bultmann and the pioneering catholic modernists, but then repeats them; it is embarrassing to watch the writer of many graceful lines gradually become so contorted in his own syllogistic morass. Inconvenient synoptic texts are "obviously not historical," without explanation of the untempered reduction criticism; the sharpest objectors to the book may be biblical scholars. The virgin birth is dismissed, leaving him with a Mary to whom he does not want to be rude but for whom there is no room in his inn. His dismissal of a physical resurrection, which leads to a Risen Lord ghostlier than that of the Apollinarians, ironically follows a defense of Jewish materialism in the *soma-sema* dispute. The eucharist is bundled into the tablecloth of an *agape* and carried away after a few short paragraphs.

The informed will object to talk of the Christ "program" and "what this program originally meant before it was covered with the dust and debris of two thousand years," and will weary of his reiteration that the Letter to the Hebrews "misleads" us into the concept of Christ as priest. Of authority and ecclesial democratization, he repeats what he has said in *Infallible?*; this part will most impress restless seminarians and

those nuns whose apostolates are hand-crafts and Saul Alinsky. There is a lot of the same self-projection which he faults in Nietzsche and Freud, and which thinks it historically parallel to call the Pharisees "small petit (sic) bourgeois middle class."

Too much has been attempted by Küng, requiring equal authoritativeness for areas of competence and incompetence. The teacher, preacher, and student will find many valuable data — it is the conclusions that are fragile. When Küng can call his speculation "straw" the way Aquinas did, we can pay more attention, but the reckoning of Aquinas came after a vision of heaven. Küng really has no such intimation. The heel of this Achilles is the inability to come to terms with heaven, and so his closing hymn of vindication is really an unrelieved cry of *angst*: to be a Christian means to "truly humanly live, act, suffer and die: in happiness and unhappiness, life and death, sustained by God and helpful to men." After these many pages of conscious boldness, there is not the fortitude to speak of a life, not just sustained and brave to the death, but eternally alive. This book will receive a better hearing in a classroom than at a deathbed.

(The Rev.) GEORGE W. RUTLER
 Church of the Good Shepherd
 Rosemont, Pa.

Attempting Dialogue

ON SYNTHESIZING MARXISM AND CHRISTIANITY. By Dale Vree. John Wiley & Sons. Pp. 206. \$14.95

In recent years, if you have been reading the news in the world of religion you have been aware of what is called Christian-Marxist dialogue, along with Christian-Jewish dialogue and many other inter-faith dialogues. And you have undoubtedly reflected that it's a good sign of something good (but what, precisely?) when people of differing and conflicting religious faiths get together over a table to talk things over rather than over a battlefield to fight things out. And it has seemed to you that some such dialogues make sense — specifically those between people whose basic premises and cardinal principles are not entirely antithetical and may in fact be similar or identical — e.g. Jews and Christians, or Roman Catholics and Lutherans.

But — Marxists and Christians? With all the best will in the world, how can theists and atheists engage in a "dialogue" which can conceivably result in any real meeting of minds?

It was time for somebody, a competent student of the subject, to write a book addressed to the question. This has now been done. Dr. Dale Vree is a National Endowment for the Humanities Fellow at the Hoover Institution, Stanford

University. He is also a faithful and thoroughly well informed catholic layman of the Episcopal Church, who knows theology as well as political science. His book is a thorough, but not ponderous, examination of the Marxist-Christian dialogue in its history to date.

How can 100-percent Marxists and 100-percent Christians engage in the kind of dialogue that results in any kind of ideological or political or functional getting-together? According to Dr. Vree's analysis of the effort as it has been carried on to date, they really can't. A Christian dialogist like Harvey Cox gives away more Christian ground than most Christians would allow, in order to meet the Marxist sitting across the table from him. A Marxist like Roger Garaudy will do the same from his side. The Christian will talk like a Marxist for the moment and the Marxist will talk like a Christian, and so the dialogue gets recorded in that way. But such "meeting" takes place only by either ignoring or distorting the mutually exclusive premises. For example, the Marxist must insist — if he is to be a Marxist — that man in his world is truly autonomous, a creator and not a creature. The Christian must insist — if he is to be a Christian — that man is nothing of the kind, that God alone creates. There is no way that religious and world-views based upon such disparate, disjunctive, and contradicting premises can possibly be reconciled in any dialogue which involves such radical foundations of faith.

Dr. Vree presents the data without prejudice, and does not maintain that Marxist-Christian dialogue has no future. He demonstrates clearly and fully, however, that such dialogue as there has been thus far has proceeded entirely too boldly by self-misrepresentation of both the Marxist and Christian faiths by the leading dialogists.

It will be surprising if his book does not elicit some angry buzz-back from people who think that Marxism is simply a Christian heresy.

C.E.S.

Spiritual Resource

DELIVER US FROM EVIL: The Prayer of Our Lord. By **John B. Coburn**. Photographs by **Ray Ellis**. Seabury/Crossroad. Pp. 93. \$4.95, paper.

In very simple language, John Coburn sets a devotional tone for his meditations on the Lord's Prayer. Many readers will quickly see the value of reading *Deliver Us From Evil* in either the chapel or on a retreat.

Coburn talks about living and praying, prayer as power, prayer as a relationship with the Father, prayer as dis-

cipleship and prayer as offering ourselves. The book culminates in chapters that relate the Lord's Prayer to sexuality, pride and death. The whole story of prayer thus unfolds as relationship with God in a simple and very spiritual way.

Beautiful black and white photographs accompany the text. They add an important dimension of spirituality to this book as expressions of the outward and visible. The photographs themselves make the book well worth the purchase price and when added to the prayers and text of John Coburn, you have a valuable spiritual resource.

(The Rev.) **JAMES A. KAESTNER**
St. Luke's Church
Racine, Wis.

For Lenten Reading

THE IRRATIONAL SEASON. By **Madeleine L'Engle**. Seabury/Crossroad. Pp. 215. \$8.95.

The Irrational Season is a fine book. Although it is Seabury's Lenten selection, it is not only for Lent but for all times and seasons, a book to read and enjoy again and again.

Madeleine L'Engle — writer, wife, mother — is not a theologian, but she is an intelligent, creative woman. Her religious convictions are not lightly held and her belief is not simplistic. This is not an easy how-to-do it book about faith. On the contrary. Miss L'Engle struggles with doubt, anger, hate, frustration, and with the knowledge that we always have "slums, battlefields and insane asylums."

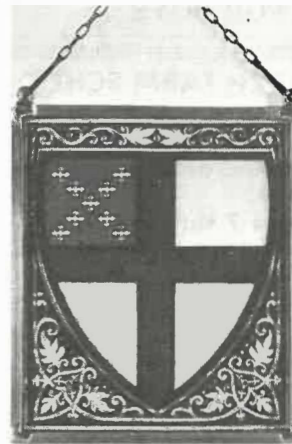
The book is divided into chapters according to the seasons of the church year, beginning and ending with Advent. Each season provides the background for discussion and reflection on a variety of subjects. This is a very personal book in which Miss L'Engle writes about her family, her marriage, friends, relationships, joys and sorrows. It is at the same time a serious study of questions and problems that beset us all.

In the Lenten section she examines the Beatitudes. "... the happiness offered us by the Beatitudes is not material; it is more spiritual than physical, internal than external; and there is an implication which I find very exciting that the circle of blessing is completed only when man blesses God, that God's blessing does not return to him empty."

The Irrational Season is an affirmation of faith — often lost, broken, questioned, but found in the end. It is a book about love and life and a belief in "... God's concern, forever and always and unto ages of ages, for all of us, every single one of us, no matter what we think or believe or deny."

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tinues. "I believe in the resurrection of Jesus of Nazareth as Jesus the Christ, and the resurrection of the body of all creatures great and small, not the literal resurrection of this tired body, this broken self, but the body as it was meant to be, the fragmented self made new; so that at the end of time all Creation will be One. Well: maybe I don't exactly believe it, but I know it, and knowing it is what matters."

E.S.W.

Fun and Games

THE EXECUTIVE ACTIVITY BOOK. By Dwight Dobbins. Hammond. Pp. not numbered. \$4.95.

A crazy collection of cartoons to color, paper dolls (executives) to cut and color, instructions on how to pad an expense account, questions to answer, charts, etc., *The Executive Activity Book* is designed to give the busy individual a break during high pressure days. It even comes with three colored pencils. Soft cover. Fits in a brief case.

G.M.S.

Books Received

PAUL AMONG JEWS AND GENTILES, Krister Stendahl. Essays providing new ways of understanding Paul, by the Dean of Harvard University's Divinity School. Fortress. Pp. 133. \$3.75 paper.

POLITICS AND THE BIBLICAL DRAMA, Richard J. Mouw. A contribution to the important Christian enterprise of mindful activism. Eerdmans. Pp. 139. \$2.95 paper.

THIS GREAT COMPANY, selected by David Poling. A treasury of great sermons by outstanding preachers of the Christian tradition. Keats. Pp. 199. \$8.95, \$4.95 paper.

THE CHRISTIAN MOTHER, Jacky Hertz. From her own experiences the author proposes a Martha/Mary balance. Hawthorn. Pp. 192. \$6.95.

RECLAIMING CHRISTIAN EDUCATION, Frances and Carolyn E. Goddard. About what Christian education is and how it occurs. United Church Press. Pp. 122. Paper.

LEARNING TO DIE, LEARNING TO LIVE, Robert M. Herhold. What we can learn from death to enhance life today. Fortress. Pp. 93. \$2.95 paper.

GOSPEL CHARACTERS, Leonard Griffith. Portraits of the personalities around Christ. Eerdmans. Pp. 192. \$3.95 paper.

CHRISTIAN THEOLOGY: A Case Study Approach, ed. by Robert A. Evans and Thomas D. Parker. Theological briefs by spokesmen of major traditions and perspectives on nine case studies. Harper & Row. Pp. 269. \$10.00, \$4.95 paper.

THE HEART OF PAUL, Ben Campbell Johnson. Volume I of a relational paraphrase of the New Testament. Word. Pp. 174. \$5.95.

DISCRETION AND VALOUR, Trevor Beeson. Report of the religious conditions in Russia and Eastern Europe. Collins/World. Pp. 348. \$2.95 paper.

THE MONK

Continued from page 13

the king. John had had such cordial hatred from his subjects that he scarcely had a friend in the world when the pope's tweezers plucked him to the bone and made him subservient and obedient. But as one chronicler expressed it, John the evil prince disobedient to the pope was the most vile of men, but John of the same evil stripe but obedient to the pope was worthy of respect and protection.

In any case the die was cast. For the first time in English history the barons and common folk were united in a common cause. Led by Langton, they forced John to Runnymede field where Langton produced Henry I's old Charter of Liberties, and the great show of strength and resolve which surrounded John on that memorable field made it very advisable for him to sign the revised document which had first been laid out when Henry I made his great bid for popularity over a hundred years before; it contained the good old English laws of King Edward which had been thrust aside by the Norman kings, and now it was brought out, dusted off and imposed upon John with no alternative but to sign it. Recognizing an ominous threat when he saw one (he had done that himself, often enough) he put his seal to it. The frolicsome rapist had at last been humbled by the monk who still had the feathered medallion and, to the surprise and questioning stares of the barons and people, placed it on the table beside the charter; a typically English subtle reminder to John that his sins had caught up with him.

The Great Charter did many things for the English people; perhaps most of all it gave notice to their monarchs for all time that they, too, were subject to the law as were barons and fiefs, bishops and villeins, merchants and thieves. Equally important, it gave the people a cohesion they had never before known, an exhilarating knowledge that they could and would be heard, a chance to govern themselves. For the next few hundred years they suffered abuses under tyrant kings but the ideal of freedom had taken firm hold in their minds and hearts; they had the courage to defy the tyrants, the faith to set sail to a new land where that freedom could take root again and blossom into full flower.

Dostoevsky's Grand Inquisitor remarked that the greatest burden imposed upon humanity is the burden of liberty and self-government. To the English, the burden was nothing compared to what they had borne for so many centuries; they refined it, rid it of its flaws, taught themselves how to avoid its pitfalls, and passed on to this new land the best of what was in it.

PEOPLE and PLACES

Positions Accepted

The Rev. **Robert F. Cowling** is vicar of Trinity, Harlem, and Holy Cross, Thomson (Ga.). Address: Box 275, Harlem, Ga. 30814.

The Rev. **Roy B. Davis, Jr.** is rector of Grace Church, Box 18056, 2216 Goldsmith Ln., Louisville, Ky. 40218.

The Rev. **Starke Dillard** is chaplain and teacher at Saint Mary's College, Raleigh, N.C.

The Rev. **Michael Day** is rector of St. Vincent's, St. Petersburg, Fla. Address: 1070 54th St. N., St. Petersburg 33710.

The Rev. **David M. Driver** is assistant rector at St. Michael's, 1325 Champaign Rd., Lincoln Park, Mich. 48146.

The Rev. **David Hartling** is vicar of St. Nathaniel's, N. Biscayne Dr., North Port, Fla. 33595.

The Rev. **William Musbach Hunter** is vicar of the Church of the Redeemer, Ansted, W. Va. 25812.

The Rev. **S. Albert Kennington** is vicar of St. Mary's, Milton, and St. Monica's, Cantonment (Fla.). Address: Drawer 730, Milton, Fla. 32570.

The Rev. **James Krotz** is rector of the Church of Our Saviour, North Platte, Neb. Address: Box 1247, North Platte 69101.

The Rev. **Thomas R. Kuhn** is rector of Holy Trinity, 604 Stratton St., Logan, W. Va. 25601.

The Rev. **John McGinnis** is vicar of Epiphany, 2507 Del Prado Pkwy., Cape Coral, Fla. 33904.

The Rev. **James Olmsted** is vicar of St. Elizabeth's, 1109 16th St., Zephyrhills, Fla. 33599.

The Rev. **Roger T. Scott** is vicar of St. Stephen's, Brewton, and St. Mary's, Andalusia (Ala.). Address: Rt. 5, Box 250-E-1, Brewton 36426.

The Rev. **James H. Sine** is rector of Trinity, Bellaire, and St. Paul's, Martins Ferry, Ohio. Address: 68 Stone Blvd., Wheeling, W. Va. 26003.

The Rev. **James C.S. Slack** is rector of St. Philip's, Box 484, Circleville, Ohio 43113.

Ordinations

Priesthood

Central New York — The Rev. **Beverly Mesinger-Harris**, Zion Church, Rome, N.Y.

Missouri — The Rev. **Judith Elizabeth Upham**, non-stipendiary assistant, Emmanuel Church, 9 South Bompert, Webster Groves (63119).

New York — The Rev. **Sister Mary Michael Simpson**, OSH, Cathedral Church of St. John the Divine, New York.

Newark — The Rev. **Paige Bigelow**, c/o Presiding Bishop's Office, 815 2nd Ave., New York, N.Y. 10017; and the Rev. **Abigail Painter**, St. Paul's, Morris Plains, N.J.

Rochester — The Rev. **Marilyle Sweet Page**.

Washington — The Rev. **Carol Ann Crumley**, St. Mark's, Capitol Hill; the Rev. **Rayford Ellis**,

Holy Comforter, Washington, D.C.; the Rev. **Joel Gibson**, Ascension Church, Silver Spring, Md.; the Rev. **Pauli Murray**, c/o Diocese of Washington; the Rev. **John Rabb**, Ascension Church, Gaithersburg, Md.; and the Rev. **Elizabeth Phenix Wiesner**, part-time and non-stipendiary, National Cathedral, Mt. St. Alban's, Washington, D.C. 20016. Permanent assignments will be made later.

West Virginia — The Rev. **Russell G. Lockett**, non-stipendiary, address, War, W. Va. 24892; the Rev. **Keith Elizabeth Mathews**, in charge of St. Ann's, 453 Maple Ave., New Martinsville, W. Va. 26155; and the Rev. **Margaret Bird Caldwell Phillimore**, assistant, Trinity Church, 200 W. King St., Martinsburg, W. Va. 25401.

Diaconate

Missouri — **Anne Wagner Baker**, assistant chaplain, St. Luke's Episcopal-Presbyterian Hospital, St. Louis. Address: 6318 Southwood, Clayton, Mo. 63105.

Executive Council

Oscar C. Carr, Jr., resigned Jan. 31, as executive for Development and Stewardship at the Episcopal Church Center, New York, in order to become president and chief executive officer of the National Council on Philanthropy.

Stewardship programs will be continued by the Rev. **Richard J. Anderson**, associate officer for Stewardship, while development activities will be under the direction of the Rt. Rev. **Richard Millard**, coordinator of the Venture in Mission program.

The Rev. **Everett W. Francis**, who has been with the Public Affairs Office at the Church Center since 1967, will become rector of St. Luke's Scranton, Pa., March 1.

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SUMMER LIVE-IN PROGRAM. Society of St. Margaret, Duxbury, Mass. Opportunity to share the Community life of worship, meditation, manual labor, study, and recreation. For adult young women aware that God calls. For information write: **St. Margaret's Convent**, 17 Louisburg Square, Boston, Mass. 02108.

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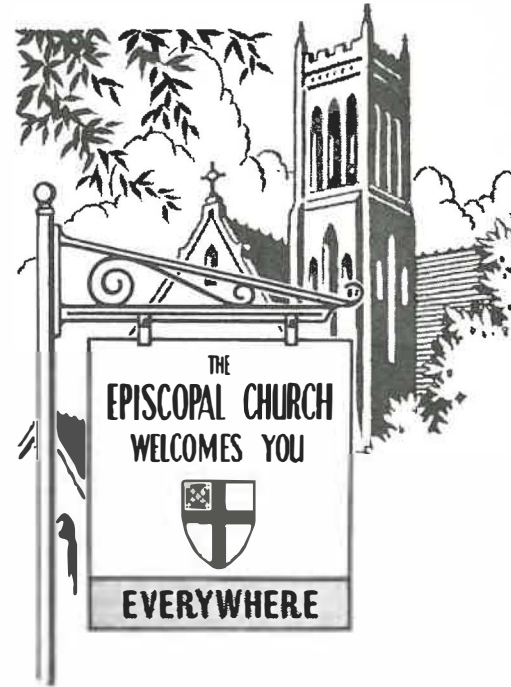
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